Report of the Committee of Inquiry into the Liquor trade in Southern Nigeria. Part II — Minutes of Evidence

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SOUTHERN NIGERIA.

REPORT

OF THE

COMMITTEE OF INQUIRY INTO THE LIQUOR TRADE IN SOUTHERN NIGERIA.

PART II.—MINUTES OF EVIDENCE, &c.

(*The Report is printed separately as* [Cd. 4906].)

Presented to both Houses of Parliament by Command of His Majesty.
October, 1909.

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CONTENTS.

	Page.
List of Witnesses	iii
Evidence	1–408
Appendices:—	
A. Questions to Officers in charge of Districts and others and Analysis of Replies	409
B. Report and Summary of the Results of Analyses of samples of Trade Liquor	434
C. Letter from Bishop Tugwell, dated 25 April, 1909	442
D. Table showing consumption of Spirits per head of the population in Southern Nigeria	448
E. Table showing Customs Revenue collected on Alcoholic Beverages	449
F. Table showing import of Spirits and duty collected in comparison with other imports	450
G. Report of Meeting held at Badagry Court Yard on 9 March, 1909	450
H. Memorandum by Reverend Father Coquard	451
J. Table showing quantity and value of Trade Spirits imported into Egba Territory, 1905–1908	453
K. Enquiry as to three Chiefs said to have died of drink at Oshogbo	454
L. Table showing number of persons committed to Prison for drunkenness or being under the influence of drink	457
M. Minute by the Senior District Commissioner, Onitsha, as to the issue of a notice inflicting fines in drink on persons failing to attend a meeting	457
N. Statistics of population, births, and deaths in Lagos, 1899–1908	458
O. Results of the Analyses and Report on Samples of Trade Spirits obtained from the British West African Colonies (7 July, 1897)	460

LIST OF WITNESSES.

No.	Date.	Questions.	Witness.	Page.
	1909			
1	27 April	1—351	PONTIFEX, Mr. S. C. O., Customs	1
2	27 April	352—547	JOHNSTONE, Mr. C. E., Police	9
3	27 April	548—641	PRATT, Mr. A., Police	14
4	28 April	642—789	STRACHAN, Hon. H., Medical	16
5	28 April	790—1304	TUGWELL, Bishop, Church Missionary Society ...	22
6	29 April	1305—1445	JOHNSON, Rev. N., Church Missionary Society ...	38
7	29 April	1446—1664	OLUWOLE, Bishop, Church Missionary Society ...	41
8	29 April	1665—1729	ALI BALOGUN, Moslem	46
9	29 April	1730—1744	BRAIMAH AFINI, Moslem	47
10	29 April	1745—1852	THOMPSON, Mr. HENRY N., Forestry Department	48
11	29 April	1853—1928	LANG, Bishop, Roman Catholic	50
12	29 April	1929—2008	TANNOCK, Mr. R., Trader	52
13	29 April	2009—2067	BARTH, Mr. E., Trader	54
14	30 April	2068—2562	BROWN, Mr. MATTHEW, Trader	56
15	30 April	2563—2683	TRENCHARD, Colonel H. M., Military	68
16	30 April	2684—2903	ADAM, Dr. T., Medical	70
17	30 April	2904—2996	AJASA, Hon. KITOYI, Legislature	76
18	30 April	2997—3068	WILLIAMS, Hon. SAPARA, Legislature	79
19	1 May	3069—3099	PRINCE ELEKO OF LAGOS, Chief	80
20	1 May	3100—3126	BRAIMAH, LIMOMU, Moslem	81
21	1 May	3127—3225	JOHN, Mr. JOSEPH N., Farmer	82
22	1 May	3226—3391	LAURIE, Dr. R., Medical	83
23	1 May	3392—3611	OBAFEMI, Mr. E. H., Church Missionary Society	87
24	3 May	3612—3711	WRIGHT, Rev. JAMES E., Wesleyan	91
25	3 May	3712—3984	JAMES, Hon. F. S., Colonial Secretary	93
26	3 May	3985—4012	PACKARD, Mr. Justice, Judicial	105
27	3 May	4013—4060	AMBLESTONE, Mr. JOHN, Carpenter	106
28	3 May	4061—4122	UNGEBAUER, Mr. CHARLES, Trader	107
29	3 May	4123—4235	TICHBORNE, Dr. JOHN, Medical	108
30	3 May	4236—4325	EUBA, Mr. JAMES, Temperance Society	111
31	3 May	4326—4401	CARR, Mr. HENRY, Schools Department	112
32	3 May	4402—4482	LAWSON, Mr. W. T. G., Sanitary Department ...	114
33	4 May	4483—4552	SHANAHAN, Rev. Father, Roman Catholic ...	116
34	4 May	4553—4703	DENNETT, Mr. RICHARD E., Forestry Department	118
35	4 May	4709—4820	PEARCE, Mr. SAMUEL H., Trader	122
36	4 May	4821—4875	OSHOGBON, Chief of Lagos, Chief	124
37	4 May	4876—4883	OSONUSI, Native Doctor	126
	4 May	4884—4939	PONTIFEX, Mr. S. C. O., recalled	126
38	4 May	4990—5153	GLOYE, Mr. FERDINAND, Trader	128
39	4 May	5154—5267	ROSS, Mr. WILLIAM A., Political	132
40	5 May	5268—5488	HUMFREY, Capt. L. E., Political	134
41	5 May	5489—5629	TIPPER, Dr. E. H., Medical	138
42	5 May	5630—5859	SAPARA, Dr. O., Medical	142
43	5 May	5860—5913	PENNINGTON, Hon. A. R., Attorney-General ...	146
44	6 May	5914—6025	WALTON, Rev. A. H., Wesleyan	148
45	6 May	6026—6074	WELPLY, Dr. R., Medical	150
46	6 May	6075—6111	COQUARD, Rev. Father, Roman Catholic	151
47	6 May	6112—6229	YOUNG, Mr. P. V., Political	153
48	7 May	6230—6268	ABEOKUTA, ALAKE OF, Chief	156
	7 May	6269—6292	TUGWELL, Bishop, recalled	157
	7 May	6293—6318	YOUNG, Mr. P. V., recalled	158
49	7 May	6319—6459	EDUN, Mr. A., Secretary Egba Government ...	159
50	7 May	6460—6686	GEORGE, Rev. E. W., Church Missionary Society...	163
	7 May	6687—6698	EDUN, Mr. A., recalled	168
51	7 May	6699—6767	PETERS, Mr. SAMUEL J., Trader	168
52	7 May	6768—6787	IDO, BALOGUN OF, Chief	170
53	7 May	6788—6867	RANSOME-KUTE, Rev. J. J., Church Missionary Society.	170
54	7 May	6868—6893	HARVEY, Mr. A. M., Trader	172
55	8 May	6894—7042	MACAULAY, Mr. S., Collector of Customs, Ibadan Government.	173
56	8 May	7043—7134	BOETTCHER, Mr. MAX, Trader	175
57	8 May	7135—7357	OKUSEINDE, Rev. JAMES, Church Missionary Society.	177
58	8 May	7358—7427	STONE, Mr. JAMES, Roads Department	181
59	8 May	7428—7542	ADEOGUN, JOHN, Church Missionary Society ...	183
60	8 May	7543—7595	ADEOTUN, DANIEL, Church Missionary Society ...	185
61	8 May	7596—7629	SYER, Mr. W. C., Political	186
62	8 May	7630—7697	LESLIE, Mr. K. M., Police	187
63	8 May	7698—7761	IBADAN, BALE OF, Chief	188
64	8 May	7762—7790	DUROSOMO, Iyalode of Ibadan, Native	190
65	8 May	7791—7828	AKINALE, Balogun of Ibadan, Chief	190
	8 May	7829—7835	BALE OF IBADAN, recalled	191
66	9 May	7836—7858	OYO, ALAFIN OF, Chief	191
67	10 May	7859—8012	CURRIE, Dr. JOHN, Medical	192
68	10 May	8013—8137	SOWEMIMO, DUROJAYE, Trader	196
69	10 May	8138—8167	DAVIS, NATHANIEL J., Wesleyan	198
70	10 May	8168—8227	ADESHINA, EMANUEL, Wesleyan	199
71	10 May	8228—8244	ADEOGUN, Trader	200
72	10 May	8245—8490	MELVILLE-JONES, Archdeacon, Church Missionary Society.	200
73	10 May	8491—8636	SHOWANDE, Rev. E. G., Church Missionary Society.	207

(13802—2.) Wt. 9895—354. 1000. 10/09. D & S.

No.	Date.	Questions.	Witness.	Page.
	1909.			
74	10 May	8636—8694	WEGENER, Mr. FRITZ, Trader	211
75	10 May	8695—8721	SIMADIS, Mr. ANASTASIUS, Trader	212
76	11 May	8722—8772	IKALE, BALE OF (Ilesha), Chief	212
77	11 May	8773—8802	IKADENE, CHIEF (Ilesha), Chief	213
78	11 May	8803—8979	PARTRIDGE, Mr. CHARLES, Political	214
79	11 May	8980—9069	SMITH, Rev. ALFRED W., Church Missionary Society.	218
80	11 May	9070—9139	ROPER, Mr. FREDERICK G., Cotton Growing Association.	221
81	11 May	9140—9227	BINNY, Mr. JOHN M., Political	223
82	11 May	9228—9329	SMITH, Dr. JOHN F., Medical	225
83	11 May	9330—9373	SMITH, Mr. GEORGE C., Trader	227
84	12 May	9374—9480	WOODBURN, Mr. ALEX., Railway	228
85	12 May	9481—9683	ANDERSON, Capt. GEORGE, Political (Northern Nigeria).	230
86	12 May	9684—9755	PURCELL, Mr. JAMES E., Railway	235
87	13 May	9756—9831	FIRMIN, Mr. C. H., Railway	237
88	13 May	9832—9985	FINDLAY, Dr. J. D., Medical	239
89	14 May	9986—10055	SMITH, Mr. SIDNEY, Railway	242
90	17 May	10056—10450	JOHNSON, Bishop, Church Missionary Society ...	244
91	17 May	10451—10508	MOORHOUSE, Colonel H. C., Secretariat	254
92	18 May	10509—10652	RANDLE, Dr. J., Medical	256
	18 May	10653—10723	PONTIFEX, Mr. S. C. O., recalled	260
93	20 May	10724—10805	HARCOURT, Mr. A. B., Political	262
94	20 May	10806—10966	PUNCH, Mr. CYRIL, Political	264
95	20 May	10967—11149	WILKIE, Rev. A. W., United Free Church ...	268
96	20 May	11150—11247	COLLETT, Dr. J. W., Medical	274
97	20 May	11248—11291	BASSEY, DUKE, Chief	276
98	20 May	11292—11324	HENSHAW, DANIEL, Political	277
99	21 May	11325—11438	SLESSOR, Miss MARY, United Free Church ...	278
100	21 May	11439—11505	CRUICKSHANK, Rev. Alex., United Free Church...	283
101	21 May	11506—11557	AYO, EPHRIAM, Trader	285
102	21 May	11558—11686	WEIR, Rev. W. T., United Free Church	286
103	21 May	11687—11804	READ, Dr. E. H., Medical	290
104	21 May	11805—11868	WINKFIELD, Mr. JUSTICE, Judicial	292
105	21 May	11869—11930	PINDER, Mr. J. H., Police Magistrate	294
106	21 May	11931—12051	ROSS-BROWN, Capt., Political	296
	21 May	12052—12065	PUNCH, Mr. CYRIL, recalled	299
107	21 May	12066—12143	HENSHAW, RICHARD, Political	299
108	21 May	12144—12200	NJERMANSI, Chief	301
109	22 May	12201—12245	GREEN, Mr. JAMES ERNEST, Solicitor-General ...	302
110	22 May	12246—12290	MOORE, Mr. C. W., Police	304
111	22 May	12291—12348	HARTJE, Mr. HARRY, Trader	305
112	22 May	12349—12381	JACK, Mr. DAVID, Trader	307
	22 May	12382—12386	PUNCH, Mr. CYRIL, recalled...	307
113	24 May	12387—12497	BIDDELL, Mr. A. W., Political	308
114	24 May	12498—12592	COOKY GAM, Chief	311
115	24 May	12593—12670	SUNDAY JA JA, Chief	313
116	24 May	12671—12674	ADDAH TOM PEPPLE Chief	314
117	24 May	12675—12703	DAMINABO OGOLO, Chief	314
118	24 May	12704—12718	SHOO PETERSIDE, Chief	315
119	24 May	12719—12851	BEST, Dr. W. H. G., Medical	315
120	24 May	12852—12869	AKPAN OWO, Chief	318
121	24 May	12870—12874	UKO EKONG, Chief	319
122	24 May	12875—12904	UDO UDO, Chief	319
123	24 May	12905—12991	PICKELS, Mr. JAMES, Trader	319
124	24 May	12992—12996	SMITH, Mr. JOHN, Trader	321
125	24 May	12997—13000	WATSON, Mr. CYRIL, Trader	321
126	24 May	13001—13069	LEESE, Mr. C. W., Customs	321
127	25 May	13070—13141	LEIGH-LYE, Capt. F. M., Political	323
128	25 May	13142—13303	MANNERS, Dr. W. F., Medical	325
129	25 May	13304—13478	CROWTHER, Archdeacon, Church Missionary Society.	329
130	25 May	13479—13488	JIM STANDFAST JACK, Chief	333
131	25 May	13489—13534	JIM GEORGE AMACHREE, Chief	333
132	26 May	13535—13637	MILLER, Hon. J., Legislature	334
	26 May	13638—13641	CROWTHER, Archdeacon, recalled	337
133	26 May	13642—13648	JAYNES, Mr. THOMAS, Trader	337
134	26 May	13649—13720	FINECOUNTRY, PHILIP WARRIBO, Church Missionary Society.	338
135	26 May	13721—13824	ABEDNEGO PEPPLE, Church Missionary Society...	339
136	26 May	13825—13874	MOSES HART, Church Missionary Society ...	341
137	26 May	13875—13904	EZEKIEL HART, Chief	341
138	26 May	13905—13930	SQUISS BANIGO, Chief	342
139	26 May	13931—13977	HERBERT JUMBO, Chief	343
140	26 May	13978—13981	JAMES IJU, Trader	344
141	26 May	13982—14104	SINCLAIR, Mr. FRANK, Political	344
142	26 May	14105—14149	BROWNE, Dr. A. J., Medical	347
143	28 May	14150—14312	DOUGLAS, Mr. H. M., Political	348
144	28 May	14313—14382	ATUNDAOLA, Rev. H., Wesleyan	352
145	28 May	14383—14459	PALMER, Mr. I. T., Trader	354
146	28 May	14460—14491	THOMAS, Mr. JAMES, Trader	355
147	28 May	14492—14529	DORE, Chief	356
148	28 May	14530—14553	OAGBI, Chief	356
149	28 May	14554—14574	EGBE, Chief	357
150	28 May	14575—14584	SKIN, Chief	357
	28 May	14585—14589	OAGBI, Chief, recalled	357
151	28 May	14590—14716	MAXWELL, Mr. T. D., Crown Solicitor	358
152	28 May	14717—14765	CHUTE, Mr. E. L., Police	361
153	28 May	14766—14787	THOMAS, Mr. SAMUEL S., Trader	362

No.	Date.	Questions.	Witness.	Page.
	1909.			
154	28 May	14788—14809	THOMAS, Mr. SAMUEL, Technical Instructor ...	363
155	28 May	14810—14818	OBI ODOGU, Chief	363
156	28 May	14819—14832	BLEASBY, Mr. J. S., Trader	363
157	28 May	14833—14869	STOKER, Mr. Justice, Judicial	364
158	28 May	14870—14990	BEDWELL, Hon. H., Provincial Commissioner ...	365
159	29 May	14991—15065	GRAY, Dr. ST. GEORGE, Medical	369
160	29 May	15066—15091	OKORODUDU, Chief	370
161	29 May	15092—15100	ESUKU, Chief	371
162	29 May	15101—15164	CUMMINS, Mr. C., Schools Department	371
163	29 May	15165—15195	IBATERI OMATSOLA, Schools Department ...	372
164	29 May	15196—15251	SAMUEL, Mr. J. H., Schools Department	373
	29 May	15252—15259	I. OMATSOLA, recalled	374
	29 May	15260—15265	SAMUEL, Mr. J. H., recalled	374
	29 May	15266—15269	DOUGLAS, Mr. H. M., recalled	375
165	1 June	15270—15407	SMYTHE, Dr. A. W. S., Medical	375
166	3 June	15408—15480	ROSS, Mr. R. J. B., Police Magistrate	378
167	3 June	15481—15598	GRAY, Mr. GEORGE S. B., Prisons	381
168	3 June	15599—15619	OKEODUN, BALE OF, Chief	384
169	3 June	15620—15624	OKEODUN, BALOGUN OF, Chief	384
170	3 June	15625—15851	SMITH, Rev. SIDNEY, Church Missionary Society	385
171	3 June	15852—15948	ONYEABO, ALPHONSA, Church Missionary Society	392
	3 June	15949—16058	LAURIE, Dr. R., recalled	394
172	25 August	16059—16254	PROCTOR, Mr. CHARLES, Government Laboratory	397
173	25 August	16255—16455	BEDFORD, Major C. H., Indian Medical Service ...	403

WRITTEN EVIDENCE.

(POLITICAL OFFICERS.)

Officer.	District.	Page.
AMBROSE, Mr. W. G.	Uyo	410
GRAY, Mr. E. A. SIMPSON	Onitsha	410
RAIKES, Mr. R.	Benin City	410
HORNBY-PORTER, Mr. C.	Badagry	411
DUNCOMBE, Mr. H. F.	Ikorodu	411
NEAL, Capt. H. V.	Epe	412
SCRUBY, Mr. C. B.	(Unattached)	412
WERRY, Capt. F. E.	Ikot-Ekpene	413
WOOD, Mr. S. M.	Ondo	414
DOUGLAS, Mr. A. C.	Obubra	415
PRICE, Mr. D. E	Owerri	415
PRYCE, Mr. H. F.	Benin City	416
SIMPSON, Mr. E. D.	Degema	416
BLACKWELL, Major L. N.	Meko	416
LABORDE, Mr. A. L. C.	Abo	417
SPROSTON, Mr S. W.	Agbor	417
DAVIDSON, Mr. J.	Sapele	417
SWANSTON, Capt. H. O.	Sapele	418
DAYRELL, Mr. E.	Ikom	418
MANSFIELD, Mr. H. B.	Awka	419
BROOKS, Mr. R. B.	Abakalliki	419
HANSON, Mr. A. E.	Aro-Chuku	419
DYER, Mr. J. H.	Afikpo	419
STUBBS, Mr. W. W.	Aba	420
MYTTON, Capt. A. R.	Udi	420
LAYTON, Mr. R. C.	Asaba	420
TEW, Mr. M. L.	Ibi	420
HIVES, Mr. F.	Bende	421
PYKE, Mr. C. C.	Jebu-Ode	422
TODD, Mr. C. W.	Ifon	422
TALBOT, Mr. P. A.	Oban	423
DE KANTZOW, Mr. A. H.	Idah	423
WELD, Mr. O.	Ishan	423
PALMER, Mr. E. C.	Forcados	424
INGLES, Mr. F. H.	Kwale	424
BURROUGH, Capt. H. S.	Okigwi	424
FALK, Mr. E.	Ikom	424
RUMANN, Mr. W. B.	Warri	425
WESSEL, Mr. W. H.	Ahoada	425
BAILLIE, Mr. J. A.	Shaki	425
(POLICE MAGISTRATE.)		
DUNLOP, Mr. J. M. M.	Lagos	425
(POLICE OFFICER.)		
RAWLES, Mr. H. L.	Warri	426

Officer.	District.	Page.
(MEDICAL OFFICERS.)		
CHICHESTER, Dr. C. R.	Calabar	426
PICKELS, Dr. J. A.	Lagos	427
GRAHAM, Dr. E. W.	Onitsha	427
CLOUGH, Dr. J. A.	Ebute Metta	428
KELLEHER, Dr. E. J.	Sapele	428
BATE, Dr. J. B.	Brass	429
O'DEA, Dr. M. E.	Sapele	429
HUNGERFORD, Dr. G.	Onitsha	429
GRAY, Dr. R. W.	Degema	430
ROE, Dr. R. L.	Benin City	430
MACKINNON, Dr. D.	Obbua	431
HISCOCK, Dr. R. C.	Abo	431
ROBINSON, Dr. C. C.	Afikpo	431
WILSON, Dr. A. H.	Ibi	431
FORAN, Dr. P. F.	Ikot-Ekpene	432
HEPBURN, Dr. F. C.	Lagos	432
ROACH, Dr. W. F.	Epe and Jebu-Ode	432
COPLAND, Dr. J. G.	Okigwi and Owerri	433
MACLAINE, Dr. S. L.	Ondo	433
LUMPKIN, Dr. C. J.	Lagos	433
COLE, Dr. W. A.	Badagry	433
JONES, Dr. C. C. A.	Yaba	433

MINUTES OF EVIDENCE

TAKEN BEFORE THE

COMMITTEE OF INQUIRY INTO THE SOUTHERN NIGERIA LIQUOR TRADE.

FIRST DAY.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Tuesday 27th April, 1909, *at the Secretariat, Lagos.*

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

THOMAS WELSH, Esq.,
Captain C. H. ELGEE.

A. A. COWAN, Esq.,
D. C. CAMERON, Esq., *Secretary.*

Mr. SYDNEY CLAUDE OVERTON PONTIFEX, called and examined.

1. (*Chairman.*) You are acting at present as Comptroller of Customs?—Yes.

2. What is your substantive appointment?—Senior Provincial Collector.

3. Of which Province?—Of the Central Province.

4. How many years' experience have you had in this Colony?—I have been nearly 10 years out here; I arrived in November, 1899. Previous to that I was in the West Indies.

5. Doing similar work?—Yes, Customs work, in British Guiana.

6. You have kindly prepared some statistical tables for us?—Yes.

7. Before you put those in, I should like to ask you some preliminary questions. Would you kindly tell us what the law is at the present moment with regard to the duty on alcoholic imports?—Do you mean what is the tariff?

8. Yes.—Five shillings a gallon at 50 degrees Tralles.

9. Tralles being what?—The German notation; it was brought in in order to make our system similar to that of the Cameroons.

10. So that there might be similarity of system?—Yes; 5s. per gallon at 50 degrees Tralles; below that, there is a rebate of 1¼d. for every degree.

11. 1¼d. down to what?—Four shillings is the minimum; above, it is 2½d.

12. For every degree above 50 degrees Tralles it is 2½d.?—Yes.

13. Or part of a degree?—Or part of a degree.

14. How does 50 degrees Tralles correspond with the English proof?—It is roughly 12½ under proof.

15. English proof being what?—57·6.

16. 57·6 of absolute alcohol?—That is so.

17. We brought out with us some English statistics; I think you have seen them?—I have.

18. Our method of notation is by proof spirit?—Yes.

19. And therefore is different from yours?—Slightly.

20. The English statistics cannot be compared with your statistics until you have done the sum in conversion?—That is so.

21. Possibly later on you will be able to work out the corresponding figures for us?—Certainly.

22. When you talk of under proof or over proof, your 50 degrees Tralles is taken as zero?—Exactly; it is a 5s. basis.

23. When did that proclamation come into force?—On the 15th of January of this year.

24. What was the previous duty?—Four shillings.

25. With any addition or deduction for over proof or under proof?—There was no deduction below 50 degrees; it was 1d. for every degree above.

26. So that liquor containing a higher proportion of alcohol is now taxed 2½d. for every degree, or part of a degree, above 50?—That is so.

27. You do not use the English phrase "proof" here?—No, we do not.

Mr. Sydney Claude Overton Pontifex.]

28. I suppose as yet, the law only having been in operation for three months, you cannot give us any information as to its effect?—I do not think so; I do not think it would be a fair test.

29. You can form no reliable estimate in three months?—No, for the simple reason that there are other things affected; for instance, one of the things affected is the large quantity of spirits in bond; there was a far larger quantity of spirits in bond at the end of 1908 than at the end of 1907.

30. Spirit which was already in bond was not charged the higher duty?—No, and there is also of course a lot of spirit on which duty had been paid and which has not yet been worked off, so that it is too early in the year to form an idea.

31. In fact, until you get the full statistics for 1909 you will not be able to form any opinion as to the effect on the quantity of spirits imported?—No, I think it would be very problematical.

32. At any rate, very rightly, you would not care to give an estimate?—I would not.

33. Now, would you kindly look at your tables, because I want to get the results by question and answer. Your tables are for the years 1906, 1907, and 1908, are they not?—Yes.

34. You have been able to get the figures for 1908?—Yes.

35. Could you tell us the total amount of spirits imported in 1906 which paid duty?—Would you like it in Provinces, or just the lump total?

36. You may give it to us in Provinces first, and then add them up and give us the total.—For the Central and Eastern combined, 2,420,333·15 gallons.

37. Now the Western?—901,569·76 gallons.

38. Do you mind adding those together and giving us the total?—3,321,902·91.

39. Is that spirits alone, or does that include wines?—It includes brandy, gin and Geneva, liqueurs, rum, whisky, and spirits unenumerated.

40. What would the unenumerated include—methylated spirit for instance?—Yes, methylated spirit and alcohol would be included.

41. Commercial spirit?—Yes.

42. And medicinal?—Yes, spirit contained in drugs.

43. What is your definition of spirit—suppose, for instance, that beer was imported?—Then we would classify that under beer.

44. What is your test for spirits, is it the substance of the thing, or is there any alcoholic strength?—No; we have beer and wines, and we divide wines into three classes, sparkling and other kinds and claret.

45. Spirits you classify not according to mere alcoholic strength, but according to the nature of the article?—Yes.

46. I should rather like to get the totals for the years 1907 and 1908 in the same way?—For 1907 I can give you the figure for the Central Province by itself, it is 944,406·44 gallons; for the Eastern for 1907 it is 2,054,734·09 gallons; and for the Western 1,056,064·26; a total of 4,055,204·79 gallons.

47. Those, of course, as we have heard, being liquid gallons?—Those are liquid gallons.

48. Now for the year 1908?—982,322·51 for the Western Province, 712,240·37 gallons for the Central Province, and 1,541,106·18 for the Eastern Province; total, 3,235,669·06 gallons for the Colony.

49. The year 1908 shows a reduction in the amount of what?—Of very nearly one million gallons.

50. Yes, it shows a reduction of 820,000?—That is so. This is a copy of my annual report which I have sent in. (Handing document.) There is a decrease in gin of 803,585 gallons, a decrease in rum of 16,346 gallons, and there was an increase in whisky of 2,566 gallons. Those are the decreases and increase in spirits.

51. The miscellaneous spirits are about the same, I suppose?—They are so small that I did not take them out, but I can give them to you later on.

52. You have given us the principal ones?—Yes.

53. It was in 1905, I think, that you began measuring by Tralles Alcoholometer?—Yes, about four years ago.

54. It was at the end of 1906 that the duty was increased from 3s. 6d. to 4s.?—Yes, on the 22nd December I think it was.

55. When you abandoned the Sykes's hydrometer and took to the Tralles system did that put out the previous figures?—It did not make any difference in the gallonage; the gallons were the same; we used to have the liquid gallon system before, so that it did not make any difference; we never collected duty on proof spirits.

56. It has always been on the liquid gallon?—Yes.

57. Have you any opinion as to the cause of the decrease in 1908?—I put it down as entirely due to over-stocking in 1907.

58. Did people know beforehand that the duty was likely to be raised?—I do not think that that affected it. You see 1907 was rather a remarkable year insomuch as the value of all produce went up at a very great rate, with the result, I think, that the mercantile community were rather buoyant at the rise, and they stocked all sorts of produce, and the consequence was that at the beginning of 1908 they had to work off the old stock before they could import fresh.

59. It was not the effect of the increased duty being felt?—No, I do not think so.

60. I think you have given us for 1906, 1907, and 1908 the total quantities of the different spirits?—In this return I have separated them.

61. Yes, but in your return you have given us the totals?—That is so.

62. Will you kindly give us for 1906, 1907, and 1908 the quantities of each spirit?—Of course these are in hectolitres, so I will have to convert them into gallons. This was a return sent to the Secretary of State. Take gin first of all as being the largest one; that was 2,708,855 gallons.

63. Is that for 1906?—Yes.

64. Now 1907? Take each one right through.—3,208,553 gallons.

65. 1908?—2,404,970 gallons; that finishes gin.

66. That, of course, is the main item?—Yes, and then rum comes next.

67. Perhaps you will give us the figures for rum?—505,626 gallons in 1906, 738,774 gallons in 1907, and 722,428 gallons in 1908.

68. Now the next, in order to see if they keep their proportions?—There were 2,392 gallons of brandy in 1906, 1,987 gallons in 1907, and 1,963 gallons in 1908.

69. Are the proportions pretty well preserved from year to year between the different kinds of spirits?—Of course 1907 was an exceptional year, and we went back again in gin in 1908. Rum increased in 1907-8, and whisky increased in 1907, and there was a slight increase in 1908. Of other spirits there was a decrease in 1907 and 1908.

70. Have you the total amounts of the other spirits?—Yes.

71. We have not had them?—No. There were 77,810 gallons of other spirits in 1906, 67,594 in 1907, and 65,586 in 1908. The decrease in other spirits is due, I think, to the decrease in alcohol.

72. Would it be proof spirit?—No, I mean alcohol; it runs about 90.

73. Ninety above proof, or 90 per cent. of pure alcohol?—Ninety per cent. of alcohol; it would be about 57 over proof, roughly.

74. That was used by alcohol factories here, I suppose?—Yes.

75. Where it was diluted with water and turned into what is called gin?—Yes, simply by flavouring matter.

76. Silent spirit flavoured?—Yes.

77. The new duties, of course, would kill that trade?—Absolutely kill it.

78. So that that is a matter of the past, only?—It is.

79. I do not think we have the figures for whisky?—No. There were 24,558 gallons of whisky in 1906, 36,266 in 1907, and 38,833 in 1908.

80. I do not know whether it comes within your province, but I suppose we may take it that the gin and the rum are mainly for native consumption, and the whisky and brandy and other spirits mainly for European consumption?—Yes, you can take it so.

81. I suppose there are no imports at present of what you may call commercial alcohol, or denatured alcohol, that is alcohol mixed with methylated spirit or kerosine so as to make it undrinkable?—No, but at the same time you can get rid of the residues by distillation.

82. I do not know about that, but there are special rates of duty at home.—We have nothing like that; it is not used here at all.

83. You have no concern as Collector of Customs with denatured alcohol, that is, alcohol which is made unfit for drinking?—No; of course, you might get an instance of a passenger bringing some methylated spirit out for use in small stoves.

84. I think we have got the figures for the years we want as to the quantities. You take, do you not, for Customs purposes, a declaration of value?—We take a declared value.

85. Would you tell us in what form that is done?—Are you now talking of spirits?

86. Yes.—They used to produce an invoice from the shippers which we accepted as correct up to the year 1908; they now produce an invoice attested before a notary of the public or a Justice of the Peace.

87. That invoice of declared value is immaterial for revenue purposes?—That is so.

88. For what purpose do you take the declared value?—For statistical purposes.

89. Are these invoices of spirits from the port of departure, Liverpool or Hamburg, or wherever it is?—They are supposed to be f.o.b.; it would not include freight.

90. Or insurance?—No; we get those figures tabulated under a special head.

91. To take the case of a merchant, could you tell us at all what the difference is between the declared value at the port of departure and what it costs him when the liquor is delivered to him from the Customs. He has to pay duty, freight and insurance, and perhaps some bonding charges?—Yes. I am afraid I could only tell you it as a whole.

92. Yes, tell us as a whole.—The merchant, we will say, pays *x* as the price at home for his goods f.o.b., and he has to add on the freight and insurance and the duty.

93. You do not get c.i.f. invoices?—No; but of course we classify the freight and insurance under one head and packages; so to arrive at those figures I would have to take the bulk of all the imports.

94. You could not give it to us for spirits?—No.

95. Then we need not trouble about that. The declared value, however, has very little relation to the cost price to the merchant when he receives the goods for sale in Nigeria?—No. I think the freight works out to between 12 and 15 per cent.

96. About 12 to 15 per cent. you have to add to the declared value?—Yes, I think that about covers the freight; I could let you know that by looking up some of the invoices.

97. Now let us take the revenue—I forget whether you can give us the revenue for the particular items or only for totals.—I can give you the revenue for each article.

98. Perhaps we had better have the totals first, and then see how the revenue comes from each item.—Do you want it in Provinces?

99. Yes, we will take it in Provinces.—In 1906 in the Eastern and Central Provinces the total duty collected on spirits was £442,381. I am not giving you the odd shillings and pence; where it is over ten shillings I add £1, and where it is under 10s. I take no account of it.

100. Very well. Now the Western Province?—£158,403, making a total of £600,784.

101. Will you give by Provinces the revenue derived from each item, or at any rate on gin and brandy and whisky?—For gin and Geneva the total duty in the Central and Eastern Provinces was £383,114 for the year 1906, and in the Western Province on gin and Geneva it was £91,136, making a total of £474,250 received on gin in the three Provinces for 1906. Now you would like rum. That was £100,166 for the three Provinces—for the Eastern and Central £55,290, and the Western £44,876. Now spirits unenumerated, Eastern and Central £458, and for the Western £20,832, making a total of £21,290 for the Colony. Do you want whisky and brandy?

102. Yes, I think for the purposes of comparison we had better have whisky and brandy as well.—For the Eastern and Central Provinces we received for brandy duty in the year 1906, £205, and for the Western Province £117, making a total of £322. For whisky in the Eastern and Central we received £3,036, and from the Western £1,194, making a total of £4,230 for the Colony and Protectorate. Now liqueurs.

103. That is a very small item, I suppose?—Yes.

104. Are those mixed up with the ordinary items, or are they distinguished?—They are distinguished.

105. They do not come under the general head of alcohol?—No. For the Eastern and Central it was £276, and for the Western Province £247, a total of £523 for the Colony and Protectorate. For 1907, brandy, £121 Central Province, £151 Eastern Province, and £75 Western Province; that is £347 for the Colony and Protectorate. Then gin and Geneva: Central Province, £177,263; Eastern Province, £331,888; Western Province, £124,850; a total of £634,001. Now on liqueurs: £167 Central, £59 Eastern, and £270 Western; a total of £496. Now on rum: £4,963 Central, £76,003 Eastern, and £61,468 Western; a total of £142,434. Now whisky: £3,384 Central, £2,344 Eastern, and £1,485 Western; a total of £7,213. Spirits unenumerated: £259 Central, £421 Eastern, and £21,772 Western; a total of £22,452.

106. I think the result of those figures is that the main revenue producing item is gin?—Gin first, and then rum.

107. Brandy and whisky come a very long way afterwards?—Yes, a long way.

108. Spirits unenumerated are almost a negligible quantity?—Not quite that, but that we will not go into because it has now dropped.

109. When the alcohol was introduced there was a temporary increase, but that has now ceased to exist?—Yes.

110. Leaving that aside, it is a negligible quantity?—Yes.

111. Now we want the figures for the year 1908.—Yes. Brandy: Central Province, £121; Eastern Province, £162; and £96 for the Western Province; total, £379. Gin and Geneva: Central Province, £134,585; Eastern, £231,731; and Western, £133,604; a total of £499,920. Now liqueurs: Central Province, £124; Eastern Province, £45; and Western Province, £193; a total of £362. Then rum: Central Province, £4,722; Eastern Province, £74,007; Western Province, £75,728; a total of £154,457. Now whisky: Central Province, £4,003; Eastern Province, £1,892; and Western Province, £1,859; a total of £7,754. Spirits unenumerated: Central Province, £205; Eastern Province, £253; and Western Province, £27,856; a total of £28,314.

112. I should rather like to take a somewhat earlier date. I have your own figures here in the Annual Report for 1907, showing the importation of spirits into Nigeria during the five years from 1903 to 1907. The first column, which shows the quantity in gallons, is a very important one. Will you tell us, what was the total number of gallons imported in the year 1903?—2,797,308 gallons.

113. I rather think those are proof gallons; if you look at the note of explanations I think it shows that up to February, 1905, they are shown as proof gallons, but I may be wrong?—Yes. There was a period when it was collected on proof.

Mr. Sydney Claude Overton Pontifex.]

114. That was abandoned?—That was abandoned at once almost.

115. Since February, 1905, it has been purely on liquid gallons?—Practically. Shall I take from 1905?

116. I would like to get the figures from 1903. I should like to get the totals you give in the Statement, with that explanation for the years 1903 and 1904?—1903 is 2,797,308 gallons; 1904, 3,190,339 gallons; 1905, 2,811,438 gallons; 1906, 3,321,902 gallons; and 1907, 4,055,204 gallons.

117. We have the figures for 1908, but perhaps we had better have it in again here?—For 1908 it was 3,235,669 gallons.

118. Will you give us for the same years, 1903 to 1908, the total amount of revenue derived from duties?—For 1903 the amount was £420,564; 1904, £479,876; 1905, 509,043; 1906, £600,784; and 1907, £806,942.

119. Now the total revenue for 1908?—£691,186.

120. That is the total revenue derived from spirits for that year?—Yes.

121. You have a pretty large Customs staff, I suppose?—A fair number. I can tell you what the staff consists of. There is the Comptroller, three Provincial Collectors, two Senior Supervisors, nine Junior Supervisors, two Chief Clerks, five Assistant Chief Clerks, 43 first-class clerks, 89 second-class clerks, 45 third-class clerks, and 103 messengers and labourers.

122. I ask for this reason: assuming as a hypothesis that the import of spirits were prohibited, would there be any great decrease in your staff or not?—I anticipate there would be a saving of between £1,000 and £1,200.

123. You estimate the cost of collecting the duty on spirits at about £1,200 a year?—If we are only collecting the duty on spirits and nothing else——

124. No, I am putting the opposite case to you: supposing the import of spirits were prohibited would you be able to effect a great reduction in your staff?—Not very much—about £1,200, I should say.

125. So that these revenue figures are pretty nearly the nett revenue derived from spirits minus £1,200?—That is it.

126. If you deduct from the total revenue derived from spirits about £1,200 you would get the nett revenue derivable from spirits?—The point is this: if we imported nothing else but spirits——

127. No, I am putting it in just the opposite way: suppose we ceased the importation of spirits you would still have to keep up your Customs staff for other purposes?—That is so, and I should say that we would save about £1,200; we could dispense with the services of clerks up to about £1,200.*

128. You could dispense with the services of clerks to the extent of £1,200 a year?—Yes.

129. Therefore, in estimating what the State gets from the revenue on spirits we must deduct from the figures you have given us £1,200 as representing the cost of collection?—It is hardly fair, is it, to put it in that way?

130. Is not that the way in which it works out, I want to know?—No, I should not put it quite in that way.

131. How would you put it?—I should say that £1,200 would be the saving if we knocked off spirits now.

132. That comes exactly to what I was trying to express, does it not?—At the same time if we imported nothing else except spirits it would cost us more than £1,200.

133. We are not going to prohibit all imports except spirits. I wanted to get the proportion to be debited to spirits for the cost of collection—that would be what?—With supervision, £1,200.

134. Would you tell us the machinery you employ with regard to the import of spirits—you test spirits for revenue purposes, I suppose?—Yes, we select samples on board the ships, and those are brought to the Customs House by a Customs Officer direct, and they are tested in the office.

135. By Tralles Alcoholometer?—Yes.

136. Is that as easy a method as the method of testing by Sykes's hydrometer?—If anything it is easier, because you read it right off at once; you have not to put on the weights or the counterpoises.

137. That is not the instrument which you read by means of the fractional ray of light, is it?—No; but it could also be used.

138. Like the Sykes's hydrometer?—Yes, at home they use it with the fractional ray, but here they generally read below the level of the liquor, if anything, giving the merchant a slight benefit.

139. Do you not test for quality in any way?—No, we only have regard to the question of the strength.

140. You are not concerned, for instance, with the proportion of higher alcohols, or anything of that kind?—No.

141. Do the invoices that you get show the place from which the liquor comes originally, or do they only show the last port of departure from Europe?—They usually show where it is purchased.

142. Where would be the chief places where it is purchased?—Hamburg or Antwerp.

143. Very little of it would be manufactured in England?—Not the gin.

144. There is, as you know, a large manufacture of gin in England?—Yes, but as a rule the gin generally comes from Hamburg, Antwerp, and Rotterdam.

145. Is there anything to show whether the spirit is grain or molasses or potato spirit?—The invoices do not show that, but from Rotterdam you get more grain spirit, and that is slightly more expensive than the potato spirit.

146. From potato spirit you get the almost silent spirit which is afterwards flavoured?—Yes, it is practically the same as British plain spirit.

147. What we call plain spirit in England, or silent spirit?—Yes.

148. I take it that your department is responsible for this table in the Southern Nigeria Official Annual Report for 1907 showing the importation of spirits into Nigeria during the five years 1903 to 1907?—Yes.

149. I see from that table that the spirit imports for the year 1906 amounted to 10·6 per cent. of the whole of the inward trade?—Yes.

150. Does that mean 10 per cent. in value?—Yes, on the declared value.

151. Those figures refer to declared value?—Yes.

152. That is the original value at the port of shipping?—In that case it would include everything, because the freight and insurance and the packing is added in afterwards under a separate heading.

153. Not counting the duty, it would be about 12 to 15 per cent. to add?—No, 10 per cent. would cover it without the duty; we have not added the duty.

154. No, you have added the freight, the insurance, and the packing?—Yes.

155. That comes to 12 to 15 per cent.?—No, I think about 10 per cent. would cover it. We include here, as you see in that return, other articles which include packages and that sort of thing, so that the 10 per cent. includes that.

156. I am afraid that we are not talking about quite the same thing. I am not talking about this figure, but in order to get at this figure you take the declared value and you add the packages, freight, and insurance?—That is it.

157. Not of course the duty?—No.

158. The duty on spirits according to these figures is considerably more than 200 per cent.?—Yes.

159. Between 200 and 300 per cent. on the declared value?—Rum works out roughly at about a shilling a gallon; the duty is 5s. a gallon now, so that that is 500 per cent.

160. The importer has to pay 500 per cent. on the original cost at the port of departure?—Yes. One shilling a gallon is the original cost, and there is a

* *Note by Mr. Pontifex.*—The Comptroller, who has since returned, computes this, on another basis, at some £14,000 a year.

little freight to be added which brings it up to 1*s.* 6*d.* or 1*s.* 8*d.* a gallon landed there.

161. I see in this Report that in the year 1907 the spirit imports amounted to 10 per cent. of the whole of the inward trade?—Yes.

162. Do you know what it was for 1908?—Yes, 8 per cent. I think it was.

163. There is a considerable reduction in 1908?—Yes. I have worked the figures out, it is 8·2 per cent.

164. I think you told us some time ago that you attributed the reduction in the revenue derived from spirits to some extent to the extra quantities of spirits purchased and stored in 1907 rather than to increased taxation?—That is so.

165. I do not know whether you can tell us at all the duties at present in force in the countries whose frontiers march with ours—Dahomey and Cameroon?—I have prepared a statement as regards spirits.

166. I only want to know with regard to spirits?—Unfortunately, I have not a copy of the Dahomey tariff; I have it for Cameroon.

167. Looking at the map our frontier marches with the Cameroon frontier for about 200 miles, does it not?—Fully that.

168. Part of it is almost unexplored country?—Yes.

169. I see according to this map which I have in front of me that it would be about 250 miles of frontier?—I should say between 200 and 250; it goes right up until you get to Lake Chad practically.

170. At any rate it is over 200 miles?—Yes.

171. Then we have a frontier marching with that of the French on the Dahomey side?—Yes.

172. That seems to be about 200 miles?—I should hardly think it is as much as that; I should say about 150.

173. The Intelligence Officer estimated it at about 200, and judging by the map, which appears to be to scale, it would come out at about 200 miles?—No doubt that is right.

174. Then there is a seaboard of about 500 miles?—Yes.

175. Can you tell us what the duty on the Cameroon side is?—There is a slight difference. They deal by the value to a very large extent in the way they assess the duty.

176. There is a higher duty on the higher cost spirits?—Yes.

177. The important item would be gin, I suppose?—Yes. Gin works out to 4*s.* $6\frac{6}{11}$*d.* as compared to our 5*s.*

178. Considering the difficulty of getting spirits through a country like that, there would not be much danger, with a 5*s.* duty, of smuggling?—There would be a profit of $5\frac{4}{11}$*d.* a gallon.

179. (*Capt. Elgee.*) Are you quite sure that it is 4*s.* 6*d.* on the gallon? Are you sure about the gallon?—Yes, I have worked it out; their tariff shows litres, of course.

180. (*Chairman.*) As long as the duty here is 5*s.* do you apprehend that there would be much danger of smuggling on that frontier?—No, but I think at certain parts near Badagry there might be some danger.

181. (*Capt. Elgee.*) Badagry is near the French side?—Yes. I do not think there would be much danger on the Cameroon side.

182. (*Chairman.*) They would not be likely to import much rum?—No, I do not think there is much rum imported there. There is not even much imported in the Central Province here, as you will see.

183. With a 5*s.* duty you do not apprehend that there would be much danger of smuggling on that side?—Not very much; certainly I do not think there would be much along the actual frontier. There might be more danger in the vicinity of the Rio del Rey.

184. Assuming that the importation of spirits into Southern Nigeria were prohibited there would be a danger of smuggling, I suppose, along that frontier?—Yes, I should think so.

185. Would it be possible, do you think, to establish anything like an effective preventive force along that frontier?—It would be possible, but it would be a very great expense.

186. Do you think you could prevent it through the bush country?—I think so, but we would have to have stations 20 miles apart such as they have in other countries, and it would be very expensive.

187. Bush stations 20 miles apart would not be very effective, would they?—We would have to have armed patrols, and, as I say, it would be a huge expense.

188. No one could give us any reliable estimate of the cost?—I am afraid not.

(*Capt. Elgee.*) We might get a slight idea of the cost because we once had a bicycle patrol along the Dahomey frontier.

189. (*Chairman.*) At any rate you cannot give us any estimate; we can get that from someone else probably?—I could give you an idea of it more or less, but I think now that stations 20 miles apart would be too far apart; you would have to have them less than that.

190. Yes, in bush country stations 20 miles apart would not be of very much use, you would have to have them nearer than that?—Yes, probably every five miles at the outside.

191. In bush country with stations five miles apart you could not even then avoid infiltration, could you?—No; you would have to search the natives; you would have to cut paths through the bush, and, of course, the natives would have as much difficulty in getting through the bush as you would have yourselves, and you would have to intersect the roads, which would reduce the cost; but to be effective you would have to patrol the frontier.

192. Then there are 500 miles of seaboard, but there are very few ports; there are no ports, in fact, except Customs ports?—That is so.

193. Would it be possible, do you think, for light native boats to land at places along the seaboard or not?—It would be possible if it was worth their while. For instance, there are some boats down at the Portuguese possession that come into Calabar selling fish. They are more like sloops, and if they could get a high profit on spirits it would be worth their while to come up in that sort of craft.

194. Except the parts which we can hold and watch, is the whole coast surf-bound, or would it be possible for small boats to land at different places on the coast?—Of course, the Marine Department could give you a better idea of that than I can, but I certainly think there are parts where they could easily land spirits in small craft.

195. In small craft and in small quantities?—Yes.

196. Now to go to the Dahomey side. For about 200 miles our frontier marches with Dahomey?—Yes.

197. Could you tell us what the rate of duty is at the present moment in Dahomey?—I have the figures here now. It is 200 francs for absolute alcohol per hectolitre—per 100 litres.

198. How would that work out compared with our standard, assume there was an import of what in England we should call proof spirit?—A litre is ·22 of a gallon. I make it about 7*s.* 3*d.* a gallon of 100 degrees absolute alcohol. Do you want that reduced to proof?

199. I want it reduced to the same basis as ours.—That would be 14*s.* 6*d.*

200. (*Mr. Cowan.*) No, it would be half 7*s.* 3*d.*, 3*s.* $7\frac{1}{2}$*d.*?—Yes, I see what you mean; that is right, 3*s.* $7\frac{1}{2}$*d.*

201. (*Chairman.*) Where we should charge a duty of 5*s.* they would charge a duty of 3*s.* $7\frac{1}{2}$*d.*?—That is so.

202. We now charge a very heavy excess above 50 degrees?—Yes, if it were possible to import 100 degrees we would have to charge the other 50 at $2\frac{1}{2}$*d.* a degree above 50°; we should charge 15*s.* 5*d.*

203. We should charge 15*s.* 5*d.* according to their measurement per hectolitre?—Per gallon.

204. It is reduced into gallons?—Yes.

Mr. Sydney Claude Overton Pontifex.]

205. From a purely pecuniary point of view there is some danger of smuggling spirits of high alcoholic strength?—I do not think there is much of that.

206. As a matter of fact, to the best of your information you do not think at present that there is any smuggling going on over the frontier between Dahomey and Southern Nigeria?—As far as I know, not, but there is an inducement for it, of course, because there is a large margin of profit between their 3*s.* 7½*d.* as against our 5*s.*

207. Assuming they import at the same strength as we import at?—They might get out alcohol and reduce it there.

208. There is still an inducement to smuggle the stronger alcohol that was imported here, but the importation of which is now stopped?—Yes. If a native wanted to get hold of a very strong spirit he would probably be prepared to pay a fancy price for it.

209. I am not quite putting it in that way. Is there or is there not an inducement to introduce very strong spirits, naturally in small bulk, and then prepare them for sale afterwards, as was done in an alcohol factory here until it was stopped?—Yes. Of course, they make the profit on the package really; I mean to say if you get a package containing 100 degrees of alcohol which you can reduce it is practically equal to two packages at the reduced rate, and therefore they make the profit on the freight cost out.

210. Is there not an extra profit because they go, according to a regular scale, up to absolute alcohol, whereas we, over our proof, as we may call it, charge 2½*d.* for every degree or part of a degree?—Yes, but that only prohibits the importation of alcohol.

211. And therefore there is a corresponding advantage to a smuggler we will say who introduces alcohol.

211A. (*Mr. Cowan.*) If smuggling is going on at all there is an inducement to smuggle in the higher spirit?—Yes, if there was a trade for that higher spirit.

212. (*Chairman.*) Assuming that there was a demand for it?—Assuming that there was a demand for it, certainly.

213. However, at present you have no reason to suppose that any smuggling is going on?—Except from hearsay, which I have not been able to prove.

214. At any rate we have no preventive service on that frontier to any extent?—No. We have two men at Ajara Creek and one at Joffin, which is practically no effective control at all.

215. Would that be an easier frontier to control than the German frontier?—In a way not, for the simple reason that there is more communication between the two countries and the stations would have to be nearer.

216. (*Mr. Cowan.*) There are roads on the Cameroon side?—Yes, but if you have large tracts of dense bush you need not have the stations so near.

217. (*Chairman.*) The bush is so dense as to be a protection?—Yes, on the Cameroon side, but not so much so on the Dahomey side.

218. There are no excise duties in Southern Nigeria?—No, not as we understand it; we have licences, of course.

219. Yes, but no excise duties?—No.

220. No control is exercised in the way that we control beer and spirits at home?—No. We have lately brought in a law to allow the manufacture of spirits under licence, but that is not operative at present.

221. Would it allow distillation or only fermentation?—It would allow distillation.

222. At present there are no distilleries under that law?—No.

223. It is, of course, very easy to distil roughly by means of the pot still system?—Yes.

224. But that at present, so far as you are aware, does not exist in Southern Nigeria?—No, I have never heard of it.

225. Assuming that alcohol were prohibited, would there be any danger of illicit pot stills being set up throughout the country, particularly in the bush?—I do not think so myself. I do not think the native is keen on getting a very high spirit. He is accustomed to a spirit of about 40 to 45 degrees Tralles, and that is all he wants.

226. That would require distillation. The ordinary native liquors are nowhere near that amount?—No, the ordinary gin imported here is stronger than the native stuff as far as we know.

227. Assuming that the import of spirits were prohibited, would there be a danger of liquors of similar strength being made by pot still distillation?—Yes, I should say there would be.

228. Would that require a large preventive service to control?—Yes, a very large one.

229. Could you control it effectively in the bush?—Only with great difficulty; it would be very difficult.

230. (*Capt. Elgee.*) You must take into consideration the whole of the country and not merely the seaboard and the boundaries in saying that?—I see what you mean.

231. Everywhere right throughout Southern Nigeria?—Yes; after all, it is simply a question of expense. If you are prepared to spend the money we can control it all right, but of course it would only be at a huge expense, and the question is whether the game would be worth the candle. Even in the interior we could have men patrolling, but the question is whether it would be worth while.

232. (*Chairman.*) In your view the cost would be enormous, but you would not like to give an estimate of it?—No; it would be enormous.

233. You have recently introduced in certain parts of Nigeria a licensing system?—Yes.

234. In what parts?—It applies throughout the Protectorate practically. Certain districts have been laid down, including most of the large ports, and it would apply to Opobo.

235. Has it been applied to Opobo?—I think so; I am not quite certain.

236. You have licences in Lagos?—Yes.

237. Where does the money derived from licences go to—to local expenditure, or what?—From the 1st January this year licences in Lagos have been transferred to the municipal funds.

238. And elsewhere? — No, that goes to general revenue.

239. Can you tell us up to date what revenue has been derived from licences?—Take the three years, 1906, 1907, and 1908. The amount realised in 1906 was £8,602 10*s.*; in 1907, £8,977 1*s.* 8*d.*; and in 1908, £8,680 1*s.*

240. Is part of that to be sacrificed now to local bodies?—It forms part of the municipal funds, and I take it that certain expenditure previously charged to revenue would be charged against that, so that indirectly it comes out of revenue.

241. I was rather taking what comes into the general revenue from licences; that you cannot give us, probably?—No, I could not give you that. I should say everything from the Eastern and the Central Provinces.

242. What is the scheme of licensing; on what principle is it done—who can get a licence and what does he pay for it?—I have the Ordinance here, in which the scale is laid down. That is the Lagos Ordinance. (Handing document.)

243. Is there a special Ordinance for each district?—No, there is a general one for the Eastern and Central Provinces.

244. The first clause shows it. It says: "This Ordinance may be cited as the Licensing Ordinance, 1908, and shall from and after the 1st day of January, 1909, apply to the town of Lagos, including the Island of Iddo and the town of Ebute Metta, and to such other towns or places in the Colony and Protectorate as the Governor by Order in Council may from time to time declare." Has it been extended to other places?—No.

245. Therefore we may take this as applying to Lagos and the towns mentioned?—Yes.

246. There are different kinds of licences, for instance there is (*a*) a bar licence. That is for spirits. I suppose?—Yes.

247. Afterwards you have (*b*) a wine and beer licence?—Yes, (*a*) and (*b*) are the bar licences.

248. The bar licences are what we call at home full licences, I suppose?—Yes.

249. Then (*c*) is an occasional licence to sell intoxicating liquors on a special occasion?—Yes.

250. A full licence, which includes spirits and wines and beer, is £30 a year?—No, I suppose they would have to have two licences for that, £35.

251. You think the bar licence is really only a spirit licence?—Yes, I think that is all it is.

252. And if you want to sell beer and wine in addition to spirits you would have to have the second licence?—I think that is so.

253. I expect that probably the bar licence is a full licence?—It may be that it is; I am not concerned directly with it.

254. Perhaps the police could tell us about that?—The Secretary of the Municipal Board deals with it directly.

255. You cannot tell us how many licences you have in Lagos?—No.

256. That only applies to retail sale, I suppose?—Yes. The only other licence affecting the sale of spirits, and that is the bonding licence, which amounts to £20.

257. Will you describe what that licence is?—Anyone can keep a private stock of spirits in bond, for which he has to pay £20.

258. That is for storing purposes?—Yes.

259. These annual licences only apply to retail purposes?—Retail and wholesale.

260. For instance, if one merchant sells to another 1,000 gallons of gin or 1,000 gallons of whisky he does not require a licence for that, I suppose?—Yes, he would have to have a wholesale licence. There is a wholesale licence and a retail licence; that is another law.

261. I see it says: "Every wholesale licence for one year, £50; for half a year, £30. Every retail licence for one year, £50; for half a year, £30." The forms of licences tell us what we want. You require a wholesale licence if you sell spirits in quantities of not less than two gallons, and you require a retail licence if you sell spirits in quantities under two gallons?—Yes.

262. The fourth Schedule of the old Ordinance, No. 6 of 1901, shows how that Ordinance applies to the whole Colony and in the district of Calabar, the district of Opobo, the district of Degema, the district of Akassa, the district of Sapele, and the district of Benin?—Yes.

263. (*Mr. Welsh.*) You told us that you thought if the importation of spirits were prohibited the expense of running the Customs staff would be reduced by about £1,200?—Yes.

264. Can you tell us what it costs at present?—Yes, I can give you those figures. The Customs expenditure for 1906 was £21,533.

265. What was it for 1908?—£25,415. Of course, that is approximate, because we have not quite fixed the figures yet.

266. There would not be much reduction in the staff if you could only save £1,200?—That is so, but then the value of the dutiable imports of spirits is very small proportionately in comparison with the other imports. With regard to the other goods, including free and *ad valorem*, the total value of imports in 1908 was £4,284,830, whereas the value of the spirits was only £332,576.

267. Is there not a good deal of trouble involved in testing the strength of the spirit?—Not very much. In a place like Calabar, for instance, you would have one clerk doing nothing else but testing—if he did that every day he would be fully employed—and in Lagos it would mean a reduction of about six clerks.

268. With regard to smuggling, you have not heard of any occurring on the Cameroons boundary—no cases of smuggling have been brought before the Customs authorities?—We had a case of powder and brass rods, but nothing else. I was down there myself for two or three days and could find no trace of anything.

269. You have given us the declared value of spirits in 1906, and you say that the percentage is 10·6 of the total trade?—Yes.

270. Have you any idea what proportion it would make if the duty were added to the whole of the import trade, both to spirits and to *ad valorem* goods?—Of course, it would make a considerable difference if you added the duty. I mean to say the proportion would immediately go up if you add 10 per cent. to the value of *ad valorem* goods liable to 10 per cent. duty, and then add the duty on specific goods on to the value; that would increase it very much.

271. You cannot tell us what proportion it would bear?—I can work it out. I will take 1908, and take the Western Province as an illustration. The total value of spirits imported in 1908 into the Western Province was £99,217, and the duty was £239,336.

272. What was the total value of the imports inclusive for that year in the Western district?—The total value of imports for 1908 excluding specie?

273. It might be better if you give it to us for the whole?—I have already given you the figures for the Western Province plus the duty. The value of spirits imported in the Central Province was £81,065, and the duty was £143,759; in the Eastern Province the value was £152,294, and the duty £308,090.

274. That is a total for spirits of £1,023,761, and a total for imports of £4,046,572?—Yes, that includes the spirits.

275. Does that include Government imports?—Yes, that would include Government imports.

276. Can you tell us what the Government imports amount to?—The Government imports into Southern Nigeria for the year 1908 exclusive of specie amounted to £784,264.

277. That leaves a total of £3,262,309. What was the revenue derived from—what duty was levied on these imports *ad valorem*?—Of course, there are varying rates; there are a lot of free goods and *ad valorem*.

278. Whatever the duties are—there is salt, for example?—Salt would be £1 a ton. Do you want the duty on each article?

279. No, I want to know the aggregate duty levied on other goods apart from spirits in 1908?—The receipts collected during the year amounted to £1,016,657.

280. That includes spirits?—Yes.

281. Deducting spirits that would be £325,472?—Yes.

282. If we add £325,472 to these commercial imports the total is £3,587,781, and therefore the proportion of spirits to total imports is more like 35 per cent. adding duty to the commercial goods and adding duty to the spirits. The amount I make it is 28·5 per cent., so that the proportion which the spirit imports bear to the general trade of the Colony is 28·5 per cent. Can you give us the value of the produce exported from the Colony in 1908?—The value of goods exported in 1908 was £3,409,288.

283. That is articles of African produce only?—Practically the whole of it is African produce; there is a very small amount of foreign goods, bags and sacks and so on. You can take £250,000 off that roughly.

284. That leaves the value at £3,085,811, and the value of the spirit imports was £1,023,761, which means that one-third of the produce exported must be paid for with spirits: is that so?—I would have to go into those figures.

285. I want to know what proportion of produce is paid for in spirits, not taking into account the cost of factories or profits—what proportion of the exports of African produce is paid for by liquor. Perhaps you could get these figures for us later?—How do you state it?

286. What proportion of the total exports is paid for by imported liquor?—Of course, there is always the arrear of the stocks to be taken into consideration. Because you import a certain quantity it does not follow that you dispose of all that; you are bound to have some in the hands of the merchants. How are you going to get over the difficulty of the arrears of stocks?

Mr. Sydney Claude Overton Pontifex.]

287. If you take an average over three years you overcome that difficulty?—Take the average stocks as being about the same?

288. No, take the imports for three years and take no account of the stock at the beginning of the period and no account of the stock at the end of it—the imports would express it?—Yes.

289. You must leave out, of course, such liquors as are only used by Europeans—expensive liqueurs and brandies?—Then I will put it in another way—what proportion is paid for by trade spirits, including in that rum and gin?

290. Yes, and alcohol?—Yes, and spirits unenumerated.

291. When was the import of absolute alcohol prohibited?—It is not prohibited yet; it is practically prohibited by increasing the duty, but there is no actual prohibition.

292. Your figure for that is included in the unenumerated?—Yes.

293. Was it always so with regard to alcohol? Formerly I think it was specified separately, like brandy, gin, and rum?—I do not think so. You see the importation of alcohol has only practically been within the last three years, I should say, to any extent.

294. There were 253,000 gallons of alcohol imported in 1903?—I could find out that for you. Of course, the importation of alcohol is more in Lagos than anywhere else. There is no similar trade in existence in the Eastern or Central Provinces.

295. Can you give us details of the alcohol that was imported, and of what strength it was?—I could obtain it, but it means that I should have to go through the entries, and it would take some little time, but I can give it to you. You mean the actual amount of alcohol imported?

296. The amount of alcohol imported and its strength?—Yes.

297. Not only for the last three years, but for some years previously the actual quantity was given, so that it would not be necessary to refer. In 1903 I know there were 253,000 gallons of alcohol imported. —The total quantity imported in Lagos during 1908 was 63,668 gallons.

(*Adjourned for a short time.*)

298. (*Mr. Cowan.*) The figures that you gave us this morning show a slight increase in the imports of spirits during the last six years, from 1903 to 1908, and the latter years show a slight increase on the years preceding?—Except 1908, which shows a slight decrease.

299. Do you consider that what increases there are are more than proportionate to the increase of trade in the Colony and Protectorate?—I should not say so.

300. There is a gradual and steady increase in whisky for instance?—The population is increasing all the time—both European and Native.

301. (*Chairman.*) Do the natives drink whisky?—Yes. I find I rather understated the value of that. The average price works out at 2*s.* 1*d.*; it is 2*s.* for gin and 1*s.* 4*d.* for rum. I was thinking more of rum when I gave the 1*s.*

302. (*Mr. Cowan.*) What you have averaged at 2*s.* 1*d.* forms a very large proportion of the imports?—The largest proportion.

303. Coming to the cost of collecting the revenue from spirits, you say there might be a reduction of something like £1,200 if the importation were prohibited?—Yes.

304. Supposing it were necessary to have the duties increased in some other way in order to maintain the revenue, would there be any reduction of the staff at all?—No; for instance, on cotton goods I do not know that it would make any difference. Of course, there would be a larger import of these other goods, and probably there would have to be a larger staff to cope with it.

305. So that there might or there might not be a saving?—You might not be able to reduce it by £1,200.

306. With regard to the question of smuggling, or possible smuggling, the fact that you found they had been endeavouring to smuggle powder and brass rods from the German Colony into the Calabar district is evidence in itself that provided the inducement were there they would start smuggling?—I do not think there could be any doubt about it if there was an inducement.

307. Now, as to a point raised by the Chairman in one of his questions to you. Do you remember the Governor of Southern Nigeria before the amalgamation having to make representations to the Governor of Lagos in connection with proof spirit being brought into Southern Nigeria from Lagos on which duty had only been levied on the liquid gallon?—I do not know about that.

308. I mention that as bearing on the point that if it came to smuggling the tendency would be to bring in spirit in the higher strength, not only on account of the smaller size of the packages, but on account of the extra profit to be got out of it?—Naturally, of course.

309. You do not remember that correspondence?—No.

310. There is no machinery at present for the purpose of regulating the manufacture of native spirits and liquors? There are no laws?—No, I know of none.

311. What would be the probable cost of that? You suggested that in the event of gin being prohibited. there would be a likelihood of the manufacture of native drinks to increase?—Yes, and we would have to have a large force of preventive officers to deal with it.

312. Could you form any estimate of what that would cost, in addition to a preventive service on both frontiers of the Colony?—I am afraid it would be so large for the size of the Colony as to make it almost unworkable, there being such an enormous length of creeks and rivers, and for the Inland Revenue Department to prevent distillation it would mean an enormous cost.

313. Dealing with Customs figures is it usual, when speaking of imports, or rather in giving imports, to add the duty you are going to levy on those imports before putting them on the paper?—No.

314. For statistical purposes in England do they add the duty that they put on any given article to the value of that import?—When it goes to England?

315. Yes. Suppose we import tobacco into England, do we add the duty to that and show the import as including duty?—No, certainly not.

316. Then it is not usual?—No; we declare tobacco going from the States, for example, to the United Kingdom for statistical purposes according to the value in the States.

317. And the same principle applies with regard to the import of spirits?—Yes.

318. That prevails all the world over?—Yes, I think that is the usual system.

319. (*Capt. Elgee.*) When was the duty raised in Lagos to 5*s.*?—On the 15th January of this year.

320. How long has the Dahomey duty been at 3*s.* 7½*d.*?—Since the 30th November, 1907.

321. Was that a rise or a modification of the previous duty?—That I am afraid I could not tell; we have not got the tariff for Dahomey at all.

322. Presuming that the news of our rise to 5*s.* has only just got to Dahomey, there is still time for smuggling to commence if it has not commenced already?—Yes, if it has not.

323. The interval is so short between our rise and their rise that you cannot answer the question as to whether our rise to 5*s.* will induce smuggling or not? —No; the longer the time that elapses the more they will begin to realise the profits that might be made. What gives rise to the idea that there will probably be smuggling is because they have exported a large quantity of alcohol from Lagos to Porto Novo.

324. The point I want to make is that it is too early to say whether our present price of spirits will give rise to smuggling or not?—Yes, to any considerable extent.

325. If the importation of spirits into this country were entirely prohibited, are you of opinion from your knowledge of the Colony, and I believe of British Guiana also, that illicit stills would or would not be likely to be started?—I think it is very likely that they would be started.

326. Were they so started in British Guiana?—Yes, in certain districts.

327. Realising that the size of Southern Nigeria is that of England and Scotland, would it not be more expensive to create machinery to stop them, presuming they were started, than it is to pay for the existing machinery which we have at present against smuggling?—I think it is very probable that that would be so because of the enormous number of waterways and creeks that would require to be protected.

328. The only other point is with regard to the duty on spirits as compared with the duty on other goods. Do you consider that that duty would be prohibitive supposing it were put upon other goods? If you were to put cotton or hardware goods in the place of spirits, and were to tax those goods as heavily as you now tax spirits, would that practically prohibit the entry of cotton goods and hardware goods into this country?—I think they would then go in largely for their own cultivation of cotton. They already cultivate it in some minor form at Bonny and Akwete, and if you put a high duty on it the tendency would be to prohibit it.

329. That would be so in the case of any other article except spirits?—Spirits lends itself to a heavier duty than any other import, I should say.

330. (*Chairman.*) You told us that the duty on spirits was about 500 per cent. of the declared value, speaking roughly?—Yes, but that would not be quite accurate because my original estimate of a shilling a gallon was incorrect; it would be about 250 per cent.

331. I thought there might be some mistake there. Our present 5*s.* duty on spirits is about 250 per cent. as compared with the declared value?—Yes, I should say it would average that.

332. Apart from spirits, what is the highest tax here as compared with the declared value—take salt, for example?—Roughly, it is about 70 per cent.

333. What would tobacco be as compared with the declared value—it is between 50 and 60 per cent., roughly, is it not?—No, it is just below 50 per cent. on the unmanufactured, and on the manufactured, which is a very small proportion, it is between 23 and 25 per cent.

334. Can you tell us what it is on cotton goods—they would be one of your chief articles of import?—Yes, that is 10 per cent. of the value.

335. Have you a fixed tariff for miscellaneous things?—Yes, we have wines, but the quantity is so small.

336. The general tariff is 10 per cent. is it not?—Yes, with the exception of a few specific articles, including spirits, salt, and tobacco, and the free list, of course.

337. Spirits 250 per cent., salt 70 per cent., tobacco nearly 50 per cent., and for the miscellaneous articles you have a fixed *ad valorem* duty of 10 per cent.?—Yes.

338. There was one thing I did not quite understand in an answer you gave. When did you first begin to distinguish between gin and what you call alcohol—namely, gin of more than a certain strength? When did you first introduce the term "alcohol" for gin and rum?—For statistical purposes we do not mention the term gin even now.

339. You mentioned the term alcohol?—Yes, alcohol is classified under spirits unenumerated.

340. That is to say gin and rum, or anything?—No, gin has a special heading. There is brandy, whisky, gin and Geneva, rum, liqueurs, and then spirits unenumerated, under which you put alcohol, methylated spirits, spirits contained in drugs, and that sort of thing.

341. Is not this alcohol either gin or rum of more than a certain strength, or is it sheer alcohol?—Sheer alcohol—silent spirit.

342. Not flavoured into gin or flavoured into whisky, or anything?—No, it is imported as a silent spirit.

343. You follow the invoice?—Yes.

344. (*Mr. Welsh.*) I find from figures I have here that in the year 1899, 107,432 gallons of alcohol were imported into Lagos; in the year 1901, 356,653; in the year 1902, 393,166; in the year 1903, 326,499; and in the year 1904, 224,888. These all appeared in the official documents as alcohol?—Yes.

345. What reason was there for departing from that and including alcohol in unenumerated spirits?—I could not tell you. Those are Lagos statistics, are they not?

346. Yes. When did the change take place?—At the time of the amalgamation, when they were classified according to Southern Nigeria statistics.

347. You do not know what reason there was for altering the classification?—No, except it was in order to get them all in line under the same headings; we kept the spirits on, and they put it all under the same heading.

348. There never was any alcohol imported into Southern Nigeria, though?—No, practically none at all. I do not know if you would like to find out the quantity of alcohol?

349. (*Chairman.*) Perhaps you might give us that when you come back, and after you have had an opportunity of comparing the British and Nigerian statistics?—Yes.

350. You have some other figures for us?—Yes. The Brass trade for the last two years was as follows:—

	1907.	1908.
Spirits imported ...	£14,956	£10,853
Other goods	£37,585	£34,789

And the imports of kola for the whole Colony as follows:—

	Value.
1904.	£44,027
1905.	53,864
1906.	59,073
1907.	75,377
1908.	66,837*

351. And some figures as to the railway?—They are as follows:—

	Tonnage of spirits carried.	Tonnage of public merchandise carried.	Percentage of spirits.
1902 ...	1,714 ...	21,488 ...	7·97
1903 ...	3,078 ...	24,529 ...	12·55
1904-5 ...	3,687 ...	34,539 ...	10·67
1905 ...	3,870 ...	34,113 ...	11·34
1906 ...	4,396 ...	41,838 ...	10·51
1907 ...	4,922 ...	64,850 ...	7·59
1908 ...	4,491 ...	63,590 ...	7·05

* Falling off due to quarantine measures in consequence of bubonic plague outbreak, Gold Coast.—S. C. O. P.

(*The witness withdrew.*)

Mr. Charles Edward Johnstone, called and examined.

352. (*Chairman.*) Your appointment is Inspector-General of Police?—Yes.

353. Is that for the whole of Nigeria?—No, only for the Colony of Southern Nigeria.

354. You cannot speak for the rest of the country?—No, my appointment is entirely for Southern Nigeria—the Eastern, Western, and Central Provinces.

355. How long have you been in Nigeria?—I have been in this country for just over thirteen years.

356. Holding police appointments, or different appointments?—Principally police appointments; I was

Mr. Charles Edward Johnstone.]

in the Constabulary, that is the Hausa Force, for four years before the West African Frontier Force was established.

357. You have served practically in the three different Provinces?—No, my appointment has always been in Lagos. On the amalgamation I was made Inspector-General of Police of Southern Nigeria with headquarters at Lagos.

358. When was the amalgamation?—On the 1st of May, 1906.

359. So that you have had now three years' experience of the administration of the police in the whole Colony?—Yes.

360. What is the number of your police force?—1,231.

361. Of whom, I suppose, the great majority would be natives?—Yes.

362. How many Europeans are there?—Eleven altogether.

363. The bulk of your force would be in the big towns, I suppose?—The bulk of the force is in the Western Province. The division is 579 men in the Western Province, 266 in the Central Province, and 386 in the Eastern Province.

364. Is there any general law in the Colony with regard to drunkenness, or are there special regulations?—There is a Police Ordinance.

365. Dealing with drunkenness?—Yes, there is a special law in the Colony here under the Towns' Ordinance.

366. Does that only apply to the towns, or does it apply to the country districts as well?—To such country districts as the Towns' Ordinance may be made to apply to ; it does not apply to them all.

367. So that statistics as to convictions for drunkenness are not of very much value?—Only with regard to the big towns.

368. What is the population, roughly, of Lagos within the jurisdiction of the Police Magistrate's Court?—60,000 I should roughly estimate it at, taking in Ebute Metta. It is a good deal more than that, because the police magistrate's jurisdiction extends to the Lagos district, which takes in a good many out stations. Still, I do not suppose that the population of those small towns is very big ; I should put it down at 65,000.

369. You have not a very effective police force out in the small districts, I suppose?—The police are represented in every village of any importance throughout the whole of the Lagos district.

370. As regards the law relating to drunkenness, can a man be arrested without a warrant for drunkenness?—Yes.

371. If he is drunk and incapable, or only if he is drunk and disorderly?—For being drunk and disorderly.

372. Not for being drunk and incapable?—No.

373. Therefore, when one comes to convictions in the magistrate's court for drunkenness we may take it that it means convictions for being drunk and disorderly, or for being drunk plus some aggravation of that offence, as, for instance, assaulting the police?—Quite so.

374. For the year 1904 can you tell me how many cases of drunkenness were dealt with in the magistrate's court at Lagos?—Thirty cases.

375. Would they be cases of what one may call simple drunk and disorderly cases, or would they include cases where a man had been not only drunk but had committed some further offence?—Yes, possibly it would include both those.

376. What are commonly called cases of drunkenness with aggravation?—Yes. I have both classes of case here ; I can tell you the number of ordinary cases of simple drunk and disorderly, and of those cases attributed to drunkenness in connection with common assault or assault and wounding.

377. In 1905 the cases fell to 14, I see.—They did.

378. Is there any explanation of that fall?—I cannot tell you the reason for the fluctuations.

379. In 1906?—There are 25.

380. In 1907 there were 23?—That is so.

381. In 1908 they rose to 32?—That is right.

382. They are not very big variations considering the size of the population?—No.

383. And probably more due to accident than any cause you can specify?—I can hardly attribute any cause to it at all ; it is merely the ordinary fluctuation.

384. In the last five years I see there is a total of 124 convictions for drunkenness, three of which were charges against Europeans?—That is right.

385. In your proof out of the total of 124 cases there are 96 cases of people being drunk and disorderly in public, and 28 were rather more aggravated cases where there was common assault and assault and wounding?—Yes.

386. I do not know whether you have considered the percentage of convictions to population?—No, I have not worked it out.

387. We have the whole of the convictions in this Court, whether they apply to Lagos or outside?—Quite so.

388. Then we can work it out. It works out at ·038 per cent., that is to say, ·38 per 1,000. The English figures are about 12 per 1,000, that is to say about 1 per cent.?—I should say this was remarkably low as compared with yours. It is very rarely one sees any drunkenness in the town here at all, walking through it, that is to say in the streets.

389. I was going to ask you about that. Are you about the town continually?—I used to be about a great deal more than I am now. I used to ride round the town perhaps two or three times a week.

390. At different hours of the day?—Yes, and I know this town very well ; I have lived here a good many years.

391. What do you say as to the amount of drunkenness to be seen in the streets?—I should say on an average about two a week to put it at the highest.

392. Are those cases in which the police would interfere?—No, they probably would not interfere.

393. Then there would not be as many as two cases per week in which the police would be bound to arrest?—I should think it would be about one case per week in which the police would interfere.

394. What do the police do in the case of a man who is not sober in the streets but who at the same time is not disorderly?—The police do not interfere with them very much. If they come across a person who is incapably drunk they invariably look for some of his friends and hand him over to them, but if there are no friends about the police look after him until he is quite sober, and he is discharged in the morning.

395. He is not brought up before the magistrate?—He is not. Those cases are very, very rare indeed.

396. Would those be cases of natives or cases of Europeans?—The majority would be natives ; there are not very many Europeans here, but I have seen some cases of Europeans.

397. There is not very much street drunkenness amongst Europeans?—No.

398. Can you form any idea at all as to what amount of drunkenness goes on in private houses among the natives?—I could not say.

399. And I suppose no officer in the police force could, could he?—Not unless it were a native officer, who had an entry into many of the houses.

400. He would have a general impression, would he not?—He might—better than that of any European officer anyhow.

401. Can you tell me as regards these people who got convicted whether they got drunk on imported spirits or on native liquors?—I am afraid I could not say for certain, because I know that they get drunk on three or four different kinds of liquors. I mean to say my experience of natives here is that a great many of them probably get drunk on palm wine as often as they do on imported gin.

402. Have you of your own experience seen natives drunk on palm wine?—Yes, up country.

403. You knew that it was palm wine?—Yes, I knew it was. I have seen the manufacture of the palm

wine going on there. Of course, they get it in Lagos as well.

404. Have you seen people drunk on trade spirits, or not?—It is rather difficult to determine exactly what liquor a man has been drinking.

405. Unless you have actually seen him drinking?—Yes, and that you do not do; you very rarely see a man drinking at any particular place. There are wayside places where there might be a sale for some of this corn beer, or chiefly palm wine.

406. Palm wine would be the more common?—I should say there is more palm wine manufactured; of course, there is a great deal of this white beer and guinea corn beer manufactured in places like Ibadan and Abeokuta.

407. Are there any characteristics of drunkenness which enable you to distinguish which kind of liquor a man has been drinking?—I am afraid not.

408. You know nothing as to the relative rapidity of recovery in the case of drunkenness from drinking gin and in the case of drunkenness from drinking palm wine?—No, I could not tell you that; I should think it is about the same. We generally allow a man 24 hours in which to recover, whatever the drink is, and he is generally sober at the end of that time.

409. Have you been in any place in the course of your service where trade spirits are not imported?—No, I think not. I think they are to be obtained in every district in Southern Nigeria now.

410. I was wondering whether in some of the outlying districts up country they had not yet penetrated?—No, they have always been sold to my recollection.

411. They have always filtered through?—Yes.

412. Do your men act in any way in preventive work?—We assist the Revenue officials. We have no regular staff for the purpose; the men simply have instructions to assist Customs officials, and they do a very fair amount of that kind of work away down in the western district of this Province on the border of Dahomey.

413. There they have to help?—Yes, they assist; there are police stationed at particular stations right away from Idoroko to Meko. It is a three days' march, and that is the place where any case of smuggling would come from.

414. There is a point on the railway in Southern Nigeria beyond which spirits are not allowed to be carried by rail?—Yes.

415. What is that point?—It is at Ikirun; Okuku is the station before the boundary.

416. Who would see the regulations observed—the police or the Customs?—The Customs officers who do the searching, and the police officers up there who do the arresting if necessary.

417. You have police to assist if it is found necessary?—Yes, at Ikirun.

418. (*Capt. Elgee.*) Their jurisdiction extends for 100 yards on each side of the line, within this Protectorate?—Yes, that is so.

419. (*Chairman.*) You have, so to speak, a railway police?—Yes.

420. Whose jurisdiction extends for 100 yards on each side of the line?—Yes.

421. Is there any arrangement by which the Northern Nigerian police can act over your frontier and your police can act over their frontier?—I have made no arrangement yet. The last station where I had police was at Oshogbo, and I have not had any other arrangement, but police have been sent up recently since this regulation has come in.

422. From your experience you state that Lagos is a very sober town so far as the police know; does that apply equally to other big towns?—That is my experience. I was stationed for two years at Ibadan, which is a very big town, and I cannot say that I saw very much drunkenness up there; that is how it struck me—I am referring to the street cases. I have seen cases in court, but compared with other countries that I have been in, both in India and England, I have always remarked on the conspicuous absence of drunkenness in the streets in Southern Nigeria.

423. Have you done any police work in England?—No, not in England, but I have in India; I was in the Madras Presidency doing police work there.

424. In the Madras Presidency you would get principally a low caste population who drink more than the high caste?—That is so.

425. So that Madras would hardly be a fair test for the rest of India?—Probably not. I was only comparing this Colony with the Madras Presidency.

426. I do not suppose that you have any figures for the Madras Presidency with which we could compare the figures for Lagos?—I am afraid not; it is some 20 odd years ago since I was there.

427. You have also to enforce, I suppose, the licensing laws here?—Yes, but we do not do anything, of course, with regard to the issuing of the licences.

428. The licences would be issued by the Inland Revenue? Where does your department come in with regard to the licensing laws?—We check the different houses that have licences and see that they are conducted in an orderly manner. We first of all see that their licences are correct, and secondly we report on the state of the houses as to whether they are conducted in an orderly manner or not.

429. Have you had to report many houses for allowing drunkenness on the premises?—No, we have had no reports of that sort to make at all.

430. You have, of course, a right of entry into the licensed houses?—Yes, where they sell spirits only.

431. Not where they sell wine and beer only, but where the house sells spirits you have a right of entry?—Yes.

432. Under the Lagos laws, I understand, the number of licensed houses in 1905 for Lagos and Ebute Metta was 45?—Yes, that is right.

433. In 1906 it was 49?—Yes.

434. In 1907 it fell to 43?—Yes.

435. In 1908 it rose to 46, and at the present time it has fallen to 41?—That is so.

436. Which is the lowest for five years?—Yes.

437. Is there any reason, do you think, for the reduction in the number of licensed premises?—I understand it is on account of the increase that has been imposed on the licence.

438. The increase in the licence duty?—Yes.

439. Taking the whole Lagos district under the law there were 130 licensed premises in 1905?—Yes.

440. In 1906 there were 110?—Yes.

441. In 1907 there was a drop to 94?—Yes.

442. In 1908 the number rose to 101, and in 1909 the total number dropped to 79?—Yes.

443. You think that drop has been caused by the increase in the licence duty?—That is the information I have received from my staff; they put it down to that.

444. Do you make any regular inspection of licensed premises?—The inspectors of divisions have instructions to report on them, and they report quarterly on the state of the houses.

445. There is a quarterly report as to the way in which the houses are conducted?—Yes.

446. If there has been no drunkenness found on licensed premises what do the inspectors report with reference to?—I think that is all, with regard to the conduct of the house, to see that the licence instructions are properly carried out.

447. Do these figures include both retail and wholesale premises?—Yes, but we deal with the retail chiefly.

448. These figures, however, include both?—Yes.

449. Speaking broadly, have you seen any increase in drunkenness in Southern Nigeria?—I cannot say that I have.

450. Have you seen any diminution in it, or is it *in statu quo*?—I should say it is *in statu quo*. I may go out half-a-dozen times and never see a case of drunkenness, and at other times I may go out and see one or two. Going to Ebute Metta, for example, you may see someone quite capable of walking but who is slightly elevated. I have a large number of

Mr. Charles Edward Johnstone.]

policemen in the Province, all natives of the country, and I could give you, if you wanted to know anything about that, the number of cases of drunkenness amongst them.

451. Certainly.—I cannot tell you with regard to the southern places because I have not got their figures, but dealing with Lagos departmentally, in the Western Province in 1907 we had 22 cases of drunkenness in the force out of 600 men, and in this last year we had 24.

452. Drunk on duty?—Chiefly drunk on duty. I will not say all of them because I have not specified what they are, but some of them would be men coming on duty and being found to be intoxicated.

453. Are they punished?—Yes.

454. What is the punishment for being found drunk on duty?—A man can get as much as a £1 fine. It depends on the length of the period between which the cases of drunkenness occur, but we invariably send a man to the cells, or something of that kind, for 48 hours, or if he is a non-commissioned officer or anything of that sort he would be reduced to the ranks.

455. Is drunkenness increasing among the police force, or not?—No, I do not think it is; it mostly occurs among the men we recruit. We recruit a great many of our men from the interior; from Ibadan and the Egba territory and those sort of places.

456. If they get drunk it is in the early period of their service?—Yes.

457. What is the pay for a police constable?—They enlist for six years. A third-class constable gets a shilling a day, a second-class constable 1*s.* 6*d.*, and a first-class constable 2*s.*

458. In the case of a third-class constable, if he is fined £1 for being drunk, he is fined 20 days' pay?—If he gets drunk three times within a short space of time that would be the penalty that is imposed, but it is very rarely that it has to be imposed.

459. Who imposes the penalty?—Whatever officer the man is brought up before.

460. Have you ever had a case of a policeman who has been drunk and disorderly, and whom you have had to prosecute before the magistrates?—I do not remember a case.

461. Do you punish a man for being drunk, apart from being incapable or from being drunk and disorderly?—Yes, simply for being drunk.

462. Even if he is not incapably drunk he is punished?—Yes.

463. You are concerned not only in police court cases, but with cases of serious crime?—We are.

464. What are the most serious crimes which you more commonly come across?—Larceny is at the head of the list in this country.

465. Any robbery with violence?—There is very little of that, I am happy to say. We dealt with 3,812 cases of crime last year.

466. Were those cases before a higher court and not before a police magistrate?—Before both, summarily dealt with at all the courts except native courts.

467. Do you distinguish between what we call indictable and non-indictable offences?—We do.

468. What was the number of your indictable offences last year?—2,789, and the non-indictable 2,260; that is for the whole of Southern Nigeria. In the wild parts we have some very bad cases of serious crime, and there is also a good deal of murder.

469. How many cases of murder did you deal with?—130.

470. Do you see the particulars of those cases as Chief of Police, or not?—I see some of them; they report them all to me under the heading of grave crime; jealousy seems to be the cause of most of them.

471. Have you come across cases in which drink was the cause?—Possibly a few cases might have been caused by drink, but I could not tell you how many—very few I should think. Most of these murder cases are the result of some feminine liaison causing jealousy.

472. It is women, not drink?—Yes, I should say that is the principal cause of murder out here. I have given you the figures for 1908; I have them for 1907 also.

473. Do they vary much between 1907 and 1908?—There was a good deal of difference.

474. Let us have them, then.—The indictable offences for 1907 were 2,074, and the non-indictable 1,738.

475. How many murders were there in 1907?—113.

476. In 1908 you had a larger territory to deal with, I suppose?—Yes, we had two or three more districts added on; wild districts, too, rather.

477. Speaking of both years, would you say that jealousy was the common cause of murder?—Generally speaking I would.

478. Are not murders for robbery common?—No, I should not say so.

479. Can you tell us the number of cases of larceny—offences against property—included in those totals; I want the indictable cases, not the summary?—I can give you the number of offences against property with violence; there were 102 in 1908 and 54 in 1907, including burglary and all sorts of things.

480. Rape?—In 1907 there were 27 cases of rape, and 38 in 1908.

481. Now will you give us the number of cases of aggravated assaults on the person—malicious wounding and manslaughter?—There were 34 cases of malicious wounding in 1907, and seven in 1908; in 1907 there were nine cases of robbery and robbery with violence, and 20 in 1908.

482. Now manslaughter?—In 1907 there were 14 cases, and 26 in 1908.

483. Manslaughter, of course, includes negligent homicide?—Yes.

484. Taking these cases of violence generally, can you say to what extent you would attribute them to drink, or not?—I think some of them probably could be traced to drink, but on the other hand I think a great many of them could be traced also to violent temper and to there being some feud between the parties—some land feud, or something of that sort. A great many of these manslaughter cases are hunting accidents; probably the parties are out together shooting small deer, or whatever it is, and one of them mistakes something up a tree, or something of that sort, and shoots at it and finds out that it is a man. We invariably bring those sort of cases up before the courts.

485. You cannot say that a considerable amount of crime, in your opinion, is attributable to drunkenness?—No, I do not think so.

486. (*Mr. Welsh.*) In Lagos district, although you have the right of entry into public-houses, do you exercise that right frequently, or do your officers exercise it?—My officers do it; I do not do it myself.

487. They have not the right of entry into private houses?—No.

488. So there might be a great deal of drinking going on of which your officers could not have any knowledge?—There might be; we have no right to enter private houses.

489. Is it not customary for natives to drink more in their own houses than in public?—I should say so; there is very little drinking done in these retail houses, and there is no drunkenness on the premises.

490. No, and that is the reason why you have had no conviction for drunkenness on licensed premises?—Quite so.

491. Because the drink is largely sold for consumption off the premises?—Yes, people take it to their own houses and drink it there.

492. No licence is needed for the sale of maize beer?—No, you mean home-made beer?

493. Yes.—No, not for the locally made beer.

494. These licensed houses are open on Sundays now, are they not, during certain hours?—All the spirit places are closed on Sundays.

495. I though there was an Ordinance passed quite recently enabling them to open?—You are referring to the Beer and Wine Ordinance; that has been passed,

but it has not come into operation yet; it has been delayed for some reason. That deals with beer-houses; those may open at any time, but the police have no authority to enter any of those houses.

496. There is no sale, then, on Sundays in licensed houses?—No, not in licensed houses.

497. Does not the figure of 130 discovered murders in one year and 113 in the following year seem indicative of a considerable extent of serious crimes in a new country such as Southern Nigeria?—It is something tremendous. I may tell you that 85 per cent. of those cases are in the Eastern and Central Provinces. I will give you the figures if you like. There are very, very few in the Western Province of Lagos.

498. Is it not likely that there may be a great many more of which the police never hear?—Yes, that may be so. Of course the police, although they are not always kept at the headquarters of their district, cannot penetrate everywhere, and in the other Provinces the police are not stationed in isolated stations as is the case in the Western Province, at present.

499. Therefore, the number of indictable cases may be very much in excess of those given, because they do not happen to be reported to the police?—I have no doubt of that, because this is a new country where it would not be possible for the police to be everywhere, but we are rapidly extending. Of course, the figures I gave you dealt with cases, not with convictions.

500. (*Chairman.*) The figures you gave us for the years 1907 and 1908 simply referred to charges?—That is so.

501. It does not follow, then, that there were convictions in all of those cases?—Not at all, and to take the figure for the year 1908 out of the 130 cases 33 were discharged.

502. I thought when you gave us the figures that they were convictions?—No, not convictions, charges.

503. Therefore, out of the 130 charged with murder there were 97 convictions?—That is right; in 14 a *nolle prosequi* was entered.

504. (*Mr. Welsh.*) So far as your knowledge goes, has there been any increase in cases of serious crime in Southern Nigeria attributable to the use of liquor?—No, the only cause to which I can attribute the increase in the figures of the serious crime is the fact that the police have been extending their sphere of operations and consequently finding out more cases.

505. (*Mr. Cowan.*) Just one point in connection with the assistance which the police render to the Customs on the Western frontier. Have they done much work of that description there at all?—If there are any smuggling cases at all it would be in that district.

506. Can you give us an idea as to what number of men have been detailed for work in assisting the Customs?—They do that duty in conjunction with their other work. I have had no police specially told off for preventive work. There is a small preventive service under the District Commissioner, and we have small detachments of perhaps two or three men in various towns all over the Western Province, or the western district of the Western Province, and those men, amongst their other duties, are strictly cautioned as to finding out if any spirits or anything of that sort are being smuggled over the frontier from French territory.

507. In the event of the import of spirits being prohibited into Southern Nigeria, could you give us any idea as to what number of men would be required on the frontier for preventive work?—No. We have been trying for a very long time to find out if there is very much smuggling going on from French territory into this country. Every year we have been paying a great deal of attention to it, that is to say in a small way from a police point of view, but we have found very few cases indeed.

508. In the event of the importation of spirits being stopped altogther into this country, do you anticipate that there would be much smuggling over the French frontier—supposing the native could get no spirits at all on this side?—It is not very easy to smuggle here—do you mean by the branch steamers coming in?

509. (*Chairman.*) No, by carriers from French territory across the frontier?—I see what you mean; I thought you meant in all the other seaports as well.

510. No.—That is rather a difficult question.

511. (*Mr. Cowan.*) Do you know of any murder case where you could say that the crime was attributable to drink?—No, I cannot recall one to mind.

512. Do you say that there is a good deal of private drinking going on in the houses of the natives?—I cannot say. I have not been into their private houses, but I should say that there is probably more spirits drunk in private houses than there is at the public bars.

513. You would not say that there is more drink consumed ordinarily in private houses than on the occasions of plays and funeral and marriage ceremonies?—No, it is on those occasions where drinking takes place largely—at funeral ceremonies and plays.

514. With regard to the drinking going on in private houses, could you say whether the drink is more usually trade gin or native liquors?—I really could not tell you. It is principally amongst the carriers and all those sort of people that it goes on.

515. But you would say that the greatest amount of drinking goes on at funerals, marriages, and other ceremonies?—Yes.

516. (*Capt. Elgee.*) If you had to control the boundary between Lagos and Dahomey in order effectively to prevent smuggling, how many men would it take, or how many of your police force would you have to detach in order to properly control it. Supposing there were a tremendous lot of smuggling going on and the Governor said to you, "Will you please tell me how many men you will want to thoroughly guard the whole of the route from Badagry up to Shaki," what would you say? First of all, do you know for how many miles the Dahomey frontier marches with the British boundary?—I should say 100 miles.

517. No, it is 200 miles.—Do you mean the seaboard as well?

518. No, simply the frontier. Here is a map showing the boundary (Handing same.) Supposing smuggling were going on all along that frontier and you wanted to stop it, could you tell us how many men you would require, either soldiers or policemen?—I should think 100 men could do it pretty well, providing there were two or three European officers with them.

519. Does that mean only along the road, and with the aid of bicycles, or does it cover the bush country as well?—It is rather all bush up there beyond Meko; there are only 20 men doing the road at present from Idoroko to Meko.

520. (*Chairman.*) Assuming that it became worth while to smuggle spirits across the frontier in small quantities as well as in large quantities, you think that with a patrol of 100 men you could guard 200 miles of territory?—It depends on the road; if it is thick bush it would be very difficult to do it with that number of men.

521. Where it is thick bush it would be very difficult, especially at night?—Yes, I should put stations every ten miles apart.

522. What is to prevent people who are going to smuggle to choose spots half way between those stations?—The road would be patrolled by a bicycle patrol if there were a bicycle road.

523. How often would you patrol it if there were a bicycle road?—I should think it ought to be patrolled nearly every hour.

524. Night and day?—It would be a big task to do that; you would want more than 100 men to do that.

525. I want to get at what would be an effective force to prevent smuggling over that frontier considering the nature of the country?—If it was carried out to a very great extent and in a very brisk manner, and supposing, of course, that it was worth while to do it, you would probably want about 150 men to do it very effectively.

526. What is there to prevent a man hiding in the bush at night and then, after the bicycle patrol has gone by, walking across the road carrying whatever it is he has got to carry?—There is nothing to prevent

Mr. Charles Edward Johnstone.]

him; there is only a road and thick bush on each side.

527. Is there a road the whole way up?—No, there is a very good road from this place, Idoroko, to Meko.

528. Beyond that what is it—bush?—Yes.

529. What I rather wanted to get at was this: supposing it were worth while to smuggle from French territory into Nigeria—they would smuggle, I suppose, by means of carriers, would they not?—Yes, I suppose that would be the way.

530. What is to prevent a carrier from hiding in the bush and watching for the police patrol to pass by and then to cross the road and continue on his way?—There would be nothing to prevent that, but it would be a very vigilant force if you had 150 men continually at work along the frontier. If you wanted to carry it out in a very brisk manner you would have to establish stations every five miles apart, and then I should think there would be very great difficulty in smuggling to any extent, and if it was done there would be a tremendous lot of captures.

531. You would not restrict it to captures on the road, you would be hunting around and beating the bush as well?—Yes, there would probably be stations established inside as well that they would have to pass through.

532. Would you simply have to guard the roads, do you think, or could the natives make their way through the bush paths?—All the bush paths would have to be guarded.

533. Would there be many bush paths that you would have to watch?—Yes, I believe there would be a good many.

534. They could not smuggle spirits through the dense jungle, I suppose?—No, but there are bush paths through all these places just wide enough to enable one person to go along at a time.

535. And to carry any considerable burthen on his head?—I daresay if it were worth a person's while to do it he could carry anything up to 100 lbs. We consider 65 lbs. to be a fair weight for a man to carry, but if he was doing it for his own benefit he would probably carry a bit more.

536. You think you could effectively, whatever was done, guard that road if you had men enough?—Yes, I do, certainly.

537. At present, as I understand, there are no native distillation stills in Southern Nigeria?—That is so.

538. They only ferment, they do not distil?—There is no native still.

539. Assuming that stills and distillation were prohibited in the three Provinces, would it be easy to prevent illicit stills being set up in the jungle?—I think we should be able to cope with them.

540. More effectively than they do in Ireland, perhaps?—Yes.

541. But at present, as far as you know, there is no illicit distilling going on?—No.

542. Would your remarks about the Dahomey frontier apply equally to the frontier that marches with the Cameroons?—I do not know anything about that frontier; I have not been up there.

543. Do you know anything about the coast? Would it be possible to run small boats containing liquor through the surf, or would the surf be an effective barrier?—I should have thought that the surf would have been rather an impassable barrier for any craft except the ordinary surf boat. I have been to several of the places along the coast and found that the surf has been very bad, but they could land, I think, in a surf boat with no difficulty whatever. Steamers could come and lie in the offing, and if they had surf boats they could land without much difficulty.

544. Steamers outside the three-mile limit could land spirits by means of surf boats?—Yes, quite easily.

545. Do you mean along the coast generally?—Yes, I should say it would be quite possible to do it.

546. The surf would vary at different times of the year, I suppose?—Quite so.

547. And often it would be impossible to land at all?—Yes.

(*The witness withdrew.*)

FOOT-NOTE.—The following letter was subsequently received from this witness:—

28th April, 1909.

Sir,

On further reflection after I returned to my office yesterday, I consider that I under-estimated the strength of the force required to cope efficiently with the smuggling of spirits from Dahomey into this Colony, in the event of the importation of spirits being prohibited.

2. The boundary, which may be said to extend to 200 miles, would, in my opinion, require at least a Preventive force of 200 men under four European Officers, viz., an officer and 50 men to every 50 miles, with stations, say, at intervals of 10 miles.

3. It might be possible to have to increase this number even, which would depend entirely upon the energy of the force employed and also upon the efforts displayed to carry out smuggling in a very determined manner.

I have, &c.,

C. E. JOHNSTONE.

Mr. ADOLPHUS PRATT (Native), called and examined.

548. (*Chairman.*) You are Superintendent of Police in the Lagos district?—Yes.

549. Having what number of men under your supervision?—The whole of the constables in Lagos.

550. Do you remember how many that would be?—557.

551. You know a good deal about the sale of spirits in Lagos, I suppose?—Yes.

552. Take gin first: do you know whether gin is sold and drunk in the state in which it is imported, or not?—The gin is sold in the state in which it is imported.

553. It is not adulterated?—No.

554. Or watered?—No; rum and alcohol are.

555. What are they adulterated with?—Water.

556. That is the practice here?—Yes.

557. Do you know in what size bottles alcohol is sold in Lagos?—Alcohol is imported in demijohns, and some of it in casks, and the licensed dealers bottle it and it is sold in bottles and in demijohns likewise.

558. We have been told that the import of alcohol has been killed by reason of the new taxation?—That is so.

559. And that therefore you now only have to deal with gin and rum?—Yes.

560. Are there any regulations as to the size of the bottles in which gin and rum may be sold?—There are different sized bottles for gin, and they are sold at various prices.

561. Can you tell us what those prices are?—3*d.*, 6*d.*, 9*d.*, as the case may be.

562. How much does a 3*d.* bottle hold?—I have seen the size, but I have not measured the contents.

563. I wonder if you could get a bottle and show us one?—I will.

564. Can you tell us at all how much the 3*d.* bottle would hold?—About a tumbler full, or less than a tumber full—the ordinary size of tumbler.

565. I would rather like to see one of those bottles. Would you bring one to-morrow?—Yes.

566. Then gin is sold in larger bottles also?—Yes.

566A. In two larger sizes, and also in demijohns, you say?—In two larger sizes, but gin is not sold in demijohns; rum is.

567. In your district is there any manufacture of palm wine or corn beer?—No, not in Lagos; we get those up from Abeokuta and Ibadan.

568. Is it drunk in Lagos?—Yes

569. Have you ever known of a man getting drunk on palm wine or corn beer?—It all depends; sometimes a man may drink a certain quantity and it does not have so bad an effect on him as it does on others.

570. Have you seen people drunk on palm wine?—Yes; when it is quite fresh it does not make a person drunk, that is if it is drunk at once, but if it is made to last for two or three days then a small quantity will intoxicate you.

571. It depends on the age of the palm wine?—Yes.

572. Is it generally consumed when it is fresh, or is it kept until it becomes intoxicating?—Some people consume it fresh, and some people consume it when it is a little stronger.

573. It depends on the taste?—Yes.

574. Who are the people mainly who drink gin and rum?—I know that natives from the interior, Egba, and other places in the interior, and Kroo-Boys and Popos and Gold Coast men, and some Lagos people, too, drink gin and rum.

575. Have you any opinion as to which causes most intoxication, gin or rum?—I cannot say.

576. When people drink gin or rum do they mix it with water or do they drink it neat as they buy it?—Some people buy the rum and drink it neat, and gin is drunk likewise neat, and some people put water to it.

577. What would you say as to the general habits of drinking gin and rum by the natives? Is it drunk on festive occasions only, or is it drunk with meals?—No, I cannot say that it is drunk with meals.

578. It is not taken with meals?—No, not with meals.

579. It is taken for the purpose of exhilarating?—Yes, on festive occasions, and sometimes when they visit their friends they are treated to gin or rum.

580. Speaking of Lagos generally, do you think there is much drunkenness among the people or not?—No, I will not say so considering the small number of cases we get in the courts.

581. Judging from the number of cases that come before the courts there is very little, but what do you think with regard to drunkenness in private houses?—I cannot speak as to drunkenness in private houses.

582. You would not like to give any opinion with regard to that?—No, I might be right and I might be wrong.

583. Do you think drunkenness is increasing or decreasing as far as you can judge?—It is not increasing.

584. When intoxicating quantities of spirits are taken is that on pay-days, or on special festive occasions like marriages and funerals and births?—On festive occasions, marriages and deaths and births.

585. Have you ever seen women taking spirits?—I know a few women that are always drunk—they are habitual drunkards—but very few.

586. How many can you speak to?—I can point out about four women that I know are habitual drunkards.

587. How do they get the money with which to indulge in this drink—what class of the population do they come from?—They are not of a very high class.

588. Where do they get the money from—do their husbands give them the money?—The husbands do not give them money to go and buy gin or rum with.

589. Then how do they get the money to buy the drink with?—Some of them are petty traders and sell things, and some of them go to their friends and they "dash"* them the money.

590. Have you ever seen drink given to children?—No, I have never seen that.

591. Are these women who are habitual drunkards ever brought up before the police court?—Often.

592. We had the number of convictions given to us, but these particular people would be convicted more than once?—Yes.

593. Is there any increased punishment in cases of habitual drunkenness?—When they are brought up several times the fine is sometimes increased.

594. Do you think if there was power to imprison as well as to fine that it would have any effect on these people who get drunk continually?—In some cases they pay the fine, but in other cases they do not pay it, and they are kept in the lock-up.

* To "dash," to give as a present.

595. Do you know of any cases of habitual drunkenness among the men?—A few cases.

596. Can you give us any idea of the number?—That I could speak to with certainty?

597. Yes, that you know yourself. I do not want the names, but simply the number of men that you can think of who are habitual drunkards?—I can point out about 18 to 20 men.

598. Men only, or men and women both?—Men.

599. How many women?—About four that I know well.

600. By "habitual drunkard," what do you mean?—People who, when they are drunk, disgrace themselves and are a nuisance in the public streets.

601. How often do they get drunk—I want to know exactly what you mean by habitual drunkard?—I mean people who have been taken to the court and fined for being drunk, and then two days afterwards you find them drunk in the street again, and so on every now and then.

602. You think, as far as you know, there would be about 30 men and women combined who would fall into that category?—Yes.

603. Speaking of the people generally, do you find much injury to health by drink—do you know of many people who have been injured in their health by drink?—I cannot speak to that.

604. How do wages run in Lagos?—Amongst the working classes?

605. Yes.—Labourers are sometimes paid 6*d.* a day and some are paid 9*d.* a day.

606. When working for the railway or when working in the town would they get 6*d.* or 9*d.* a day?—Both on the railway and about the town 6*d.* and 9*d.*

607. (*Capt. Elgee.*) That is for unskilled labour?—Yes, I am speaking of general labourers, such as carriers.

608. (*Chairman.*) Taking the better class of labourers, mechanics, carpenters and joiners, what would they get?—From 1*s.* 3*d.* to 5*s.* a day.

609. To what class do the people who drink hard belong—to the skilled or to the unskilled labouring class?—Mostly to the unskilled labouring class, but sometimes you find some of the better class get drunk, too.

610. Among the habitual drunkards are there any Europeans, or were they all natives to whom you referred?—All natives.

611. (*Mr. Welsh.*) You told us that there were 557 police constables in Lagos?—Yes.

612. That is about one policeman to every 100 inhabitants?—No, because all the districts are supplied out of that number.

613. What number would you have in Lagos and Ebute Metta?—I cannot give you the exact figure, but a little over 300.

614. That is, roughly speaking, one policeman to every 200 inhabitants?—Yes.

615. Does that great number of police not have an influence among the people in the way of reducing drunkenness—with so many policemen knocking around are the people not afraid to drink too much?—When people want to drink they do not care about the police constable; they will drink.

616. In London we have one policeman to every 500 inhabitants, and yet Lagos, which you say is a sober place, requires one policeman to every 200 inhabitants. One would expect, therefore, to find less drunkenness in Lagos than in London. You do not see much drinking in the course of your work as Inspector of Police about the streets?—No, not much.

617. Is there any in private houses that you know of?—Sometimes when there are festivals or ceremonies going on you will be able to tell from the noise if you go to the place that there has been drinking.

618. There may be a good deal of drinking going on in Lagos that you cannot see as a police inspector?—I cannot say that, because the other constables are constantly going about on their beats, and if they knew of it they would report it to me.

619. (*Mr. Cowan.*) With regard to the small sized bottle of gin that you told us was sold at 3*d.*, does

Mr. Adolphus Pratt.]

that gin come out here in bulk and are the bottles filled up here from casks or from larger packages?—What I saw was imported—that was some time last year.

620. According to the Ordinance, nothing smaller than a case containing three-quarters of a gallon of gin can now be imported?—Yes.

621. Do you know what the duty on that alone is?—Yes.

622. Then you know that there is more duty paid on it than what it would at that price be sold at?—Yes.

623. How do you account for the gin being sold at anything like that price, taking into consideration the duty, the freight, and the cost of the gin and the bottle? Are you sure that it was sold at 3*d.*?—What I was speaking of was of a bottle sold by Le Gros. He makes his own gin here—he does not distil it; he simply makes it from a mixture of alcohol and gin and bottles it.

624. Then that is not imported gin?—No.

625. I understood that it was imported gin. With regard to the four women who you said that you knew were habitual drunkards, do they confine themselves to gin and rum, or do they take other native drinks, such as tombo or palm wine or corn beer?—I cannot say, but I know I have seen a few coming out of grog shops.

626. Whether their frequent appearance at the police court is the result of their taking one drink or another you could not say?—I could not say.

627. You could not swear to that?—No.

628. (*Capt. Elgee.*) Would you mind telling me what, in your opinion, is the cheapest and quickest way for a poor labourer to get drunk in Lagos supposing he wishes to get drunk?—He goes to the grog shop with about 2*d.*

629. What does he buy?—Rum.

630. For two pennies?—Yes.

631. And he can get drunk for 2*d.*?—I do not know if that is enough.

632. If he wishes to get very drunk, how much does he spend; supposing he wants to get drunk in half an hour, what is the cheapest and the quickest way of doing it?—That is very hard to answer.

633. Would twopennyworth of grog make him drunk, or would sixpennyworth make him drunk?—Sixpennyworth would be sure to make anyone drunk.

634. Would sixpennyworth of palm wine make anyone drunk?—Some people might get drunk on sixpennyworth and some might not.

635. What I want to get at is, is it cheaper to get drunk on native drink or on European drink—which is the cheapest and the quickest—strong fermented palm wine or strong English alcohol?—I think, but I am not certain, that the alcohol would make a person drunk quicker.

636. (*Mr. Cowan.*) But you are speaking of drinking pure alcohol. Take the strong tombo you told us about. You said that when palm wine was left for a time it got very strong?—Yes.

637. (*Capt. Elgee.*) How many glasses of that would it take to make a person drunk?—Four or five.

638. How much would that cost?—That would make about a bottle.

639. How much money would that cost in the market—is it cheaper or more expensive than gin?—It is cheaper.

640. Therefore you can get drunk cheaper on native liquor than on European liquor?—Yes.

641. Old tombo will make you drunk cheaper and quicker than Old Tom?—Yes.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

SECOND DAY.

Wednesday, 28th April, 1909, at the Secretariat, Lagos.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.,
CAPTAIN C. H. ELGEE.

A. A. COWAN, Esq.,

D. C. CAMERON, *Secretary.*

Dr. HENRY STRACHAN, called and examined.

642. (*Chairman.*) What are your medical qualifications?—I am a Licentiate of the Royal College of Physicians and a member of the Royal College of Surgeons.

643. You are now Principal Medical Officer of Southern Nigeria?—Yes.

644. You have general medical superintendence of the affairs of the Colony?—Yes, of all medical questions.

645. Will you tell us what number of medical men you have under you?—I have, I think, now 72 to 74.

646. They, of course, all have to report to you?—Yes, on diseases and medical matters generally.

647. Have you any record of the causes of death in the Colony?—Yes, we have been compiling a record for a few years past, but it is chiefly for Lagos. We have a record to a less reliable and scientific extent for the more remote places also. It is a comparatively new movement within the past two or three years, but so far as Lagos is concerned I have been trying to get further reliable vital statistics for some three years.

648. Would the care of the health of the native population come within your supervision as well as the care of the health of the European population?—Undoubtedly; the care of the health of the native population is one of our greatest aims.

649. The hygiene of the natives?—Exactly.

650. There are several well-known diseases which are connected with the abuse of alcohol, are there not?—Yes.

651. Do you know of any cases of delirium tremens for example?—Among the natives?

652. Yes.—I have not myself a recollection of ever seeing a report of a case of delirium tremens among natives.

653. Among Europeans you have?—Undoubtedly—unfortunately I have heard of them.

654. Have you ever had to treat a case of delirium tremens among Europeans?—My officers have had to do it.

655. Not you personally?—No.

656. Take the more constitutional forms of disease produced by alcoholic excess. I suppose cirrhosis of the liver is connected with it?—Cirrhosis is believed to be one of the later manifestations of chronic alcoholism.

657. Have you among your reports many cases of alcoholic cirrhosis—of course, cirrhosis may come from other causes?—Yes.

658. It is supposed to be typical of heavy drinking?—Yes, but I should say that such cases are exceedingly rare indeed here.

659. Among your death statistics are there many cases entered of cirrhosis of the liver?—Not very many. In the course of some years I should not find many, and of course those need not necessarily have been alcoholic.

660. They have not been distinguished as alcoholic cirrhosis?—No, I believe not.

661. I suppose alcoholic neuritis is a pretty well-known disease?—Yes.

662. Do you find neuritis amongst natives and Europeans?—Neuritis is an exceedingly common thing in tropical countries; malaria is one of the most common causes of neuritis, but as regards alcoholic neuritis I have seen and heard practically nothing of it out here.

663. I suppose kidney disease is another and more common form of disease due to alcoholic excess?—Yes.

664. Have you any reports of kidney disease?—Chronic renal disease is rare in this part of the world as compared with other parts, and chronic nephritis as compared with European and other countries is remarkably rare.

665. Perhaps it has something to do with temperature?—Yes, probably there is a more equable temperature here; there is not the battledore and shuttlecock temperature of the skin which occurs in colder climates possibly.

666. Have you come across any cases of advanced renal disease? Ascites?—I have come across some.

667. Would there be many or few cases?—Not very many; they chiefly occur in cases of heart failure and chronic malarial poisoning.

668. You do not think that those cases are due to alcoholic excess?—No. One hardly ever sees a case of ascites here that is due to alcohol. I might also say that I have not seen many cases out here of great anæmia following on ankylostomiasis—cases where you nearly always get great anæmia.

669. Are there any other diseases due to alcohol which, in your opinion, are prevalent in the country?—I really know of none among the natives of Yorubaland.

670. Is there any difference in your opinion between the native constitution and the European constitution with regard to the action of alcohol?—In this part of the world?

671. Yes, in Southern Nigeria are the native races more hurt or less hurt by indulgence in alcohol than the European races?—To give my opinion for what it is worth I should say that in their present condition the natives would probably be more susceptible to the action of alcohol than Europeans, inasmuch as I imagine they are really not used to it. Perhaps it is only right that I should tell you that my personal knowledge is chiefly based on my acquaintance with the Yoruba. I know much more of Yorubaland and its people than I do of the other two Provinces. I have travelled in the other Provinces and observed, but I am chiefly dependent on the reports of others with regard to them. In Yorubaland, however, I have come fairly closely in contact with the native, and I may say that I have the good fortune to enjoy to some extent his confidence. I have seen a good deal of the native and I have not observed that he is prone to taking alcohol, but, as I said just now, if he did take to it it is possible that at first it might be more manifest in him than in Europeans, who are more used to taking alcoholic drinks.

672. I take it in your opinion as a medical man speaking of the native population that alcohol is absolutely useless except given medicinally. Do you think alcohol ever had any good effect otherwise?—I think it is absolutely unnecessary.

673. Would you go further than that? For instance, if taken in moderation would it be harmful or harmless in your opinion?—In great moderation it probably would have no ill effect.

674. Is alcohol more injurious if taken habitually and to excess in small quantities than if taken by a man to excess occasionally by way of a "burst" as it is sometimes called?—It causes more harm, in my opinion, taken habitually in small quantities even than taken occasionally by way of hyper-indulgence.

675. In this climate, taken in strictly moderate quantities, what would you say about its action?—In strictly moderate quantities, especially when taken with food, I should not condemn it as a thing exceedingly harmful, but I should certainly advocate its being taken in extreme moderation, and if possible not at all by those who can do without it.

676. In your experience how do natives take it? Is there any uniform mode of taking it—do they take it for instance on festive occasions only, or do they take it habitually?—So far as I have been able to notice, they may take a little on festive occasions, such as weddings and so forth, but what has struck me most among them, when I have seen large gatherings of them either here or at places up country where I have been fortunate enough to see their festive gatherings, has been the way in which they were enjoying themselves, their merriment, and so forth. It struck me that certainly in the case of many of them their merriment was due to animal spirits and not to ardent spirits, and that those who were perhaps the most noisy and merry were really not taking drink at all. But I think on these festive occasions they do drink their palm wine and native drinks, and they indulge also in spirits I should imagine. I do not know, and I would not pretend that it was the universal thing, but from what I saw once I was rather struck by the way in which the spirit was taken; some spirits were handed round on this occasion, and I observed that it was treated rather as though it was a very great luxury. Each person took a very small sip, so that a comparatively small quantity went a very long way round. I am not sure whether that was parsimony on the part of the host, or whether that is the way it is usually treated. That was gin; I cannot say whether it was mixed with water or not.

677. Is it the habit of the natives to dilute the spirits they drink as we do, or is it their habit to take them neat?—I am not prepared to answer that question emphatically with regard to the natives here, but in the West Indies I was constantly seeing the natives there take their spirits in what is called the Scotch fashion, that is they drink it neat first, and then take a glass of water afterwards. I daresay that practice may be in vogue out here, but I am not sure. I have seen gin or other spirits taken so exceedingly rarely by the natives here that I am not prepared to give you an answer on that point.

678. There are undoubtedly a good many cases of natives having injured themselves by drink, or at any rate having rendered themselves unfit for work through drink, are there not?—It is possible, I do not know.

679. Have your officers reported to you on the effect of drink in their various districts?—They have been specially reporting recently, and the consensus of opinion that I gather from their reports is pretty

much as I have told you, that on certain festival occasions the natives indulge in alcohol—it may be their own native alcoholic beverages, or it may possibly be gin.

680. Have you ever seen a man drunk from indulging in alcoholic beverages?—I have good reason, personally, to believe that there is occasional drunkenness amongst some of the Kroos, and sometimes amongst what I believe to be really a small section of the soldiers. I have heard of it also among some of the Hausas, but I have no personal knowledge of that.

681. I may take it that your evidence generally comes to this: you think the habitual native custom is to have occasional drinking bouts; that where people exceed at all it is by way of an occasional drinking bout, and not by way of the steady consumption of alcohol?—Yes, I have no reasonable grounds at all for believing that they are habitual drinkers.

682. Have you any reports on this question as to whether the abuse of alcohol resulting in drunkenness is increasing?—I do not know whether I could say that from the medical officers' reports; they all seem pretty much inclined to think that what habitual drinking there is is chiefly among the more wealthy and not among the populace as a whole. I take it that what they say is very much what I have ventured to form as my own opinion, that the Yoruba himself is not a drunkard.

683. At present do you see any danger of the Yoruba becoming a drunkard—of a large proportion of the people taking to drink in quantities sufficient to hurt them?—That is a very difficult thing to answer. If he has got that tendency he will become a drunkard on his own locally brewed beverages; if he is going to be a drunkard he will follow his bent that way and make himself a drunkard on the alcoholic beverages that he brews himself. Whether there is any evidence of increase in the amount of those things manufactured, I am unable to say.

684. In your opinion as a medical officer responsible for the health of the people, if the import of foreign spirits were stopped, do you think there would be a great increase in the demand, by people who were habituated to them, for native intoxicants?—I think that the man who insists on becoming drunk will become drunk; he will find a way of doing it. I should not be able to persuade myself otherwise, if there is a tendency to drunkenness among these people, or among other allied races near by. If they are really becoming drunkards, I am afraid I could not hold out any hope to myself that the mere restriction of the importation of alcoholic spirits from the outside world would prevent them becoming drunkards. Of course, if one could lay that flattering unction to one's soul one would be glad to do so, but I am unable to.

685. I do not know whether you yourself have paid any attention to modern researches into the chemistry of alcohols?—I have been interested in them, but I have not followed all the work that has been done. One has read, but one has not absolutely closely studied it, and one would not pretend to speak with authority.

686. There has been a great deal of pure scientific work done in the last 10 years?—Quite so, and one has followed the progress with interest.

687. Have any of your officers specially studied that question?—I do not know; I do not think so.

688. We could not, so to speak, get expert evidence here as to that, could we?—I do not think so; not as to the chemistry of alcohols.

689. The ordinary fusel oils, and so on?—Some of the fusel oils and the aldehydes and so forth are supposed to be harmful, and some are supposed to be not so harmful.

690. You have not come across the Report which was drawn up for the Government of India in 1906, on a series of experiments which had been made?—No, I have not read that.

691. I forget whether I asked you how many years you have been in this country?—I am in my 12th year.

692. Before that, I think you said you were in the West Indies?—Yes, for 15 years.

603. In Jamaica?—Yes.

694. Doing Government medical work?—Yes, I had control of a large hospital in Kingston.

695. There is a negro population in Jamaica?—Yes, the population is negro.

696. Mixed races?—Yes, many of them come, particularly their ancestors, from this part of the world.

697. Jamaica is, of course, one of the great rum producing countries of the world?—Yes, Jamaica is much renowned for its brand of rums.

698. It is almost entirely a pot still method of manufacture; and not patent still?—I am not sure of the method of manufacture; there is now very large and complicated machinery used in the manufacture of it, but I should fancy it comes under the heading of pot still manufacture.

699. Do you happen to know if there are any restrictions imposed by law in Jamaica on the consumption or sale of intoxicating liquor among natives?—No, I do not think there are any; it is just sold in the same way as in any other country.

700. I suppose the liquor drunk in Jamaica by the natives would be rum and nothing else?—I think mostly rum; they drink all sorts of spirits, but I fancy rum being the wine of the country, so to speak, would be the cheaper. I am not quite sure about it, but I imagine that rum is most drunk by the peasantry class at any rate.

701. What effect does it have on the constitution of the people there?—Those who indulge to excess of course suffer in the usual way.

702. Would you describe them as a drunken race?—No, but of course one is obliged to say that one sees, or saw, far more drunkenness there than one ever sees here.

703. Did you have cases of alcoholic disease in the hospital there?—Yes, we would get the various manifestations, nervous or fibrous, that you get anywhere where you find hyper-indulgence.

704. You found all the objective symptoms there?—Yes, you get delirium tremens and you might get mania and induced epilepsy, and so forth, and cirrhotic disease of the kidneys and liver, and the usual manifestations. I do not wish it, however, to be conveyed for one moment that I look upon my dear Jamaican friends as a drunken race, nothing of the sort, but there is certainly a great deal more drinking going on there than I ever saw here. I would see more there in the course of a year in my hospital work than I have ever seen here, and when I was there I was actually doing hospital work.

705. There you did find clearly marked alcoholic disease?—Undoubtedly—one could not say that one did not find that.

706. At present you cannot say that the causes of mortality or the causes of the lowering of the vitality of the population here are due to alcohol?—No, on the contrary. I have been quite struck in the course of one's studies on that point with the paucity of evidence of chronic alcoholic poisoning among the people of this portion of the territory.

707. Is there a large infant mortality here?—Yes, there is a very large infant mortality in this Colony.

708. Of children under one year?—Yes.

709. To what do you attribute that large infant mortality?—There are three causes. As I say, I am now in my twelfth year in this country, and I have been able, of course, to make a fair study of the causes of infant mortality during that time, and I find that there are three prevailing causes. Firstly, malarial infection is very fatal in the first twelve months of life; secondly, there are diseases due to alimentary troubles; and thirdly, there are diseases due to pulmonary troubles which carry off a terrible lot of infants during the cold winds and rainy seasons. During the age from one to five years those are the chief factors.

710. Do you speak of infant mortality referring to infants under one year or to infants under five?—I classify them as infants under one and infants between one and five.

711. The chief mortality being in the case of infants under one?—Yes, the mortality is very very high in proportion to the number of births. If it would be of any interest to you I have a little note here which I made to-day of the figures of the deaths of infants under one year, and infants under five years, during the years 1899 to 1908, and I can give you the results if you would like to have them.

712. If you would.—During those ten years I find that the greatest number of deaths took place in the case of children under one year, and again from one to five, under the heads of malarial, respiratory, and alimentary diseases. That is the usual order of the proportion they bear one with the other, except for last year, when there is a slight change; malaria takes the second place, alimentary takes the last place, and respiratory diseases take the highest place. Last year was a particularly bad year among natives for bronchial troubles, but otherwise for the other nine years you find almost invariably that the proportion of deaths occur in that order, malarial, respiratory, and alimentary.

713. Are there any climatic conditions to account for the increase in the respiratory diseases last year?—Yes, last year there was a cold and wet season, which seemed to do a great deal of harm at a certain period. There was a regular epidemic of severe coughs among tiny children, who have not got vitality and grown up energy, so to speak, sufficient to enable them to resist, and of course there is the unfortunate trouble that we cannot yet educate our native people into properly clothing their infants so as to resist the changes of temperature. I am always at them for that.

714. Have you any reason to suppose that alcoholism on the part of the parents is responsible for any proportion of this infant mortality?—There is absolutely not the faintest indication of such a thing.

715. Is small-pox very prevalent here?—It is endemic; it belongs to the country. When I first came here, 12 years ago, there was an annual epidemic in this City which used to overflow our hospitals, and it was looked upon as a thing which could not be avoided. I am pleased to say, however, that there has not been such a thing for five or six years now.

716. Do infants suffer from small-pox, or is it confined to adults?—They both suffer from it, but I think I ought to remind you that these statistics are for Lagos. You will not find deaths from small-pox among children here in these lists that I have given to you, but in the Hinterland places, where epidemics occur annually, and perhaps twice a year, you will get deaths from small-pox amongst infants.

717. Do you vaccinate here at an early age?—Yes. It is thanks to vaccination that Lagos has become practically immune from epidemics of small-pox. It has been exceedingly fortunate in that way.

718. Outside the large towns, it is rather difficult to know what are the causes of infant mortality, or would malaria and respiratory diseases be the principal causes?—I have no doubt those are the causes all through the country. I had occasion to make a long journey at one time investigating the chief causes of death among the people, and that was the result of my experience on that tour, and I think one is entirely justified in inferring that that is the usual state of affairs, finding it invariably here among 50,000 or 60,000 people.

719. I suppose if alcohol were a cause of infant mortality, it would operate in Lagos as well as anywhere else?—I should say undoubtedly it would, but of course there is a very much larger population concentrated here in Lagos.

720. And drink, of course, is cheaper here than it would be up country?—Yes, and I should imagine that the facilities would be greater here for getting drink.

721. At any rate, there is no cost of carriage to be added to the price?—No.

722. Is syphilis a great cause of infant mortality here?—Syphilis is exceedingly rare in this province at present. I put that down to the presence of the bar, because it is not so uncommon in other provinces where large ocean-going ships can go right up to the beach almost and anchor.

723. Is it indigenous, or is it a disease that has been introduced by Europeans? — In my opinion it is a disease which has been introduced. It is exceedingly rare here, as I say, but I have treated many thousands of cases in my time because I will not give up entirely the practice of my profession among the poorer classes who come to me. I do not practise in private otherwise, but I have kept myself in touch in that way, and I also get the full medical reports each month, and I have been struck with the exceedingly small proportion of syphilitic cases there are in this part of the Colony, although, as I say, there are more in the other provinces.

724. Where syphilis is prevalent you must have infant mortality and many cases of miscarriage?—Yes, syphilis is a very potent cause of miscarriage and infant mortality.

725. The two characteristics are first miscarriage and then hereditary syphilis on the part of the children?—Quite so.

726. Are there any other diseases peculiar to this country which have a special effect on what one may call the race constitution?—I have been fighting very much here, and I think I may say that I begin to see some good results of my fight, against the injudicious feeding of infants. There is, unfortunately, a custom here which prevails in other parts of Africa, and it is a very bad one, of suckling an infant for a great deal too long a period; the mother goes on wasting her energies, and her milk becomes innutritious.

727. The quality of the milk deteriorates?—Yes, and then again the children also eat other things, and they are not things which children ought to eat. That is one of the causes, I think, of the great number of alimentary diseases; although I have seen a great diminution in the number of those diseases during the past few years. Taking the figures they have come down compared with what they were the year before, so that I think one has been able to get a hold on the people and teach them to be a little more careful about the feeding of their children in Lagos.

728. After what time does the mother's milk cease to be fully nutritious?—My own strong opinion is that no mother should nurse a child beyond a year. It is advisable to begin to wean at the end of the tenth month. The child begins to get teeth at six months, which indicates that a change of diet is required even then, but there is some mental attitude on the part of parents here, owing to inherited custom, which induces them to suckle the children for two or three years, and which custom they cling to with great pertinacity.

729. Animal milk is a difficult thing to obtain here, is it not?—Yes, that is so, but I am not sure that I regret that, because I think that good sterilised manufactured milk, so to speak, is a safer thing than you sometimes get from the cow direct.

730. Yes, but I was thinking of the mortality among native children; there is no substitute for mother's milk here?—One often used with benefit the various forms of condensed milk diluted.

731. But they would not be available to the very poor here, would they?—No. I do not wish to say that my remarks with regard to infant mortality on that head apply to infants under a year old. They would apply to infants who are over a year old.

732. (*Mr. Welsh.*) You think that the use of alcohol is quite unnecessary, and that people can get on perfectly well without it?—Most certainly.

733. It is not a food, is it?—Speaking broadly and generally, no, although, of course, there are certain conditions in which it comes in very well, and can be utilised.

734. Do you know if natives, in using intoxicants, mix imported spirits with their native liquors?—That I am unable to tell.

735. In Jamaica, where I suppose there is a free trade in liquor, probably the conditions are pretty much what they are here, and you find more disease there due to the use of alcohol than you find in Lagos, do you not?—I am bound to say yes to that question, but I do not want it to be thought for one moment that I am reflecting on Jamaicans in any way, but that is true. I cannot say that it is not true.

I saw a great deal more drink and the effects of drink there in one year than I have ever seen here in my 12 years, but at the same time I would not have it go forth that I thought the Jamaican at present was a drunkard. He is not, but there are some people everywhere who will take too much, and they suffer in consequence.

736. Would you say that there was any connection between drink and crime?—Undoubtedly.

737. So that it would be to the advantage of the people of Lagos, and to the advantage of people everywhere, if they did not use alcohol in any shape or form?—Speaking ethically, undoubtedly.

738. That is your experience, and your experience is borne out by that of other medical men, is it not?—I believe so, but I should be inclined to say that that is a question really altogether apart from medicine. It is a question of ethics and morals, on which one would have a very emphatic opinion.

739. Are natives more liable to introduced diseases, such as syphilis or small-pox, or scarlet fever?—The indigenous inhabitants of any country are far more susceptible to intense suffering and mortality from a disease that is introduced among them than from a disease which has been known for ages among the people themselves.

740. Then the introduction of new intoxicants, rum and gin, and so on, would probably be also more injurious than the native intoxicants?—I should be obliged to say there that that would depend entirely on whether that native population had been making and using any other form of alcohol previously; it would depend entirely on that.

741. And it would depend also on the strength of the alcohol which they did use?—Yes, and the quantity consumed. You might have an alcoholic beverage with say 7 per cent. of alcohol, very much like the palm wine here, which is pretty much the same as claret in its strength of alcohol, and you might have a beer with perhaps 5 per cent. of alcohol, but the person who imbibed an enormous quantity of that beer would get enough alcohol to affect him alcoholically as a man who took a proportionate amount of spirit, that is to say, in a more concentrated form, but not in so much volume.

742. I suppose you are acquainted with Sir William MacGregor's analyses of the liquors imported into Lagos in 1902?—I know there were analyses made, but I am not acquainted with them myself.

743. If some of the importations of alcohol contained as high a proportion as 4·4 per cent. of fusel oil, that you would consider a poisonous proportion to be found in liquor, would you not?—I should think large quantities of fusel oil of that kind would be dangerous, but of course the effect is regulated very much by the quantity consumed by the individual who takes it.

744. Do you think that the existing regulations with regard to the liquor trade in Lagos are sufficient—that the system of licences is a sufficient check upon the consumption of alcohol?—I hardly care to venture any opinion upon that, because it involves factors that I really am not sufficiently acquainted with. I do not quite know, but speaking very broadly and generally, I should say that the argument anywhere would apply here, and that is that the drunkard if he is going to be a drunkard would get the stuff to drink, no matter whether there were few or many shops where he could procure it, or whether the regulations were stringent or otherwise.

745. Would you think it advisable to lessen the hours of sale of intoxicating liquor?—My argument would be much the same there, that if a man is a drunkard, and is going to be a drunkard, whether you lessen the hours of sale during which drink can be procured or not, he will still procure what he wants.

746. A man does not set out upon his career in life with the idea of becoming a drunkard. He is educated gradually to it?—I am not prepared to say that that is the case, because there is a vast and overwhelming mass of humanity beyond that who never become drunkards, even although they take alcohol in different shapes.

747. Do you know of any case of children under the age of nine and ten who take alcohol?—I have seen no evidence of it.

748. Do you know if there is any drunkenness amongst women?—I have told you that there is some in the case of certain women who come down with their husbands from the far north, but I have no personal knowledge of it, and cannot tell you except from hearsay. I have not myself seen drunkenness among women in Lagos.

749. In some British Colonies there are restrictions of a very stringent nature with reference to the sale of liquor, for instance, in the Cape of Good Hope, here is a document from the Attorney General's Department published in 1902 giving the restrictions on licences for the sale of intoxicating liquor at the Cape of Good Hope. There are 76 districts mentioned here where the use of liquor is prohibited; there are between 90 and 100 districts at the Cape altogether. I will take the first one mentioned here, Aberdeen. The restriction in the case of that district is as follows; "Natives may be supplied with liquor only on written permits from European Masters, the Resident Magistrate, a Justice of the Peace, or Field Cornet. Each permit shall refer to one supply only, viz.: In canteens or bars, one glass or one pint bottle, the former for consumption on, the latter off, the premises; in bottle stores, one pint bottle to be removed from premises. All permits to be kept for inspection of police for a period of three months." The same applies in all the districts except that the hours of sale vary. The next is Albany: "No liquor shall be served to a native unless a permit is produced," and so on. Then in the case of Cradock the restrictions are: "Hours of sale to natives: 9 a.m. to 4 p.m. on production of an order from European employer or qualified medical practitioner which shall be cancelled by person issuing liquor, of which not more than one pint shall be sold to a native on one day." I have not selected these particularly. I have taken the first one, and then one in the middle, but they are all practically putting in force very stringent regulations against the use of liquor. That is the ordinary licensing law at the Cape of Good Hope. During the war there were further restrictions introduced, and I have here a summary of the reports from Resident Magistrates submitted to the Attorney General in reply to his request for information as to the result which had followed upon the absolute prohibition, because the sale of liquor was absolutely stopped during some period while the war was going on. There are 96 districts here, and 81 report favourable results from either restrictions or total prohibition. My object in putting this to you is that I feel if I can show regulations or rules in force in British Colonies which are in some respects identical, as regards the inhabitants, with this Colony, I should bring these matters before the Committee.—Quite so.

(*The Chairman.*) I am afraid that is rather giving evidence; that is my difficulty.

750. (*Mr. Welsh.*) If we find that in the Cape of Good Hope and Natal there are similar restrictions, and in New South Wales there are similar restrictions, and, perhaps not so rigid, in Queensland and in Western Australia, and I believe in New Zealand and Basutoland, and in the Transkeian Territory in South Africa—if we find all those restrictions in those Colonies, British Colonies with large native populations, would you not consider that there was a possibility of there being something wrong in Lagos where few restrictions exist at all?—I should say that that would depend entirely upon whether there was evidence of drunkenness and deterioration from alcoholic indulgence among the people of that particular country. If there was the faintest indication of that or of a tendency to its increase, I should most ardently support any restrictions which would prevent the horrors of drink, but I do not find myself able to answer emphatically in the positive to your question, because I have not got the factors upon which to base a comparison between the people of this part of the world and those other people to whom you refer. It might be that there are places here where it may be that such things would be necessary, but I am unable to say from my knowledge of the Yoruba people that they are in such a condition at present that they are degenerating from drink in this horrible way which would cause us to place such very

close restrictions on them. Then again, one great factor comes in, I think, and that is when we come back again to the question of the man who will drink; if he wants to drink he will drink, and he will become a drunkard and overcome so many restrictions and difficulties that one is always a little doubtful as to how far there is any real moral improvement in the man who is simply kept from drinking by regulations and restrictions of that kind.

751. Still, it is the duty of the Government to protect the native races as far as it can from anything that is detrimental to them morally or socially?—I believe that certainly would be conceded.

752. And that is doubly necessary, is it not, in a place where there is no representative Government—that is to say, Southern Nigeria is governed by foreigners, and the native has no vote in practice with regard to the legislation which is passed, and therefore any legislation should put as the first condition the advantage of the people who are governed?—I should say that my reading and study of the methods of the British people would prove that that policy has been invariably the one which has guided Britain in the administration of her Colonies.

753. Then it has guided Australia and New Zealand and South Africa, but it does not seem to have been at all considered by the Government of Southern Nigeria?—That I am unable to say; I do not know what the Government have considered on that point.

754. We have no legislation, at all events, in Southern Nigeria which is at all on a par with the legislation I have mentioned?—It is possible, of course, that the necessity has not arisen, but I really am not able to help you on that point.

755. You see my difficulty, and I am asking you as an official?—I say granted it was demonstrated to any Government, or to anybody, that these restrictions were essential, from my point of view medically, one would most ardently support the imposition of restrictions.

756. I have here a document, published in 1897, relative to the liquor trade in West Africa. There are a number of opinions given in it in favour of the restrictions by Mr. Chamberlain, Lord Dufferin, Sir Alfred Moloney, and a great many other people, but I do not think it is necessary to ask any more questions on the point.

(*The Chairman.*) No, because we would really have to go into evidence with regard to British Dependencies all over the world. India has 300 millions of people who are despotically governed, and we know what the Liquor Laws are there.

(*Mr. Welsh.*) It was on Clause 5 of our reference that I was putting the questions.

(*The Chairman.*) The difficulty I feel in asking witnesses questions that are not within their personal experience is that we have not got the evidence of the witnesses who can speak to the facts. If we had witnesses from those other Colonies, and made it a world-wide enquiry, we should no doubt get a good deal of information and get at the facts on which those laws were passed; but I do not think we get very far by finding out what has been done in the Transvaal if we exclude India, for example, with its 300 millions of people.

(*Mr. Welsh.*) I have no objection to the inclusion of India with its 300 millions of inhabitants, but the inhabitants of Lagos belong to the same race generally as the inhabitants of South Africa, and what applies in one part of Africa should apply to the other, and we should be guided, in my opinion, by our experience in South Africa in framing laws for the regulation of Southern Nigeria.

(*The Chairman.*) And the Gold Coast and Sierra Leone?

(*Mr. Welsh.*) Yes, I think so.

(*The Chairman.*) I think that is beyond our enquiry. I do not think to ask the witness whether what has been done elsewhere would be an improvement here, or would not be an improvement here, is useful, and I do not think it would be wise to ask Dr. Strachan to give any opinion which is outside his own personal experience.

(*The Witness.*) Quite so, and I would not flatter myself that it would be of any value to you if I did.

(*Mr. Welsh.*) Very well, that is all I ask.

757. (*Mr. Cowan.*) Your evidence has been so clear that I do not think I have anything to ask you, except on one point, and that is with regard to where you said you saw a play going on in the interior where European spirits were partaken of, and that only a very small sip was taken?—Yes, but I also said that I was not prepared to say that that was customary. That was the only occasion on which I saw it. The calabash was passed round, and each of the people took quite a little sip, and it struck me then that it was treated as a luxury, and that the probability was that what they were chiefly going to drink would be palm wine, or native beer made from maize.

758. You are quite emphatic on the point that you would hold out no hope whatever of preventing drinking going on, or of persons becoming drunkards by stopping the importation of spirits into Lagos?—Even if I most ardently wished to stop the importation of spirits into this Colony, I could not conscientiously say that if you did stop bringing spirits through the ports of Southern Nigeria you would stop people from drinking in this part of the world if they were prone to it, because most certainly I think they would get it in some other way; if it did not come to them as it does now through these ports openly, it would come to them secretly, and probably in greater quantities. If people are drunkards and insist on drinking, I do not think you could stop them in that way.

759. Could you give us any information at all as to what the effects of drinking native liquors are? I am referring to corn beer, tombo, and palm wine.—The relative effects are that they are mild exhilarants, but of course if they are taken in sufficient quantities they produce the usual physiological effects of alcohol.

760. If they are taken in sufficient quantities?—Certainly, it is a question of amount. I do not believe if they are drunk in the ordinary way that they are so bad, but the person who intends to take them to excess has only to take the given amount of alcohol that will produce the given effects.

761. You made it clear in answer to one question that you could not dissociate drink from crime?—I think what I was asked was whether alcoholic excess would be a factor in producing crime, and I said that I thought it would.

762. Following that up, could you give us from your own experience any instance where drink has been responsible for crime either here or in Yorubaland?—I have personally no knowledge of such a case, that is, not medically. I cannot recall any case of crime here within my knowledge that has been due to drink.

763. If it came to be a question of considering more stringent regulations in connection with the sale of imported spirit, would you not also consider it just as necessary to regulate the manufacture and the sale of native liquors?—Undoubtedly one would require to be as much restricted as the other—I mean to say as a preventive of drunkenness.

764. You are quite emphatic also on the point that infant mortality is not in any way due to drinking on the part of the parents?—I have not a single instance in my personal experience, or in the statistics of this town as collected for the last 10 years, of any case of infantile mortality which depends upon alcoholism in the parents, but I have a report which I think it is only right that I should mention, from one of my doctors of a case within his knowledge. I consider that the fact that there is one case which is noteworthy is a considerable support of the converse contention which I have propounded to you of the rarity of it—the fact that we have noticed one case and not noticed several thousands brings home to one the conclusion that it must be very rare. I have a report from a doctor who happened to have personal knowledge of a woman who became alcoholic and whom he had attended. She had a child which was born before this degeneration occurred, and one which was born afterwards, and he found that there was evidence in the case of the second one of some degeneration. The fact that there is only that one

report seems valuable as showing that the occurrence is so rare that one does note it when it occurs.

765. That is after having had the reports of 72 or 74 of your doctors?—I have not had all their reports. All the reports I have read are from the medical officers of this Province; I have not seen the reports from the other Provinces yet, but no doubt if they have been sent in they will be at the disposal of the Commission.

766. How long do you say it would take a medical man to decide as to whether a people were deteriorating or not?—From alcoholic causes?

767. Yes—what actual residence in a country and knowledge of the people would that man require?—I should think if he were a keen observer and interested in the subject and noted the people very carefully, and classified the pathology of the cases that came before him, that that man in the course of a year or two would be able to form a fair opinion, especially if he had anything to guide him in the way of prepared statistics and so on, but I think a man of observation, with prepared statistics to guide him, could form an opinion after a year's residence.

768. At any rate, it could not be more than an opinion in a year's time; he could not put anything forward that would be valuable or helpful in the way of making up statistics, could he?—Yes, I think he could. I think if a man were stationed, say in a large country town, and observed the people as he went amongst them, and observed the cases as they came before him, and observed the manners and customs of the people among whom he lived, if he was at all a careful and observant man his opinion at the end of the year on the temperance or the reverse of the people in the immediate town in which he lived would be of some value.

769. But unless he leaves notes behind him for the use of his successors, it would not be of much value?—The statistics he would leave behind him, if sent to headquarters, would be, of course, valuable, in addition to the evidence of his own senses and observation.

770. (*Capt. Elgee.*) Is the diminution of the alcoholic drinking capacity of the inhabitants of Southern Nigeria, or the improvement of their sanitary conditions, in your opinion the more important subject to occupy British attention as administrators of this country?—I should give my vote entirely to the question of the improvement of sanitation as being undoubtedly the more pressing one at present.

771. (*Chairman.*) You were asked about Sir William MacGregor's figures. Do you know how his analysis was made?—Do you refer to the analysis mentioned by Mr. Welsh?

772. Yes. Was that an analysis by weight or an analysis by volume?—I cannot tell you; I do not know.

773. Perhaps you will look and see whether the analyses were by weight or volume. (Handing report of analyses.)—According to this list, they are all by weight—by weight of absolute alcohol and by weight of amyl alcohol.

774. I do not know whether, as a scientific man, you would agree with Dr. Tatlock's evidence before the Whisky Commission in England, in which he said that the determination of the by-products by weight was absolutely unreliable?—Not being an expert analytical chemist, I should say it would be almost impossible; the difficulty would be enormous.

775. As regards the determination by volume, there are five different processes; I do not know whether that would come within your experience?—No, I am afraid I could not help you there.

776. Fusel oil is a popular name for amyl alcohol?—Yes.

777. Amyl alcohol with some of the esters?—Yes, exactly.

778. And traces probably of the other higher alcohols?—I think I am justified in saying that there is rather a difference of opinion among physiologists as to whether the dangers of fusel oil have not been greatly exaggerated, and that the effects have practically been due to other things.

779. The experiments made which were chiefly relied upon were experiments upon animals, and the injection of fusel oil into the veins of animals?—Yes, most of them, but I think you must remember that they were made upon creatures who had had no previous experience of alcohol in any way.

780 Is there, in your opinion, any difference physiologically in injecting fusel oil into the veins of an animal or allowing it to absorb it by the mouth?—Yes, a great difference.

781. Is there any difference in taking quinine with the mouth or injecting it?—Yes, as a general rule direct injection has a more potent and intense action.

782. I do not know whether you have followed the results of the apparently toxic effect of pure ethyl alcohol and the higher alcohols in the injection of animals?—I cannot say that I have followed them sufficiently to enable me to express any opinion of value, but I have been very much interested in them.

783. Perhaps it would not be fair to ask you what the results of those experiments were?—No, but I think, speaking as a general reader on the point, there was rather a tendency to upset one's old ideas. I think really in some cases you did not get the evil effects you expected.

784. I do not want to go into details with you, because it would not be fair if you have not specially prepared yourself for examination upon the point.—I have not.

785. But speaking generally, would the injection or the feeding of an animal on one of the by-products by itself be a fair test of the effect of minute portions of that by-product mixed with ordinary ethyl alcohol?—I would rather a physiologist answered that.

786. To put it generally, the chemistry of the alcohol sold here, rum and gin, is a matter for expert chemical analysis, and when that expert chemical analysis has been obtained, the physiological effects of the various constituents would be a question for expert medical evidence on behalf of people who have given a special study to the subject?—That is my opinion.

787. It is not a question of general medical knowledge, but a question for experts?—Yes; what is of practically every-day value to me from my point of view is the effect of the alcohol in any shape as given to these people as producing among them disease or degeneration.

788. In your opinion, without having gone deeply into the question, it is the quantity of alcohol and the strength of the alcohol taken by the individual that is of importance?—Yes, I think that is really the point that one must attach most importance to.

789. But on the other hand, it would be desirable in your opinion to have the scientific side of the question investigated, I suppose?—Undoubtedly it would be of scientific interest, but whether one would be very much wiser than one was before as regards the effect on the native of Southern Nigeria. I might have some doubts of, but still, as a matter of very great scientific importance and interest, I should very much welcome it.

(*The witness withdrew.*)

Right Rev. Bishop TUGWELL, called and examined.

790. (*Chairman.*) You are the Bishop of Southern Nigeria—or is it of the whole of Nigeria?—The whole of Nigeria.

791. Both Northern and Southern?—Yes—of the Diocese of Western Equatorial Africa, is the correct term; that includes the whole of Northern and Southern Nigeria.

792. But not the Colonies beyond?—No, not the Gold Coast now—that was separated recently from this Diocese.

793. How many clergy have you under your direction?—Roughly, 60.

794. Of that number how many would be natives

and how many Europeans?—I think 37 are natives, the rest would be Europeans.

795. Over 20 Europeans?—Yes.

796. Scattered all over Southern and Northern Nigeria?—Scattered all over the country.

797. Are they chaplains in the Government service or are they all under the Church Missionary Society?—All under the Church Missionary Society.

798. They all, of course, report to you direct?—On certain questions.

799. Could you tell us the number of Christian converts whom they minister to?—I could give you the actual figures if I had my returns with me, but unfortunately I have not. I could easily get them, but I should say roughly between 50,000 and 60,000 people. I could correct these figures afterwards, perhaps, by giving the actual figures from my last report; I have not looked them up specially.

800. How long have you yourself worked in this country?—Nineteen years.

801. For how long as a missionary and for how long as a Bishop?—For three years as a missionary and for the rest of the time as a Bishop.

802. For 16 years as a Bishop?—Yes.

803. You are, of course, yourself continually on tour?—Yes, constantly travelling.

804. Do you travel beyond the places where you have missionaries stationed, or is it a visitation among your mission stations?—I do not go far beyond our mission stations now.

805. Your personal knowledge of Nigeria then is confined to mission stations?—I go occasionally as far as Zaria, but my work lies chiefly in the region of our mission stations.

806. In the statement which you have handed in to us you begin first with some statistical information which I think we had pretty fully covered yesterday by another witness?—Yes, and I have nothing to add except to say that I was not able to obtain the statistics for 1908 which were produced yesterday.

807. Otherwise your figures would agree with the figures we had yesterday?—Yes.

808. I think the first point which you desire to emphasise is the fact that the traffic in spirits practically dominates trade?—Yes.

809. We shall have your statement printed in the Appendix* and would you, in your own words, tell us anything you wish to add verbally on that point?—Until quite recently it was manifest wherever you travelled that spirits dominated trade. In the cities of Ibadan or Abeokuta you would see in every store spirits exposed for sale, and in all the little market sheds the women selling these spirits, and right throughout the country, and when we objected in the case of our Christians to their selling spirits they told us that practically they could not trade without them, and in some districts, as I have pointed out in my statement, for instance, at Brass and Bonny and Opobo, gin is the currency of the country. Further, as I pointed out last year in the "Times," even Court fines until quite recently were paid and received by the Government in gin.

810. May we stop there for a moment because that seems to me to be an important point, and I should rather like to know a little more about it? Can you give us any specific instances where Court fines have been paid in gin?—I have information here, but my difficulty, of course, is in connection with the names of the individuals who are concerned—for instance, I have the name of a trader here in Brass who told Archdeacon Crowther, when he was present at the Government grounds playing lawn tennis, when I came and asked Mr. Holt, who was then the District Commissioner of Brass, whether it was true, as I had heard, that gin was paid to the Government by the people for fines, and he said yes. Then the Archdeacon, following up my action, made inquiries at Brass from the native young men at the Government Departments and elsewhere, and these young men said that "the Government cannot deny that they receive fines in gin, from the fact that there is one Brass young man, called John Epe, a Court clerk at Brass, who was criminated for embezzlement of over 50 cases of gin of Court fines about two years ago, and sentenced to ten years' imprisonment, but now reduced to five years, and is at this present time serving in prison at Old Calabar."

811. I should like to go more into detail with regard to that. Is Mr. Holt in the country now?—No, I am afraid he is not, but that young man is still in gaol.

812. We have now got what somebody said to you, and I should rather like to get the actual facts; do you know in what Courts gin was taken in payment of fines?—No; the statement was made to me by a trader at Brass.

813. What was his source of information?—He was a trader there, and he made this statement that if only the British Government would assist them in the introduction of cash into the country it would be a great blessing to the country and to that particular trader. I then asked him, "Do the Government not assist in the introduction of cash?" and he said, "No; in this way that instead of insisting that fines be paid in cash, which the people would then obtain for that purpose, they accept the fines in gin."

814. Would that be in the British Courts, or in the Native Courts?—They are Native Courts, but under British supervision.

815. Would it be contrary to British regulations to accept fines in gin, or not?—That I cannot say. It would be now, I believe, but whether it was the case then or not I cannot say.

816. What was the date of this?—This information was given to me on the 22nd January, 1908, when I was at Brass.

817. Given to you by a trader?—Yes.

818. And you do not know what his sources of information were?—Except that he is resident there, and knows all that goes on in the district and round about—but I understand that the same system obtains in the Opobo District, and also in the Bonny District, so that there must be information available.

819. We must try and get the information. Do you say that the fines are habitually paid in gin in the Native Courts, or was that some exceptional case?—No, it was not an exceptional case. The point is that the people have not got cash, and when they were fined I believe they were allowed to pay in kind—that was admitted in the House of Commons subsequently—and as a matter of fact they paid their fines in gin as a rule.

820. How many Courts would that apply to, do you think?—I have been told since to the Courts in the Brass District, the Bonny District, and the Opobo District.

821. How many Courts would there be there—we must get to the bottom of this if we can?—I am afraid I cannot tell you that.

822. Who would be the presiding official?—The District Commissioner as a rule.

823. Therefore, if fines have been paid in gin, the District Commissioner must have been a party to it?—Yes; it appears to have been a recognised custom.

824. A recognised custom, as I understand you, up to 1908?—Yes, until the beginning of 1908.

825. Have you any information as to whether any fines have been paid in gin since then?—I am told now that a man travels round with the Commissioner and takes the gin from the people and gives them cash for it, and they now pay their fines in cash, and by making the people pay more than their fine in spirits he reaps his profit and they produce their cash. I believe they have met the difficulty in that way. That is the information I have received.

826. That would apply to four or five Courts, possibly, in that particular district, the Brass District?—Yes.

827. Have you any evidence outside the Brass District whether any fines have been paid in gin?—No, none whatever.

828. Was it formerly the custom of the country generally?—I thought it was confined to the Brass District, but I have recently heard that it is also customary in the Opobo and the Bonny Districts, and also in the Native Courts here in the Yoruba country.

* Appendix C.

Right Rev. Bishop Tugwell.]

829. I daresay we shall be able to get some evidence as to that. I should like to know exactly what Mr. Holt, the District Commissioner, said about it. You spoke to him yourself, I understand?—I spoke to him, but I must rely on the evidence of this merchant. I could not recollect the name of the Commissioner at the time, but he tells me that it was Mr. Holt, and I rather believe it was.

830. What did he say?—I said to him: "Mr. So-and-So tells me that the people here pay their fines in gin," and I asked him, "Is that the case?" and he said "Yes, they do."

831. That was at a tennis party?—Yes.

832. Do you think he fully realised the matter he was discussing with you?—Of course I did not realise that the whole matter was going to become the public question that it has become.

833. Supposing a fine is paid in gin what happens to the gin—what does the Government do with the gin?—There is a system by which it is cashed eventually, but the point is that the person pays it in gin; he does not produce cash. The person fined did not produce cash, that was my point.

834. At any rate, if he paid his fine in gin that would prevent him from drinking the gin?—Yes, but other persons would drink it.

835. I am not looking at it as a point of law, I am merely putting it that if a man is fined in gin it at any rate deprives him of his gin?—Yes, but my point is that it forms the cash of the country.

836. Your objection is not so much to his being fined in gin as because it forms the cash of the country?—Exactly; that has been my point throughout. Then, again, when travelling in some parts of the Delta it is not possible to purchase food unless you are prepared to pay for it in gin. Archdeacon Dennis, when travelling through the country, could not get a fowl because the people insisted on a bottle of gin in payment, and I have been frequently refused in the same way. At Agberi we opened a station when the Niger Company retired, but we had to withdraw the man there because the people would not sell him food unless he produced gin in exchange. Mr. Croker had the same difficulty for a long time until he broke down the disinclination of the people in that respect. Again, among the canoe-men the very first thing they ask you for when you start on a journey is for an instalment of their payment in gin.

837. Which they take before they start, I suppose?—Yes.

838. Is that a relic of times which are passing away, do you think, or does that represent the state of affairs at present?—I think it represents the state of affairs at present. I have had a letter only this morning in which the writer, a native, says that he would like to have cash but he is compelled to take gin in exchange for his produce. What he says is that "the country does not make large profits now-a-days in gin, as much cargo, such as cloth, salt, and tobacco, costs us in the factory 17*s.* 6*d.*, and we have to sell it to our market people for 12*s.*," and he goes on to say, "The agents play us tricks; when we want to buy a case of gin from them in cash they say 17*s.* 6*d.*, but when we ask for cash instead of gin they say 10*s.* or 12*s.* for a case."

839. Who writes this?—This is from a man called Sambo.

840. (*Capt. Elgee.*) Would it not be better to take Sambo's evidence personally?—He will appear before you if you go to Brass.

841. (*Chairman.*) At present that is his statement to you?—Yes.

842. We are getting rather far from your direct evidence, are we not?—Yes, but this is to support my statement that directly you get into the Brass District gin is the currency of the country.

843. You do not like to mention the name of the trader to whom you referred with regard to the payment of fines in gin?—I would like to ask his permission first, but Dr. Adam, who was the medical officer at Brass at the time, is at the present moment in Lagos, and he can give you evidence with regard to it. Then I have also mentioned in my statement the rate of exchange. Produce, I am told, in Brass is exchanged at the rate of 90 per cent. in gin.

844. I do not understand that statement, would you explain it?—In some places—it was the case a few months ago, but of course it may have altered since—there is a great demand for a type of spirit called Peter's Gin, but it is only sold by certain firms, and the people knowing that there is a demand for this spirit, would effect the exchange for their produce all in gin if they could get it, but the merchants seem to have combined together and made a law that a man shall not take more than 90 per cent. of the value of his produce in gin.

845. By a law you mean an agreement?—Yes, and then he takes the rest in cloth.

846. That is to say if he has 100*s.* worth of produce to sell he gets paid 90*s.* worth of that in gin and 10*s.* in cloth, cash, or anything else?—Yes, cloth chiefly.

847. That seems to show that gin is the main incentive to the people to work and trade—is that so?—It is the easiest article to carry up country, and it is an article that they can always sell; it is never a drug in the market. They may take cloth up, and they may not sell it. Amongst these interior tribes the demand for cloth has not been created as it ought to have been created. Directly produce is given gin is supplied in exchange, and the whole system is built up in that way.

848. If gin were not to be obtained, would the natives go on producing?—Yes, they would take cloth, and all other things. In Northern Nigeria, where spirits are not allowed, I inquired at a factory where all the exchange is effected in cloth, and I was informed that there was a considerable demand for it. That factory has been opened among the pagan people, and they have been taught to take cloth instead of gin, and there is not the least difficulty in getting them to take cloth. But the system of business that has been built up right throughout this country has been on the gin basis.

849. There is a very effective demand for gin, though?—Yes. At Ibadan, when the railway was opened, I went to a man who had just begun business and I said to him, "Will you tell me what you have taken to-day?" and he said, "£5 for cloth and £30 for spirits." It is built up on that basis.

850. It shows that there is a very great demand for it?—There was a very great demand.

851. And is still?—Just now the Chiefs of the people have risen against it, and they have a large body of their own people supporting them——

852. Who do take gin, or who do not take gin?—Who have taken gin in the past, but who now most earnestly desire to have it taken from them.

853. If they do not desire it, all they have to do is to give up drinking it?—No, the social conditions of the country compel them, even though he does not want it himself, to provide it for his friends when they visit him, and he has to drink it with them, yet he would be very glad to get rid of it and the whole custom.

854. Have you spoken to many natives about it?—Constantly latterly.

855. Are there many total abstainers among your own converts?—Oh, yes—not total abstainers from palm wine; I think I should be justified in saying that most of them drink palm wine.

856. And corn beer?—Oti-baba, yes, but mainly palm wine.

857. To intoxication or not?—Some of them do, but not as a rule; they drink it during the first day, when it is not so injurious.

858. When it is not fully fermented?—That is so.

859. Have you much trouble among your own converts owing to gin drinking?—Yes, with some of them, but only individuals.

860. Have you any opinion as to what effect the recent increase of taxation will have on the trade in gin?—It will not permanently affect it, it may momentarily; but in each case after there has been an increase of duty in the past there has still been a steady rise in the demand for spirits.

861. The more the people have to pay for it the more they seem to buy it—is that so?—No, my point is that the increase in the duty does not check the consumption to any great extent.

862. Are the people increasing in wealth?—They are undoubtedly.

863. And therefore more capable of buying spirits?—Yes.

864. You think that an increase of taxation produces a temporary check?—Yes, but not permanently.

865. What is happening at present under the new 5*s.* duty?—In Abeokuta a number of chiefs combined together to prohibit the use of spirits at funerals and feasts, and the result is that the traffic has practically ceased, or did for a month or two.

866. Did that produce popular content or popular discontent?—It produced considerable discontent amongst those who were dependent on the traffic for their revenue, but the people themselves seemed to appreciate the cessation of the trade.

867. Was it done by order, or request, or how?—No, it was entirely their own action.

868. How did they take action—did they pass a law forbidding it?—Yes, they met amongst themselves and agreed that in their townships they would prohibit the use of these spirits at their festivals and social gatherings.

869. Was it merely a moral prohibition, or was it enforced by penalties?—In some cases by penalties.

870. They confined it to festive occasions?—Yes.

871. It was a law prohibiting the use of spirits not by a man individually, but when he gave a feast to others?—Yes, that is what it practically amounted to.

872. The people under that law were perfectly free to take spirits by themselves in their own houses if they wished to do so?—Yes.

873. To get drunk if they liked in their own houses—that would not have been an offence?—No; I think the Bale of Ibadan admitted that; he said: "We have made these laws, but we have not the power to enforce them."

874. Did the law go further than to prohibit the use of spirits in the case of festive gatherings—I am talking not about the enforcement of the law, but about the prohibition aimed at by the law?—I think it appertained mainly to the occasions of festivals and funerals.

875. Was the law reduced into writing?—No, I do not think so.

876. It was a general direction?—Yes, there was nothing in writing—at least, not that I am aware of.

877. Did it cease after the first month or two?—It is still lasting in Ibadan, but the Alake and his councillors are going round urging the chiefs to encourage the use of the spirits again.

878. What is the ground given for the change of front?—They want revenue. The Alake gets 9*d.* a case for every case imported into his territory. A treaty was made with the Egbas that they could raise revenue in that way.

879. How do they enforce that: have they a system of Customs?—Yes.

880. Do the chiefs generally throughout Nigeria get any direct revenue from the sale of alcohol?—No.

881. It is confined to Abeokuta and Ibadan?—No, it is confined to Abeokuta.

882. What is the size of the Abeokuta territory—the town and the territory outside?—I suppose an area of 20 miles around Abeokuta.

883. It has a very large population, has it not?—Yes.

884. Have you any idea of what the population of Southern Nigeria is—is it known at all?—No, there are no reliable figures, really. They estimate the population of Abeokuta at 150,000, but I cannot say whether that is reliable or not.

885. There is a rough estimate of about 10 millions for the population of Southern Nigeria, is there not?—Yes.

886. I think you have something further to tell us to the effect that the traffic in spirits is extending across the frontier from Southern to Northern Nigeria?—Yes.

887. To what do you attribute that?—There is always a demand for these spirits among certain sections of the people. People who come down here and drink spirits desire to have them up there, and that leads to a certain amount of smuggling.

888. What regulations have been made by the Government as regards the carriage of spirits on the railway, do you know?—At the present moment spirits may not be carried by rail beyond Ikirun.

889. Are there any officers stationed there to see that that regulation is enforced?—I think Captain Johnstone stated that he had some Customs officers there supported by one or two policemen.

890. Are there any officers stationed beyond that on the Northern Nigerian frontier?—Not representing this Colony; they would belong to the police of Northern Nigeria, but I am not aware that there are any there.

891. Are there other places through which drink, to your knowledge, filters from Southern Nigeria into Northern Nigeria?—Yes, I know it passes through Jebba from Sapeli, *via* Umunedi, and at the back of Asaba, and I know it passes through Onitsha and up the Anambra Creek, and I have been told, although I have not been able to get accurate information on this point, that it travels from the Calabar District right across the river Benue. I know it crosses the Benue at Loko.

892. Can you give us any idea of what force of men would be required to control the traffic effectively?—Judging by what we heard yesterday you would want a very large force to control it. Of course, there is a frontier of about 600 miles to protect.

893. With much of it bush?—Yes.

894. Have you called the attention of the Government to any particular danger spots?—I think I did to Sir Frederick Lugard. I wrote to him first about it, and he said that it was impossible to do anything to stop it as long as it was admitted here—unless it was prohibited altogether, or kept very near the coast at this end.

895. Have you any idea of what proportion of spirits filters through?—No, that would be a very difficult thing to ascertain.

896. Dealing with Southern Nigeria, and wanting to know how much people drink per head, you have to take into account that a great deal of the spirit imported into the country goes out of it again?—I should not say a great deal—a good deal.

897. Have you any opinion with regard to the possibility of smuggling from French territory into Northern Nigeria across the Dahomey frontier?—Yes, I do not think it would be worth a person's while to travel right up that distance, and then across the frontier.

898. The expense of carriage and so on would be too great?—Yes, and I do not think that there would be any danger of smuggling across there.

899. As regards the Cameroon frontier, would it be possible to smuggle spirits from the German territory into Northern Nigeria?—There, again, I think it would be very difficult.

900. The expense of carriage would render the price prohibitive there also?—Yes; I do not know the Cameroon district at all, but I should not have thought that there was any danger in that direction.

901. Into Northern Nigeria?—Yes. They have no railway yet—at least, I imagine they have not in the Cameroon district—to take their spirits up.

902. I suppose in Northern Nigeria there is a large Mohammedan population whose religion is against drink?—Yes.

903. Does not that influence it?—No; I have noticed that whereas the people were quite content before with little ordinary presents, they now ask you for spirits.

904. The Mussulman chiefs?—Yes; there is one chief I know who is constantly drunk on these spirits.

905. Near the frontier, or further north?—North of Zungeru.

Right Rev. Bishop Tugwell.]

906. Belonging to the Fulani race or to the Hausa race, or what?—I am afraid I could not say; of course, most of the rulers are connected with the Fulanis, although they may not be pure Fulanis.

907. There are no restrictions in Northern Nigeria with regard to the manufacture of native fermented liquors, are there?—I do not know; I should imagine there would be, but I am not sure.

908. From your own observation do you know whether or not after the native liquor has been long and fully fermented it becomes very intoxicating?—After the second day, I think.

909. It becomes more intoxicating?—Yes, I fancy so.

910. You have quoted Sir Frederick Lugard several times in your statement, which, as I have said, will appear in the Appendix. He wrote an interesting paper in 1897 in the "Nineteenth Century Magazine" dealing with the traffic in spirits in Nigeria?—Yes.

911. At the end of 1899 he was made High Commissioner of Northern Nigeria?—Yes.

912. Do you know whether his opinions remained the same when he came back from Northern Nigeria?—Yes, I believe they did.

913. Do you know whether he communicated them to the Government?—I do not know, but he spoke once very strongly at Grosvenor House on the subject, and deprecated the carriage of spirits by rail.

914. That was after he was made Governor?—Yes.

915. Have you many medical missionaries?—No, not many; Dr. Miller in Northern Nigeria, and Dr. Drewitt, who is stationed near Onitsha, in Southern Nigeria.

916. You have only two medical missionaries?—Yes.

917. The next point I want you to develop verbally is whether the people have been demoralised by the drink traffic. Will you tell us what you have noticed and seen yourself on that head?—Of course, it is always very difficult to give specific cases, and one is bound to make more or less general statements, but I am perfectly satisfied that the custom of drinking and of drunkenness is increasing in this country.

918. Largely, or gradually?—Largely. I should be prepared to say that it is increasing considerably here in Lagos amongst the younger men. Only last night, after I left this room, I made inquiries, and I was told that frequently young men on Saturdays—Saturday seems to be the day on which young men drink most here——

919. The same as at home?—Yes. I am told that young men will band together and collect as much as £5 and spend that on a Saturday afternoon drinking together.

920. What would their wages be?—Of that I am not sure; there would be a band of perhaps 30 of them.

921. What would be their class in life?—Educated natives some of them.

922. What class in life?—Some of them would be clerks, and most of them, from what was said to me, would be young men who have a knowledge of English and obtain their living by that means.

923. And who have adopted the English habit with regard to drink?—Yes. Then, again, other natives seem to meet not at these licensed houses, but in their own compounds to drink.

924. They take drink home?—Yes.

925. Drink is sold for consumption not only on the premises but off the premises?—Yes.

926. Is this for festive occasions, or for habitual drinking?—On festive occasions, and also on Saturday nights.

927. Are wages paid on Saturday here?—I do not know I am sure; I suppose the labouring classes get their wages every week, but I do not suppose these young men get their money every week.

928. To take a particular measure, do you know at what price in Lagos you could buy a pint of gin?—Is that a bottle?

929. A bottle may mean anything, a pint or a quart.—I think from 9*d.* to 1*s.* I have not made inquiries lately, and I do not know what these square bottles contain exactly.

930. You do not know their cubic capacity? Can we get at the price per gallon? We know what the duty is, and we know what the declared value is.—In Abeokuta they are paying 11*s.* for a case of 12 bottles.

931. Containing what?—I think the case contains a gallon and a quarter altogether.

932. We must try and get that worked out—the selling price here, and the selling price at various places up country under the new form of taxation.—Yes. I have called attention to the recent statement by Dr. Sapara, an African doctor, where he points out how this habit of drinking is growing amongst the people here in West Africa.

933. Where is he?—In Lagos, and he would be glad to give evidence.

934. Is he a practising doctor?—I think he is employed by the Government.

935. Is he a native Christian?—Yes. May I say that I have not been able to bring before you what I hoped to have been able to do to-day, and that is a sixpenny bottle of whisky which is being introduced into Lagos.

936. Do you know how much whisky it contains?—No, I do not.

937. A bottle may mean anything, may it not?—Yes.

938. And in order to know at what price people can buy these imported spirits one wants to know the cubic contents of the bottle and the strength of the liquor. The strengths of gins, as you probably know, differ enormously in different countries. Generally, do you know at what strength the particular gin that is imported into this country is sold at when it reaches the people?—I believe about 40 per cent. pure alcohol, and they drink it neat out of the bottle. I have never seen them mix it with water.

939. They pass the bottle round and take it as a neat drink?—Yes.

940. And with no connection with food?—No. May I read you a statement made by the Honourable Mr. Sapara Williams before the Legislative Assembly, which was published in the Government Gazette in August last? It is with reference to the Ordinance to regulate the sale of intoxicating liquors to be consumed on licensed premises. The Attorney General, in introducing the Bill, said: "The scale of fees to be paid for a licence is set out in the second schedule. I do not think these can be said to be excessive having regard to the profits which are made in Lagos and Ebute Metta at these places, in the sale of spirits, which is considerable." Then the Honourable Mr. Sapara Williams said: "I have the greatest pleasure in seconding the Bill because it is a long felt want, especially with regard to affairs of daily occurrence in my neighbourhood. It will save a good deal of the trouble and annoyance constantly caused to residents there, and put a check to the unseemly conduct and behaviour of those attending these bars. I believe the Inspector-General of Police will bear me out in this respect. It will protect passers-by at night from being molested; besides it is a notorious fact that at certain hours of the night respectable women cannot go through Tinabu Square without undergoing molestation from the men issuing from these so-called bars."

941. That was in the debate on the Licensing Bill here?—Yes.

942. That Licensing Bill was passed and is now in force?—I believe it is.

943. Do you expect much good from it?—Yes, I should hope so. Of course, I am not resident here in Lagos; I am staying here really for this Commission, and for the Synod.

944. Where is your main residence, may I ask?—I have no main residence. I am always travelling, although this is my headquarters, so that I am not able to observe movements of this kind from my own personal observation.

945. Should you be inclined to support an extension of the licensing system throughout the country?—We strongly advocate the introduction of a system of

licensing; that is what we have been urging for some years, a system to control the sale of spirits.

946. You think the sale of spirits ought to be controlled by particular traders who hold a licence?—Yes.

947. Wholesale as well as retail?—Yes.

948. Would not that create a somewhat dangerous monopoly?—No, it has closed a number of small places at Ebuta Metta, and I have heard from the clergy there that it has decreased drinking; a man has to think if he has to walk half-a-mile to the gin shop.

949. The custom, I understand, is to bring the drink home?—Yes, they will often slip in and get a bottle and take it home.

950. Will it, therefore, make any difference whether you have one place open or six places?—I believe a reduction in the number of licences leads to a reduction in the amount of drinking.

951. Is that the case where drink is not consumed on the premises, but where it is bought and taken home?—I rely on the testimony of the clergy, and I think it is so.

952. If you have one central place you think that people would go less than if you have a number?—Yes, and the cost of the licence is a preventive, too.

953. You mean the cost of the licence has to be added by the seller to the retail price in order to recoup himself what he has paid for his licence?—Yes.

954. The result of a licensing system is to retard the sale of gin considerably, but you do not consider that sufficient?—That is so.

955. I suppose the people up country are largely increasing in intelligence?—Yes.

956. And in mechanical skill?—Yes, but there are not very many yet in the interior; the people from Lagos go up to do most of the mechanical work.

957. I was wondering whether if the importation of spirits were prohibited, the natives would be sufficiently advanced to set up the rough manufacture of ordinary pot still spirits?—They would very quickly be detected if they did.

958. Is not the bush almost impenetrable?—There would not be any demand for it there; they would have to bring it into the towns, and there they would very soon be detected.

959. You are of opinion that there would be no difficulty in the manufacture, but that there would be great difficulty in the distribution?—Yes.

960. So that you do not anticipate any danger on that score?—I do not.

961. Do you think there would be a strong demand for spirits on the part of a people who had been in the habit for many years of having access to them, if they were suddenly prohibited?—No, I think they would go back to their own native liquors. At Ogbomoso, according to the law of the Bale, no European spirit was allowed to be consumed at his yearly ceremony in January last, and his people drank nothing but their own native palm wine and beer, and they were not only perfectly satisfied but delighted.

962. Is the manufacture of palm wine restricted at all, do you know?—In some districts where the palm tree is scarce there are restrictions, and there they drink oti-baba, or corn beer.

963. Wherever you have any grain containing starch you can ferment it and obtain sugar, and turn the sugar into alcohol?—I am afraid I have not followed the chemistry of that at all.

964. Do the natives of this country take anything corresponding to opium, or hemp, or drugs of that kind?—Not that I am aware of.

965. You do not anticipate any danger arising on that head?—No. The custom of taking drink has grown up mainly in connection with their festivals. They are not a drunken people; a few years ago they were a very sober people, and taking the people of the interior as you find them they are a very sober people; some of them do get drunk on their palm wine, but the effect goes off very quickly, and it is chiefly in connection with their festivals that there is any kind of excess; a man does not go and sit down and drink a bottle of gin by himself, he goes among his friends, or the chief gives him drink; that is the way they get drunk.

966. Taking the majority of cases, do they drink to excess or not?—A great many of them do.

967. They drink until drunkenness supervenes?—Yes, but it is generally at night time, and they sleep it off the next day.

968. Is there any other evil flowing from it in the way of incurring expenditure which they ought not to incur?—In my statement I have mentioned the case of the Prince of Lagos. He pointed out, in the course of an interview with me, how severely taxed he is by reason of the drink traffic. He points out that his income from the Government is £62 10s. per quarter, and that of that amount he has to spend £30 every quarter in entertaining his friends, and he says it is practically ruining him. Other chiefs also right through the country say the same thing, and they add that the higher the duty becomes the worse it is for them, because the people do not make any allowances for the extra cost.

969. The chief has to supply the same amount of liquor whatever the price may be?—Yes, so that it is becoming a heavier burden every year.

970. Surely the chiefs can break through that custom?—It is not very easy.

871. Are the chiefs of whom you are speaking armed with civil power, or is it merely a moral power that they are able to exercise?—The chiefs of Lagos have not very much power, but in the interior they have considerable power.

972. They have not sufficient power to break through this comparatively new custom? — No, they would gladly break through it if they could, and they welcome this movement very heartily on that account; it is their redemption.

973. Do you think occasional indulgence at these festivals, if not carried to actual drunkenness, does harm, or not? What is your opinion on that point?—It is very difficult to say. I think it must be harmful to the women, because the women drink on these occasions also.

974. Do they drink equally with the men?—They all mix together very often and pass the drink round, and I have seen the women drink it.

975. Is it passed round again and again like wine after dinner, or is a certain amount given out to each guest?—No, they pass it round and round and send for more when they want it, and sometimes very large quantities are consumed; but if a man has not got it he, of course, limits it to his capacity.

976. As regards the native wine and beer, you think that produces, on the whole, no ill effects on the constitution of the people?—No; I have watched them when they have been drinking only palm wine at their feasts, and some of them get drunk, but all appear to be able to get to their work next morning, and not to be suffering from any ill effects.

977. Then another of your points is: "That this traffic impoverishes the people." I forgot that that was coming, and I somewhat anticipated it. You say that the custom now is to give drink to a friend instead of kola nut when he calls?—Yes.

978. Kola nut is absolutely harmless, is it not?—Yes.

979. The active ingredients are caffein and theobromine?—Yes. Of course, they do use the kola nut to some extent.

980. Do you think that the kola nut has been driven out by gin?—No, but the demand is for spirits. I called on a chief in the interior and I saw a case of gin in his place—he was a Mohammedan Mallam—and I asked him why he had got the gin there, and he said: "I do not drink it myself, it is for the people."

981. I cannot understand him being allowed to have it in his own house.—Oh, yes, they did not interfere with him; one of the largest traders in Lagos is a Mohammedan.

982. I do not mean in the way of trade, but having it privately in his house. Is a Mallam the same as a Mullah?—He is a teacher.

Right Rev. Bishop Tugwell.]

983. Have you any evidence as to the character of the spirits which are supplied to the natives?—No, not beyond that supplied by Sir William MacGregor.

984. I think those figures want re-testing now, probably, at home. As you know, I have asked for samples to be sent home to the Government Chemist, Professor Thorpe, for him to test, and we also want specimens of the native liquors to be sent to him for the purpose of testing them. That can be done, because they can be preserved on the voyage home by putting salicylic acid with them, which keeps them *in statu quo* during the voyage.—I was not aware of that.

985. And so we hope to get analyses of the contents of the various by-products as well as the strengths of the alcohol in the spirits, and also to get some evidence of the physiological effects of the various by-products which may happen to be found.—Yes.

986. I do not know whether you have seen any of the evidence that has been given with regard to the pot still manufacture of spirits and the patent still manufacture of spirits?—I have heard something of it, but nothing to enable me to arrive at any conclusion.

987. You know that a Commission has been sitting in England with regard to it, and the question has been dealt with by the most expert chemists of the day, and a great deal of information has been collected on the subject?—Yes, but apart from the by-products we have the alcohol, which is really a poison, and when drunk neat, as the people drink it here, its effects must be very injurious.

988. Probably the harm done depends on the amount of the alcohol and the strength of it?—Yes. I used to think that the by-products were the cause of the evil.

989. If you take an animal and give it by-products pure and simple, the fusel oil and the higher alcohols are more toxic than the lower alcohols, and there is a substance called furfural, which is more harmful still, and which is only produced by means of fire and distillation—but those matters are matters of scientific investigation, of course.—Yes.

990. Have you any evidence to give us as to the effect of spirits on the physical condition of the people?—The idea is very prevalent that the consumption of spirits reduces the birth-rate.

991. That is a popularly accepted belief, is it?—Yes. Dr. Adam has very kindly written me a letter in which he acknowledges that he has not really gone carefully into the matter, but he says: "There are one or two points I would like to call attention to. Say, for example, I state that I have seen cases of impotence due in my opinion to alcohol, I am immediately asked: Are there not many other things that might cause the trouble? Now, the cases I have referred to in my reply to questions are those which cropped up in the ordinary course of practice, and in which, though unable scientifically to demonstrate that they were caused by alcohol, I nevertheless came to that conclusion without any thought of a Commission being held on the subject, and my opinion was both conscientious and unbiassed. To demonstrate the real state of affairs as regards the action of alcohol among the natives would require the investigation of this point by specially equipped medical experts who would devote their whole time for at least six months to the matter. I believe that such investigation would lead to a surprising revelation of the evil of alcohol." I thought he mentioned it in his letter, but at any rate he told me that in several cases where people had come to him and complained of impotence he asked them whether they were drinkers of gin, and they acknowledged that they were, and he had told them to go away and cease drinking it, and that they had done so, and had come back to him afterwards and told him that they had recovered.

992. Of course, there might have been other explanations of their recovery—mental suggestion, for instance, might have come in?—Quite so, but the idea is very prevalent throughout the country that the drinking of these spirits tends to decrease the birth-rate.

993. I suppose it would not come under your cognisance how far syphilis is prevalent in different parts of the country?—I was surprised to hear what Dr. Strachan said this morning with regard to that. In Abeokuta I thought there was a good deal of it, and also on the Niger in connection with our medical missions, but that is a thing that you would want medical testimony with regard to. Dr. Drewitt is at Onitsha, and if you go there he will be able to give you evidence with respect to that.

994. It has the very common effect of causing miscarriage and infant mortality?—It has.

995. I was wondering how far syphilis might have been responsible for the infant mortality we have heard of. Now, to go to another point: do you give any instructions to your missionaries as to trying to stimulate a demand amongst the natives for other goods rather than gin?—No instruction, but we always try to do what lies in our power in that direction.

996. Do you think much can be done in the way of increasing the demand for other goods?—I do not think so as things are.

997. You have told us that in certain parts you and some of your missionaries were unable to buy food as the natives refused to accept payment in anything else but gin?—That is in the Delta, but of course we have resolutely set our faces against that custom—not with much success.

998. Do you think your people will be able to induce them to do away with that custom?—No, I am afraid not. We sent them a memorial, but they replied that they had no desire to do without it; that was at Brass.

999. The condition of affairs there is much the same as here with regard to alcohol?—Yes.

1000. Could you pick out any particular district in this country which you would say is the most drunken?—Yes. I think there is a great deal of drunkenness in the Badagry district, and there is a great deal at Abeokuta, and there is or was a good deal in Ibadan.

1001. At present what has happened in Ibadan?—They have stopped buying drink there now, and if the people have their way they will continue to do it, but a great deal of pressure has been brought to bear upon them in order to get them to return to the spirits.

1002. By whom is the pressure applied?—That is a very difficult question to answer, I am afraid, but left to themselves, undoubtedly, they would carry out this system.

1003. If you could have a ballot on the subject?—Yes.

1004. Again, I am afraid I have rather anticipated your evidence unintentionally, because I see your next point is that "The people desire prohibition?"—Yes.

1005. When you say "the people," what proportion of people do you refer to?—All the leading chiefs desire it.

1006. How far do they represent the people at large?—I believe they have very large sections of the people with them. Of course, as the Alafin of Oyo said, there were a great many people who would wish to see the traffic revived again, but they were not the responsible people.

1007. The responsible chiefs and officers of the people would like to see it prohibited?—Yes.

1008. Would you think that Abeokuta is a typical instance of a place where the effects of drink ought to be seen?—Yes, and at Badagry, too.

1009. Where is Badagry?—Just on the French boundary.

1010. Do you attribute that to spirit filtering in at a cheaper price?—No; the spirit was introduced there before it became a part of the colony, and they have grown up with it.

1011. It is a long habit?—Yes.

1012. You have given statements from various chiefs which are important?—Most of them would be prepared to give evidence if the Commission is able to visit Abeokuta and Ibadan.

1013. I hope we shall be able to visit those places. Where is Archdeacon Crowther stationed?—At Bonny.

1014. If we are able to go to Calabar would he be within reach?—Yes, if you happen to be there when the steamer passes down. In my statement I have mentioned that the Mohammedans whom we called upon were not prepared to come and give evidence, but I am happy to say since then they have written to us to say that they are prepared to come.

1015. Are they gentlemen of responsible position?—Yes, they are the Chief Mallams.

1016. To sum up on this point, you think, on the whole, that native opinion would be in favour of prohibition, but there would be a strong minority, either for reasons of gain or because of their own personal taste for liquor, which would be opposed to it?—If the people could rid their minds of direct taxation as immediately following prohibition, I believe they would vote for prohibition right through the country, but an idea has been circulated that if prohibition is introduced direct taxation will follow.

1017. Under present conditions there is a revenue of about £800,000 a year to be made up?—Yes.

1018. Have you considered the question as to how that could be done?—I consider that, in the event of prohibition, that works like the extension of the railway and the harbour works should be regarded as a charge upon the Imperial Government.

1019. At present they are not paid for out of revenue; they are paid for by loan?—Yes, for which this Colony is responsible.

1020. But some £800,000 would have to be found, would it not?—I thought part of that went towards the interest on those loans. I have not gone carefully into the matter, but that was my impression.

1021. The railways are a profitable concern now, are they not?—Yes, I believe so.

1022. So that you may set off against the interest the revenue derived from the railway itself?—There is the extension into Northern Nigeria.

1023. That is a capital expenditure. The cost of constructing the railway is paid out of loans, and is it your suggestion that the interest on those loans should be paid by the Imperial Government?—Yes, that these works should be taken over by the Imperial Government, inasmuch as they are being constructed for strategical purposes.

1024. As I understand, they are also for commercial purposes?—Yes, but I do not think we are justified in going to such an expense at this present moment.

1025. Southern Nigeria seems to have estimated for certain expenditure on railways, of which a certain portion would come back from Northern Nigeria, so that still there would be about £650,000 to make up if the revenue were suddenly stopped. Have you any suggestion to make as to that?—I think the expenditure of the Colony is not justified; it is excessive, and it ought to be considerably cut down.

1026. Can you indicate to us any points where you consider it to be excessive?—I should have to go much more carefully into the question than I have done to do that, but I do not think it would be difficult to discover.

1027. Do you think it is right or wrong to proceed in developing the country and making roads and providing for the administration of justice?—I do not think we are justified in incurring expenditure which the country is not in a position to meet by legitimate means.

1028. You think that the evil of the liquor trade counterbalances all the good done by bringing the country under what you may call developed administration?—Yes. In days to come it might reach that point, but at the present moment we are moving towards that point, and we are introducing an evil which we shall not be able to get rid of very easily.

1029. When you have once started on public works it is very difficult to check it, is it not?—I quite recognise that.

1030. Have you thought at all how the deficit could be made up without direct taxation?—I think a loan should be effected.

1031. You have to repay the loan?—Yes, but I think the country would recover itself. I believe the demand for other articles would increase very greatly. I believe there is wealth in the country which would be productive of what we want.

1032. Does not the creation of that wealth depend on the encouragement of manufacturers by the Government?—Yes, but I do feel that we are not justified, first of all, in taxing this Colony with such large schemes at this stage, and that the expenditure at the present moment is in excess of the ability of the Colony to meet it.

1033. Of the ability of the Colony to pay without the liquor traffic which you think is such an evil that no material results could justify the continuance of it?—Yes.

1034. Do you think there is any possibility of help from the Home Government in a matter of this kind?—I think if the matter were put before the public at home that a great many people would gladly support such a policy in the interests of the country; they would feel that moral issues were at stake, and that we are not justified in carrying on this traffic merely in order that we may produce a railway and a harbour and other such works.

1035. A very small portion of the receipts of the liquor traffic go to railway and harbour work?—But it would be a relief to the Colony, and it would enable it to recover itself. It must be a charge on the Colony in some way, and if you can relieve the Colony of the responsibility the Colony would be in a better state to recover itself.

1036. As soon as the railway begins to pay you will be able to pay both the interest and the loan out of the proceeds of the railway?—Yes.

1037. I am thinking of the future, and if you have thought of it I should like to hear what your suggestion is. I suppose anything in the nature of a poll tax or a hut tax would be very unpopular among the natives?—It would be unpopular, but I believe if the whole system were carefully explained to the people and they saw how direct taxation carefully dealt with would work out—some such method of direct taxation as Lord Selborne is advocating for South Africa—that there would not be any outcry against such a policy.

1038. You do not think there would be any outcry even amongst income tax payers?—We all dislike income tax, but we do not rise against it.

1039. Of course, the income tax payers are a very small minority of the people?—I do not suggest that the very poor out here should be taxed.

1040. What standard would you take for your direct taxation?—It is very difficult to come to any conclusion here with regard to Lagos, but in Abeokuta I tried to help the people to face the position. They were receiving £800 a month as revenue on these spirits, and they have now lost that £800. I said to them, "Now, then, you are quite in a position to deal with this question yourselves. Let us suppose that your income is £1,000 a month, and let us suppose that there are at least in the Egba territory 240,000 people"—there must be more, but I put it at 240,000—"240,000 people have to raise £1,000 in one month—that is to say, 240 people have to find £1 between them, or, in other words, each person must contribute 1*d.* a month, or 1*s.* a year, and you have all the revenue that you require for the needs of Abeokuta."

1041. That would represent the 9*d.* tax which was levided in Abeokuta?—Yes, which is all they have to deal with under present conditions.

1042. That represents a 1*d.* poll tax on each head?—Yes. "Now, suppose there are a number of children and a good many poor people, let the wealthier pay 2*s.* 6*d.* a year, and you have got all that you want." I put that before them as a proposal which would eliminate the difficulty in Abeokuta, where they are a self-governing people and a well-to-do people.

1043. Where you have to raise a much larger sum, representing not a 9*d.* tax but a 5*s.* tax, then you are in a difficulty, are you not?—Yes; but if a tax is raised it would only be to meet the sanitary conditions and questions affecting the health of the people, which at the present moment, I suppose, would be charged to the Colony.

1044. How would the remaining work be provided for, putting aside the railway and the harbour?—By

reduced expenditure and by increased income on other commodities.

1045. You think the demand for other commodities would increase?—I am quite sure it would. I hope the Commissioners will inquire what has happened in Ibadan during these last two months. The people have not been buying spirits, and the question is have they been buying more cloth?

1046. It is unfortunately a very short time from the point of view of an experiment, and although there might be some evidence, yet most of these economic questions require a long period in which to test them?—Quite so.

(*Adjourned for a short time.*)

(*The Witness.*) May I just be allowed to correct one or two figures which I gave this morning?

1047. Certainly.—The number of clergy under me is 72, of which number 47 are Africans and 25 are Europeans. Then, again, I believe I said there were 50,000 to 60,000 inhabitants in Lagos. 50,000 is the correct figure. May I also hand in this 6*d.* bottle of whisky which I mentioned this morning—(*handing bottle*)—and here also is another small bottle of whisky. (*Handing another bottle.*)

1048. What price bottle is this second one?—I believe this is a 6*d.* one also.

1049. Are these bottles being sold among the population?—They have only just come to my knowledge, but there is a covering note there with regard to one of them.

1050. This says that these are sample bottles to attract customers, and that they are given free as samples. This small bottle of whisky from MacIver's is given free to attract customers, so that it appears to be a sample; but the first bottle you handed in is being sold at 6*d.*, you say?—Yes. I was told that they were being sold on the market at 6*d.* each.

1051. I should like to get the cubic contents of this first bottle. Do you mind our opening it for that purpose?—Not in the least.

1052. To look at it it would contain two ounces of whisky, I should think?—Yes, about that.

1053. But one, of course, cannot tell without measurement?—No.

1054. (*Mr. Welsh.*) Do you find that the liquor trade has interfered with the spread of the Gospel and with your mission work generally?—Certainly, in the Badagry district it is the case; between here and Badagry people drink a good deal, and we certainly have failed to get hold of those people. I do not say it is entirely due to the drink, but that is certainly one of the obstacles, and, speaking generally, we do find that this traffic is a hindrance, although our Christians as a body do not drink trade spirits; they sell them, I am sorry to say, but they are not consumers of them.

1055. Would you be likely to have a larger number of converts if the trade did not exist?—I should be inclined to say so, but it is very difficult to speak positively.

1056. Do you think there is anything in the native which makes him more liable to be tempted to an excess of indulgence in strong drink than there is in the European—what I mean is, the natives have no temperance societies; they know nothing of physiology or the effect of alcohol upon the physical well-being, and therefore they indulge in the use of alcohol in ignorance of those facts?—Quite so.

1057. Do you think the average native in the interior has as much self-control as European races?—Under certain conditions, no.

1058. The effects of the trade, so far as you have seen them, have been against the uplifting of the people from any of their mischievous customs?—Oh, certainly.

1059. Still more has it a demoralising effect upon them when indulged in to excess?—Yes.

1060. Would the use of native intoxicants, so far as you know, have an equally bad effect as the use of imported spirit?—No, they have not, in my opinion.

1061. I think you told us that, generally speaking, the populations of Abeokuta and Ibadan approved of prohibition?—Yes.

1062. And that the chiefs of Abeokuta approved of prohibition until they found that their revenue was affected?—I must distinguish between the chiefs and the Egba Council. You have a body of chiefs in Abeokuta, and quite apart from them you have the Alake and the Egba Council. The chiefs are anxious to maintain prohibition, but the Alake and the Egba Council wish to break that down, so that the chiefs are not at one with the Egba Council on the subject.

1063. Would you tell us of whom the Egba Council is composed?—I am afraid I cannot tell you that.

1064. Is it a large body? Are the members of the Egba Council all chiefs?—Some of them are, but a chief is not necessarily a member of the Egba Council. I should say there are a great many chiefs who are not members of the Egba Council, but I have not looked into this question, and I am afraid I cannot answer as to that.

1065. Is it a large body? Are there many members composing the Egba Council?—I do not know, but I should not think it is a large body.

1066. You found the same desire for prohibition in Ogbomosho as well as in Abeokuta and Ibadan?—I have not been to Ogbomosho, but the agent there wrote to me, and I handed in his letter to you.

1067. Have you an agent at Oshogbo also?—Yes, Mr. McKay was there, but he has just gone home, and he gave me a statement which I have also submitted to you.

1068. I may take it that in all the big towns in the interior where you have missions, the desire for the curtailment or prohibition of the trade is general?—Yes; I should have no hesitation in saying that, and I do not think it is confined to towns where we have missions.

1069. You had an interview with the Alafin of Oyo some time ago?—Yes.

1070. After seeing you he issued an order forbidding his people to deal in or to make use of spirits?—No, that is not the case. That is what has been reported in the papers, but as a matter of fact he had taken this step before I reached Oyo. I called upon him in order to sound him on the question, and to ask him whether he would be in favour of prohibition. He said he was, and not only that, but that he had taken these steps in order, as far as he was able, to enforce prohibition in his district, and he added that his action had called forth the displeasure of the European there representing the Lagos Stores, and he understood that the representative was going to write to Lagos and that pressure would be brought to bear upon him in order to make him withdraw this prohibition. That being the case, I immediately after the interview called upon the representative of the Lagos Stores, whose name was Tranton, and asked him whether this was the fact, and whether he had written to Lagos. He said that he had, but that he had not written to the Government, but to the representative of the Lagos Stores in Lagos. I therefore wrote to Mr. Brown, who is the representative, on the 27th February, and said: "My dear Sir,—I am spending a few days in Oyo, and this morning called upon the Alafin in order to ascertain his views *re* the liquor traffic. He declared himself to be in favour of entire prohibition, and stated that he had recently forbidden his people to buy or sell spirits. He added that his action had caused annoyance to your representative, Mr. Tranton, and he understood that Mr. Tranton had written to Lagos complaining of his action. I at once called upon Mr. Tranton, who was good enough to tell me that he had written to you, and to authorise me to say so. I do not know what action you may be led to take, but I venture to write and express a hope that you will not endeavour to force this traffic upon the people in opposition to the expressed wishes of their native rulers. The Alafin may be technically at fault, but morally he is right, and I am satisfied that this is the view which would be taken by a very large section of the British public. As the matter is one of importance, I am forwarding a copy of this letter to His Excellency, the Acting Governor, in confidence. I hope you will forgive me for doing this, and that you will realise that my conduct is prompted entirely

by my desire to combat what I believe to be an evil and a curse to this people." Those facts were known to Mr. Brown, and he told me afterwards when I called upon him on my return to Lagos that he had submitted my letter to the Chamber of Commerce, and that the Chamber of Commerce had approached the Acting Governor on the subject. I then wrote to the Acting Governor stating that I no longer regarded my letter as a private communication, and I left the matter in his hands. What the Acting Governor did I do not know, but now I have seen in the papers that this communication appeared in the "Times," and that I am reported to have called upon the Alafin and the Alafin to have taken this action after my interview. That is incorrect, and I feel that I have been misrepresented to the Government at home by the action of the correspondent of the "Times," whoever he may have been.

1071. Have you any idea of what was the cause of the Alafin taking this action on his own account?—There has been a movement right through the country; they have all done it. How far there has been concerted action I am unable to say, but the movement originally arose in Ibadan. As soon as the licences were introduced, the people seemed to—I do not know whether it would be well to say that they organised this movement, but they took this action. They declined to take licences, and they practically forbade their people to use these spirits in the way I have indicated.

1072. Was it a protest against the Licensing Bill?—I believe it was at the outset.

1073. And later it has become a protest against the trade itself?—Yes.

1074. Do you know what the cost of the licence was in Ibadan?—I think it was £15 per annum, but I am not quite sure.

1075. Did the Alafin send anyone round to rescind his former action?—Yes. He was called upon to send the crier round the town to tell the people that if they wanted to take out licences they were to take out licences, and he sent the crier round to that effect.

1076. Before that he had, I suppose, sent the crier round telling them to stop buying?—I am not aware that he ever sent the crier round.

1077. Was the Bale's allowance ever stopped because of his action in forbidding the trade in spirits?—Yes, he stated that that was the case.

1078. You do not, of course, know whether that was an instruction from the Government at headquarters, or whether it was prompted by local influences, or perhaps just done in ignorance of the real state of affairs?—Yes, I think it was the action of the local authorities, and I think it was due to very great pressure being brought to bear upon the Resident by the merchants.

1079. The Resident may have taken it upon himself without consulting anybody?—I am afraid that I cannot answer any of these questions. I called upon him, and told him that I had called upon the Bale, and that he had stated this, and I said I should be glad to know whether his allowance had been stopped. He said that it had been stopped, and I did not pursue the subject further. I think I ought to add that he said "only temporarily"—I think he added that.

1080. There will be, I suppose, a good many witnesses in Ibadan who are desirous of coming before the Committee?—Yes, there will be a good many.

1081. Do you know whether there will be a good many in Abeokuta also?—I am sorry to say that some of our witnesses have declined to come forward in Abeokuta, owing to the pressure brought to bear upon them in different quarters, but I have a list of those who are still prepared to come forward, although they do not represent those that we should have desired to select—I mean to say, we wanted men connected with the trade, but they have been persuaded not to come forward.

1082. Can you tell us by whom that persuasion has been exercised?—We should be able to deal with that question at Abeokuta. I do know, but I do not know whether I am justified in answering at present. I should be better able to answer that question at Abeokuta, if Mr. Chairman would allow me not to give an answer at once.

1083. Is there an impression among the people that prohibition means direct taxation?—That is the idea that has got abroad.

1084. In the shape of a hut tax or a poll tax, or what?—All kinds of taxes. You will see an article in a supplement to the "Nigerian Chronicle" written by Mr. Macaulay, in which he states that the prohibition of the liquor trade will mean broadcast taxation. A copy of that article was circulated throughout the country, and it has been interpreted to the people, and they are very much alarmed.

1085. Evidently there are opposing forces who are not desirous of seeing the liquor traffic hindered in any way?—Yes, on the part of those who are interested in the traffic. I have not discovered any opposition from others who are not interested in the traffic.

1086. (*Mr. Cowan.*) There is one point you mentioned in your evidence: you spoke of Christians trading in spirits, and you said that they had informed you that if they did not trade in spirits they would not be able to trade at all?—Yes.

1087. How do you account for that?—That is their statement.

1088. How about the European merchants who trade in this country in other things than spirits, and who are able to go on trading? If they can do that, why should not the native be able to do it?—There are very few cases of European merchants who do not trade in spirits.

1089. Still, both of us know at least of one instance?—I only know of one.

1090. Is there any reason why the native should not take the same standpoint if he wishes to?—A very large number of them do not engage in the traffic, but some of them do, and what I said applied to those who do.

1091. Reverting to this episode at Brass that you referred to this morning, is it impossible for the natives to get currency there?—It is exceedingly difficult; I would not say it is impossible. If you went to one of the merchants, as a favour you might get a little cash.

1092. I understood the merchant to whom you referred imported currency, and could not get rid of it?—He imported £1,000 worth.

1093. And yet he could not get rid of it, although cash was wanted for the purpose of paying fines?—Hitherto they have not been able to get it.

1094. Are you aware that where gin was taken, or nominally taken, as against payment of a fine, that it was not actually received by the District Commissioner, but was paid more as a deposit until the native had been able to convert it into cash, and that it was cash that was put against the fine ultimately?—Ultimately I am quite prepared to admit that that would be so.

1095. And that the Commissioner adopted that practice rather than make the native realise his gin, possibly at a sacrifice?—As far as I understood the system, if a man were fined 20 cases of gin, he practically paid 25 cases, and then the native clerk got rid of the 25 cases, and the expenses incurred in the transaction were met by the extra five cases.

1096. Do you wish us to infer that he was actually fined in gin?—I wish to state that the fine was actually paid in gin.

1097. But was he fined in gin?—No, I do not say that. I say that he paid his fine in gin. My point is that we want to induce the people to use cash and to obtain cash, and that the man should produce cash when he comes to the Court. He did not do that; he produced gin, and not cash.

1098. But do you prove that this gin was accepted by the District Commissioner as in payment of the fine?—I have given the name of Doctor Adam, who will give evidence as to that.

1099. (*Chairman.*) Was he a District Commissioner?—He acted for a time as District Commissioner.

1100. And took fines in gin?—I must leave him to say what transpired.

1101. (*Mr. Cowan.*) You say gin is practically the

only currency?—I did not say it was practically the only currency. I said it was practically the currency.

1102. Is tobacco used as currency in the same way? —In the Brass District.

1103. Yes.—No, higher up it is.

1104. Are there any manillas in circulation there? —Yes.

1105. You referred to a merchant who was anxious to do a trade in cash?—Yes.

1106. Are you aware that that merchant in the first instance tried very hard to get the same gin that he complained of other merchants having?—I do not know that I disclaim that. He was not selling on principle.

1107. Are you aware that he could not get that gin from the manufacturer, and that he started buying it locally until the natives became liable to be fined for selling it to him?—I am aware that he could not get it.

1108. And after that he resorted to buying in the middle of the river, so that the natives could not be convicted for selling without a licence?—That does not affect this particular question.

1109. No, but I want to test it. If he tried to get it in three different ways, and then said that gin should be stopped altogether, and that he wanted to run a cash trade, I want you to say what his evidence is worth.—I suppose it is worth as much as most commercial evidence, and that as he could not get this gin, he wanted, of course, to introduce cash currency.

1110. He gave you no information until he found that he could not get the gin?—No, I do not say that. I only met him on this occasion, and he expressed his wish that the Government should support the merchants in importing cash into the country.

1111. Have the Government ever deprecated the bringing of cash into the country in any way?—I am not aware that they have.

1112. On the other hand, have they not been particularly anxious during the last ten years that English currency should be established instead of this local currency?—Yes, but they have not given the encouragement to the importation of cash which I felt, and which this merchant certainly felt, was desirable.

1113. Were there any hindrances placed in his way? —No, but the argument was that if the Government would insist upon the payment of fines in cash, the people then would be compelled to obtain cash, and it would make it worth the while of the merchants to import cash, but at present apparently it is not worth the while of the merchants to import cash.

1114. Then the business has been a considerable one in gin at Brass?—I should say it has.

1115. The name of this native in Brass who wanted cash and could not get it is Sambo?—Yes.

1116. (*The Chairman.*) Was the trader who gave you the information as to the fines, which was confirmed by the District Commissioner, a native or a European? I did not understand that when you were giving your evidence.—A European.

1117. (*Mr. Cowan.*) I was not referring to him; I was referring to the native trader, Sambo, who wanted cash but could not get it.—He did not say he could not get cash. Perhaps I may be allowed to give his words.

1118. (*Chairman.*) Certainly.—"When we want to buy a case of gin from them in cash they say 17*s.* 6*d.*, but when we ask for cash instead of gin they say 10*s.* or 12*s.* for a case, hence we do not like to take the cash, so if they, the agents, gave us 17*s.* 6*d.*, as they reckon a case of gin to be, many will take the cash."

1119. (*Mr. Cowan.*) That is rather confusing, is it not?—It is a difficult statement to follow, but as far as I can make out, if a man takes gin in exchange for produce he gets gin to the value of 17*s.* 6*d.*, but if he says "I do not want gin, I will take cash," they do not give him 17*s.* 6*d.*, they give him 10*s.* or 12*s.*, and so what they say is, "I will not take cash, I will take gin."

1120. But he can make his calculations afterwards, as far as that is concerned, can he not?—But it is the same amount of produce.

1121. It amounts to this, that we may take it he does not find cash as profitable as gin. If he took cash on the basis on which this merchant offers to pay it, it would not be profitable?—It is an involved question; I do not see through it myself.

(*The Chairman.*) I could not see through the statement myself at all, but it may have some meaning behind it.

1122. (*Mr. Cowan.*) You make another statement: you say that 90 per cent. of the Brass trade is done in gin?—That is what I have been told.

1123. You amplified that by explaining that you understood the merchants who had a particular brand of gin had agreed with one another that they would not pay more than 90 per cent. in gin on any particular purchase?—Yes.

1124. Does it not follow that some men do not want gin at all?—This is true of a particular type of gin, Peter's gin; the demand is for that particular kind, and when a man wants Peter's gin, he will take the whole payment in gin if he can get it, but the merchants will not agree to give it to him.

1125. That is quite true. I quite follow that. Merchants, as you know, in the Rivers, frequently, if they have a certain cargo which is very much in demand, for the purpose of maintaining the assortment, have to do it not only with regard to gin, but Manillas and so on, but you say they limit the gin to 90 per cent. of what he brings forward, and that 90 per cent. of the Brass trade is done in gin, but does it not follow that a good many men do not want gin at all, and that consequently 90 per cent. of the trade is not done in gin?—I see your point, but I believe the people who do not require it are very small in number.

1126. Whether they are very small or not, until you know the number you cannot say that 90 per cent. of the trade is done in gin?—I admit that.

1127. Supposing gin were not so much in demand, or supposing that it were not there at all, do you think the natives would take up cloth and other articles?—I am sure they would.

1128. How do you account for the fact that on previous occasions—figures, of course, would prove it—that the cloth trade has not been in any way stimulated, or any other trade as a matter of fact, when there has been a stoppage in the gin trade—a stoppage going on sometimes for six months. On those occasions there has been a direct loss in revenue and a direct loss in trade; are you aware that that is so?—I think you will generally find that the stoppage is due to the price of oil—that they are waiting for the prices to rise, and they are keeping back their oil.

1129. No, I am not conceding that. It is where the demand for gin has stopped for some reason and other goods have been taken, and then a time comes when the market will not absorb anything more, and until certain things right themselves they cannot take more; is not that so?—That might have been just for a short period, but take away the gin, and build up business on another basis, and then you will find there is a demand for cloth, but, as a temporary expendient, of course, it would not answer. If you stop the trade for three months on the understanding that it is going to resume again in three months, things will soon follow their old course, but if there is no gin, then you will find a very large demand for these more useful articles.

1130. I think you will agree with me that the ordinary bush native stores very little up, and that when his requirements are met in cloth, or tobacco, or anything else, he sits down for the remainder of the season; is not that so?—Which district are you referring to?

1131. To the bush districts, where the gin is actually consumed.—I do not find that. I find as the country is opened up and there is a demand for produce, and so on, the people become increasingly active and industrious.

1132. And they are not content simply with the supplying of their own wants; they go on attempting to amass a fortune, so to speak? — Yes; that is

notably the case behind Onitsha. When I first went up there, the people were going about positively naked, but now you may go for miles along the banks of the river, and you will find them properly clad, showing that there has been a considerable change in the condition of the people.

1133. I do not want simply Onitsha, or any particular locality. You have an all-round experience of Southern Nigeria. Do you suggest that the native, after his requirements have been met in a particular thing, goes on in the hope of getting more?—Oh, yes.

1134. How do you account for produce rotting in certain places; for a man having 12 calabashes, and even when the prices go up, only bringing down 10 and letting the rest rot on the tree, and after his requirements have been met goes back to his farm and sits down? In a dry season, for instance, one year they have to pay five puncheons of oil for a hogshead of tobacco, and they bring more oil down than when they get a hogshead of tobacco for four puncheons, and yet the produce is equally plentiful in both years? —I do not see the point you are upon.

1135. What I want to try and establish is: is the country capable of absorbing more of a certain article than it is doing now?—Most certainly.

1136. You are perfectly sanguine as to that?—Yes, and I think you can get evidence of that. Again, in Northern Nigeria, where this traffic is prohibited, you will find new factories springing up all over the country.

1137. It is very much wanted, because Northern Nigeria is a very heavy drain on the home Exchequer. Now, to go to another point: you have stated at different times as to the people being slaves to drink? —On what occasions, if you please?

1138. I think in your letters to the "Times."—No. I am reputed to have said so, but I have not said so.

1139. You would say then that they are not slaves to drink?—Some are, but not the community, certainly.

1140. The fact, of course, that they have been able to stop the sale practically, or to agree to the stoppage of the sale of drink in Abeokuta and Ibadan, is proof that they are not slaves to drink, is it not?—Yes, I am quite prepared to admit that.

1141. Is there no question that the stand which has been made at Abeokuta and Ibadan has been made with the intention of getting the Government to take off this last increase in duty, and also with the intention of getting the Government to revoke the licences, and with the idea that if they stood firm for a time they would force the hands of the Government. Do you think there is no truth in that?—I have not heard that advanced. I quite understand that at the beginning, when this licensing system was introduced, that this movement was originated in a spirit of opposition to the licensing system. I believe that that was the case, but I believe now that the whole country has been stirred up on this question as it never has been before. The people really have not regarded it as an evil before; they were unconscious of what was happening, but now they seem to have awakened to a sense of the evil which the traffic was doing to their country, and I believe that their action is no longer due to a spirit of opposition to the imposition of licences, but that it is due to a real desire on the part of these people to see the country rid of this traffic.

1142. To see prohibition?—Yes.

1143. Could you tell us what these same people would do in connection with the manufacture and sale of native liquors in the event of trade spirits being prohibited? Have they been thinking out the question of how that should be regulated?—Native palm wine, do you mean?

1144. Native palm wine, and corn beer, and pito spirit.—They have no pito spirit.

1145. Are you speaking of Yoruba now?—Yes.

1146. Pito spirit has been known in Southern Nigeria?—I do not know that they have devised any scheme for the sale of that type of liquor.

1147. You do not think that that would be at all necessary?—I do not think so.

1148. You have seen people the worse for drink after imbibing palm wine, have you not?—Yes, I have seen them the worse for it.

1149. But you do not think the effects are so bad as if they had become intoxicated with gin?—I do not, nothing like it. I do not think you see the same demoralisation following from the drinking of these native wines as you do from the drinking of these foreign spirits.

1150. You mentioned that you knew of a chief north of Zungeru who was always drunk practically. What is his favourite spirit?—I did not say he was always drunk, but he gets drunk nearly every day—that was on European spirits.

1151. He must have found it pretty expensive, must he not?—Yes.

1152. In connection with these young men in Lagos, you say you are quite satisfied that drunkenness takes place. You have told us of certain young men who collect £4 or £5 on a Saturday afternoon, clerks mostly and educated natives, and spend it on drink? —Yes.

1153. What is it they drink?—I imagine they drink the better class spirits.

1154. Would the prohibition of the importation of trade spirits altogether affect their carousals on Saturdays?—I should hope that this Commission will deal with the better class spirits also, but others will be able to give evidence with regard to that. What we should like to see would be a higher duty on better class spirits equal to that of England, and the abolition of these cheap spirits altogether.

1155. That would still mean that these young men would be able to meet together and have their carousal as before?—Of course, you cannot stop it altogether, but it would limit it, although it would not stop it. I advanced that instance in order to show that there has been an increase in drinking and drunkenness in Lagos.

1156. Has it never struck you that your statements, when you used the term "a bottle of gin," were slightly misleading, as a bottle of gin might mean a bottle containing a small quantity, or a pint, or a quart? When you have been speaking of a bottle of gin, both here and in England, and the price a bottle of gin can be bought at, has it not struck you as somewhat misleading to speak of a bottle of gin, when people at home may understand that you are referring to what is called a standard bottle, and those standard bottles comprise six to the gallon, whereas these other gin bottles are 12 to only threequarters of a gallon?—It depends in which connection it is used.

1157. In the case of other spirits, there are usually two gallons to the case, that is one-sixth of a gallon in each bottle, and it takes 12 of these other bottles in the case of trade gin to make only threequarters of a gallon?—I suppose if people thought of that bottle which we have at home it would be misleading, but otherwise I do not imagine it would be misleading.

1158. That did not strike you?—No.

1159. You say that the gin is never diluted, but is taken right out of the bottle?—I did not say that it was never diluted.

1160. You are speaking of what you have seen, I understand?—Yes.

1161. Has not the gin that you have seen poured out of the bottle been subject to some form of dilution beforehand?—It may have been, but I should say it had not been.

1162. In some instances gin has been brought out in bottles that have not been full at all in order that they might be able to add water to it before sale? Yes, I am aware of that, but I am also aware that another very large quantity comes in in sealed bottles and it is sold in that condition.

1163. In the Yoruba country?—Yes.

1164. Sealing wax is common in some districts and tin foil capsules in others. Capsules are more or less common here, and those capsules may be taken off and the gin diluted and the capsule put on again. Of course, where the bottle is sealed with sealing wax that cannot be done. Are you satisfied that the gin you saw taken out of the bottle was not diluted?—I

cannot say that, but I should say in a very large number of cases it is not.

1165. Supposing that it were a question of considering licensing with a view to amending it and making it more strict, would you advise that licences should be necessary for the sale of native liquors?—That is not a question I had thought of, but I should not have thought that it was necessary.

1166. Or for the manufacture of it?—If they began to distil spirits that would be another question altogether.

1167. Have you any doubt that in some instances a man could take a demijohn of tombo without it doing him much harm, but in the case of another man it would make him intoxicated and keep him so for two or three days on end?—I am not aware of that.

1168. Are you aware that a good deal of so-called trade gin is bought by native doctors and used largely in the making up of native medicines?—No.

1169. You would say, I gather from your evidence, that you would not look on the Southern Nigerian race as a drunken people?—No, not as we find them.

1170. There is one little thing that I cannot understand: you spoke of the cost of drink being such a burden on the chiefs, and their inability to get out of it. How do you account for that?—The custom has grown up in this way, that the laws of hospitality now demand that the chiefs should provide these spirits at their entertainments, and they have not the moral courage to break through the custom.

1171. Perhaps they are wanting in moral courage?—Perhaps they are.

1172. Is the actual cost of the spirit that they use on these occasions more than the cost of providing kola nut? The old custom was kola nut and a glass of palm wine, and that is pretty expensive, is it not?—I have no information with regard to that.

1173. I rather think that kola nut would cost more than the price you give for a bottle of gin?—That is not the impression you gather from the people; they speak of the introduction of this system of giving spirits as a ruinous one.

1174. You cannot speak definitely, however, as to the relative cost of kola nut and gin?—No, I could not. I have no information with regard to that.

1175. Upon what do you base your estimate that the birth-rate suffers from the drinking of gin?—Upon the testimony of people all over the country. The Ibos are as emphatic as the Yorubas about it, and they have no connection with the Yorubas, being in quite another part of the country and being quite a different tribe.

1176. How do you explain the fact that at home the classes more or less addicted to drunkenness are more prolific than almost any other class?—I can only tell you what the result of Dr. Sullivan's investigation was upon that point. I am quoting from the letter I received from Doctor Adam: "Doctor Sullivan, in a personal investigation, ascertained that of 600 children born to inebriate mothers, 335 died in infancy or were stillborn, and that several of the survivors were mentally defective, and as many as 4·1 per cent. were epileptic. Only a small number of drunkards' children are physically and mentally normal—17·5 per cent., according to Legrain, 6·4 according to Demme, and 11·7 per cent. according to Demoor."

1177. I did not ask you to pick out inebriate women altogether, but to take the class as they stand who are said to be more or less addicted to drunkenness at home. So far, it has not been established that the people here are drunkards to begin with; some may be hard drinkers, but as a class they are much more sober than the people we meet with at home, and those people at home who drink so much are much more prolific than the upper classes.—I do not think that that is due to what they drink.

1178. To go to another point: you are quite certain that it is on account of pressure being exercised at Abeokuta that the people are rather retiring from the position they took up some time ago?—I do not think there is any question about it.

1179. The people have not asked for outside help in the hope of getting matters righted, or what they term righted, have they?—Yes.

1180. In connection with the Alafin of Oyo, you did not arrive on the scene until this order of his had gone forth, did you?—No.

1181. Had your representative been on the scene and in touch with him prior to that?—Yes.

1182. There is no reason why his action followed pretty well direct on the way in which your man was able to influence him?—No, I do not think his action can be in any way traced to the influence of our agent at Oyo.

1183. You are quite satisfied as to that?—Quite satisfied. It is a movement which has extended right throughout the country, and in districts where we have no agents whatever it is true that the same thing has been found.

1184. (*Chairman.*) Do you confine yourself to Church Missionary Agents, or does your reply cover the agents of other missions?—I was speaking only of our own agents at that moment, but it would apply to other agents as well, and it has also taken effect where there are no Christian agents whatever.

1185. (*Mr. Cowan.*) Does the Alafin of Oyo still adhere to this decision?—Yes, as far as I know. He spoke very strongly, not only to us, but to the Resident. The Resident has all the information which we have.

1186. But it was spontaneous on his part?—Yes, as far as we are concerned.

1187. The only thing that is making the people a little frightened is that direct taxation is likely to follow prohibition?—Yes, there has been a scare of that kind.

1188. Speaking of putting some of our expenditure on the Imperial Exchequer, that is, the interest on the railway loans and harbour charges and one thing and another, you seem to think there would be no difficulty in carrying the country on?—I do not go so far as that. I said it would be relieved.

1189. Would you stop all developments?—No. I should ask the Imperial Government to undertake all these works.

1190. (*Chairman.*) By way of loan, or by way of gift?—By way of loan.

1191. The Imperial Government meeting the temporary deficit?—Yes, until these things pay for themselves and redeem themselves.

1192. (*Mr. Cowan.*) That is rather a big burden to put upon this Colony, is it not?—Yes, but the railway will redeem itself in time.

1193. There are many other works that require doing?—I only instance those two. I did not instance others, and I think there is scope there for a very large reduction.

1194. And that could be done, you think, without retarding development?—I think so.

1195. You are of opinion that the country to-day is more wealthy than it has ever been, and that they are increasing in wealth—I think that was the term you used?—Do you mean in cash?

1196. Not necessarily cash. Until recently cash has not figured very largely in the currency of the country?—Of course, they are developing the products of the country.

1197. You said some time ago that the country was wealthier?—I said that the people were wealthier.

1198. Just so. Then with regard to this temporary stoppage of the Bale's allowance at Ibadan, was that the direct result of his having interfered with this gin trade?—Yes. He was told that he was interfering with the trade, and on that account his allowance was stopped.

1199. There is one other thing I want to ask you: would you not be afraid, in the event of the importation of trade spirits being prohibited and the natives being thrown back upon and dependent upon their native drinks, of the oil palm tree suffering?—No, I do not think so.

1200. Are you not aware that the natives, in order to get palm wine, have cut down palm trees and done

away with what has, on an average, taken 50 years to grow?—You would not get palm wine, would you, if you cut the tree down?

1201. Yes, you would, and you would get it much quicker than by tapping the tree.—Well, I have never heard of it being done.

1202. I have actually seen it being done. However, you would not be afraid of that happening, and the natural wealth of the country disappearing in that way?—No.

1203. Can you account for the fact that no more general trade was done in Abeokuta and Ibadan while this boycott of trade spirits has been going on?—As a fact I have been told in Ibadan that there has been more general trade done.

1204. I think evidence can be brought forward to show that that is not so.—I am not aware of it.

1205. In the anxiety to prove that they could do without gin, and were anxious to make other articles or staples take the place of gin, would you not have thought that they would have shown some desire to move a little faster—that is, to convince the merchants that there was a trade, and that it could be improved?—I do not think they would be anxious to do that; besides, a good many of them still have to pay their debts.

1206. I think you said that on one occasion you saw a lot of drunkenness when you went up to Kano, in Northern Nigeria?—No, I did not say so.

1207. You must have been misrepresented there again, because I have read that as being your statement?—Yes, but I cannot be responsible for all that appears in the papers. What I put my name to, of course, I am responsible for, but what is said to come from me I am not responsible for.

1208. In the evidence put before us yesterday we heard that the larger number of crimes here consist of larceny. You would not say, would you, that those crimes are in any way the result of drink?—That is rather curious, because they say in Ibadan that a great deal of the larceny and thieving that went on there was due to drink, that is to say, that men wanted money and kept committing thefts in order to get money with which to buy drink, but that as soon as this traffic was stopped there had been far less thieving. Of course, what the value of the statement is I cannot say, but that has been said.

1209. Do you know of any actual murders or serious crimes being committed as the result of drink?—Yes. There is a man now in Abeokuta who stabbed another man; they were drinking at a wake, and this man was annoyed with the other man because he would not pass the spirits round quickly enough, and so he stabbed him, and the man who was stabbed died, and his assailant was arrested and condemned to death, but the sentence has been commuted to seven years.

1210. Do you know of any other case?—No; I cannot go about the country getting evidence of that kind.

1211. But that is evidence that you would get in the ordinary way, is it not?—Yes, it is.

1212. (*Chairman.*) Am I to understand that at the time he stabbed the other man he was drunk or sober?—He was drinking.

1213. And he wanted more?—He wanted more.

1214. Whether he was drunk or sober you do not know?—I do not think he would have done it if he had been sober.

1215. (*Mr. Cowan.*) You do not know whether or not it was native liquor that he was intoxicated with, if he was intoxicated?—I do; they were drinking spirits.

1216. You are quite satisfied as to that?—I am quite satisfied about that.

1217. On another occasion you spoke of a woman giving a child a bottle of gin to drink?—No, I have not said that. What I said was that women constantly gave drink to their children; not any particular woman.

1218. You gave us an instance of a village that you once passed through, where you found all the inhabitants pretty well drunk?—Yes.

1219. Would it be possible for you to put the name of that village in?—Yes.

1220. It might assist the Committee.—That was in 1892, and it is rather ancient history now.

(*Chairman.*) Yes; I should like something more modern than that.

1221. (*Mr. Cowan.*) It was an instance mentioned by the witness.—I had a statement the other day from the neighbourhood of Oshogbo, which said that practically all the people were drunk on a certain occasion when a particular person passed through. I have written to my informant to give me the name of the town, and I am hoping to get it, and if I do get it I will hand it in.

1222. (*Chairman.*) Did that mean that they were habitually drunk, or that they had got drunk on some special occasion?—It was in connection with their festival. I do not say that they get drunk habitually.

1223. (*Mr. Cowan.*) Do you say that the importation of spirits has increased more in proportion to the importation of other articles?—If you take the case of Abeokuta, that is a place where you can get actual figures.

1224. Let me take the imports for Southern Nigeria over a number of years, and see the relative increases in the importation of spirits as against the relative increases in the importation of cottons and other staples.—Yes.

1225. Do you look upon the imports of gin as being out of proportion to the imports of cotton and other staples?—I have only looked at it in connection with cottons.

1226. As a matter of fact is not the ratio of the importation of gin rather less in proportion to the importation of cottons?—I have not worked it out.

1227. Then what do you base your assertion upon that the importation of trade spirits has increased?—I have given the figures here.

1228. If the increase is not proportionate, or not disproportionate, you cannot very well call it an increase—if the general trade of the country has increased by far more?—Will you tell me what is the statement of mine that you are questioning?

1229. That the imports of gin into the country have continually increased.—That is the case; they are continually increasing. I have not said that they have continually increased out of proportion to all other imports.

1230. That is rather misleading, again, if you say that the importation of trade spirits has constantly increased out of proportion to other imports without making it clear that the trade of the country is increasing also at the same time. Is not that rather misleading?—No; my point is to show that the people are drinking more.

1231. But the country has become more opened up, and it does not follow, therefore, that the drinking habits of the people have consequently increased?—I have not attempted to say that.

1232. You do not think that statement is in any way misleading?—I do not think so. Here are the facts: The imports of trade spirits in 1900 were 2,000,000 gallons, and the imports in 1907 were 4,000,000 gallons.

1233. Have you got the figures for 1908?—No, I have not those figures before me, but since I came here I have heard that there has been a very considerable drop. Those figures that I have given were the only ones available when I submitted my statement.

1234. Will you take the figures for the year 1903 again; there was a drop in that year, was there not?—Yes, there was a drop in that year, but there was a rise again in the following year.

1235. Then that rather tends to show, does it not, that the figures were fluctuating?—Yes, but you have the fact that in eight years there has been a rise of 2,000,000.

1236. But the general trade of the country is very much more?—My point is that the traffic in trade

spirits is increasing—not relatively to other imports, but that the traffic itself in trade spirits is increasing.

1237. (*Capt. Elgee.*) Are you aware of the difference that exists between a Native Court and a Government Court throughout the Southern Nigeria Protectorate?—I regard all Courts as being under the supervision of the Government.

1238. Then you are not aware of the great difference which does exist between the Native and the Governments Courts?—Will you define what you mean by the Government Courts?

1239. The Government Courts are where justice is administered by a Government official, namely, a District Commissioner; and a Native Court is where justice is administered by the Native Chiefs under some sort of ultimate supervision, or the right of appeal to the white man.—But over which the Resident is at liberty to preside on any possible occasion whenever he desires to do so?

1240. Yes. — Wherever a British Resident is at liberty to take his seat I regard that Court as being directly under the Government.

1241. (*Chairman.*) Whether he is presiding over the Court or whether he is not?—Yes, because he is responsible for all that happens there.

1242. (*Capt. Elgee.*) If he is not there how can he be responsible for what happens there?—If he is not to be responsible, then he should not entrust those people to administer justice in his absence.

1243. However, you are aware of the great difference between the two?—I am.

1244. It might be impossible, might it not, for people in England who have little knowledge of Nigeria to understand a statement to the effect that the Government here had collected and received gin in payment of fines, if the fact be that that had only happened in a Native Court?—One is not responsible for what statements are sent home. Those who send them must be made responsible for them.

1245. How do you account for the cloth-loving native of Northern Nigeria, to whom you have referred, not being physically, morally, and socially superior to the presumably drink-loving native of our place, Southern Nigeria? You have seen them both?—I fail to understand the object of the question.

1246. Is the native of Northern Nigeria who has not got access to imported British spirits, socially, physically, and morally superior to the native of Southern Nigeria, who has got free access to those spirits?—In other words, is the man who is not drinking them superior to the man who is? Do I understand that is what you mean?

1247. I am asking you whether you consider the cloth-loving native of Northern Nigeria superior physically, morally, and socially to the presumably drink-loving native of Southern Nigeria?—The people who are not drinking spirits are undoubtedly superior to those who are drinking them.

1248. You think, then, that the native of Northern Nigeria, generally speaking, is superior physically, morally, and socially to the native of Southern Nigeria?—No, I do not think so.

1249. Why is he not?—I cannot explain why he is not.

1250. Logically there is only one explanation, that he is drinking as much as the other?—All the people in this country are not drinking spirits.

1251. Theoretically none of the people in Northern Nigeria are drinking, because liquor is prohibited in Northern Nigeria?—Yes.

1252. Therefore, surely, you who have travelled in both countries ought, if this liquor is so destructive in its effects, to have noticed some difference either physically, morally, or socially between the natives of Northern Nigeria and those of Southern Nigeria?—But you might make the same distinction in a single colony of the Yoruba country.

1253. Why?—Because in this Yoruba country you have a number of people who are not drinking spirits, and, on the other hand, you have a number of people who are, and those who are not drinking these spirits are undoubtedly superior to those who are drinking them, and they are quite on a level with any of the people in Northern Nigeria on any matter of intelligence.

1254. Do you think that the people of Northern Nigeria are on the whole superior or better physically, morally, and socially than the people of Southern Nigeria?—No, I do not think so.

1255. You see no difference really between the two?—Well, in some points the people in Northern Nigeria might have advantages over the people in Southern Nigeria, and *vice versa*.

1256. But you see no great marked distinction?—No. I think the Yorubas are equal to any race I have come across.

1257. Purely from the administrative, tutelary, paternal point of view, do you regard this liquor question as of more or less importance to the natives than such questions as, for instance, sanitation or other improvements?—I do not think you can put them on the same plane, although the question of sanitation is a question of the utmost importance.

1258. More so than that of the liquor question?—No, I think the question of the liquor is a more pressing question.

1259. More pressing than the question of sanitation?—Undoubtedly, but that certainly does not mean that I do not wish to see action taken with regard to sanitation.

1260. You consider it more important however than the question of sanitation?—Yes, I consider it the most important question that we have before us.

1261. You said, in answer to Mr. Cowan, that the effects of drinking native-made strong liquors are far less serious than those resulting from drinking imported liquors?—Yes.

1262. On what grounds do you base that opinion?—I base that statement upon the evidence of the people, with whom I have come in contact, and when I have seen the drinking of native wines going on I have not seen any evil effects arising from it; they do not fight and quarrel in the way in which they do when they have been drinking spirits.

1263. What do you say with regard to the after effects?—They quickly recover from the effects of these native wines. As I have said, I have watched them drinking it at night and seen several of them get drunk, but next morning they have been quite fit for their work.

1264. Your knowledge is purely visual, and is not derived from any scientific or chemical source?—No.

1265. (*Chairman.*) Is Mohammedanism spreading largely in Southern Nigeria?—It is.

1266. As Mohammedanism spreads, do you find that there is a diminution in the consumption of alcohol by the converts of Mohammedanism?—I do not know that I can answer that question. I should not be prepared to say that they are the people who are given to drink, because they certainly are not as a body.

1267. Mohammedans?—Yes. On the other hand a good many of them do drink, and they are the chief traders in drink, so that their presence does not discourage the liquor traffic.

1268. No, but as you get an increasing number of actual converts to Mohammedanism do you know whether or not you would get an increasing number of people who would absolutely abstain from alcohol in any form?—I have no statistics that would enable me to answer that question.

1269. And no gatherer of facts?—No.

1270. I suppose in your missions you teach what the effects of alcohol are?—We certainly speak of it, and we bring it up at our Diocesan Synod.

1271. You spoke of pressure being put on the people of Abeokuta to resume the trade in liquor?—Yes.

1272. Is that an official or is it a trade pressure?—I spoke this morning of official pressure.

1273. We can find out about that from Government sources?—I am afraid also that there has been commercial pressure.

1274. The important thing is to find out first of all whether there has been official pressure?—Yes.

1275. Has official pressure been exercised in any other places?—Of course we have had mentioned what happened in Ibadan, but that was of another character, was it not, where there was pressure put upon the Bale of Ibadan, and he had to send the crier round to tell the people to take out licences and continue the traffic in spirits, so that there was pressure there.

1276. Was he ordered to do that officially by British officials?—Yes; I do not think there is any question about it that he was.

1277. Who would be the official who would order him to do that?—The Resident.

1278. That conveys nothing to my mind—who would be the Resident?—Perhaps Capt. Elgee could answer that question.

(*Capt. Elgee.*) I am the Resident, but I was not there at that time.

(*Chairman.*) Who would be acting for you?

(*Capt. Elgee.*) Capt. Humfrey.

1279. (*Chairman.*) There was one answer you gave to Mr. Cowan that I did not quite follow, with regard to the case of one or two of these Native Courts where fines were imposed and the man could only pay in gin?—Yes.

1280. If he had not been allowed to pay in gin, the result would have been that he would have been imprisoned for non-payment of his fine, would it not?—No, they would have compelled him to go down to the merchants and try and get money there.

1281. That is unlike British procedure, is it not? If a man does not pay his fine, unless time is given to him, he is taken into custody?—Our point was that if it were known that a man had to pay his fine in cash before he goes to the Court he would provide the money; he would go there provided with cash.

1282. Would he provide himself with cash before he commits the offence for which he is fined? After a man has committed an offence it is not always possible for him to get the money with which to pay his fine?—That is so.

1283. You said that in some places the agitation against drink grew out of the agitation against the new licensing system?—I think that is unquestionably the case.

1284. Does that throw any light upon the attitude of the people with regard to what one would call direct money taxation? If they object to a licence which they do not want to pay for in cash, would they not object to any other form of taxation?—There is a very great objection to direct taxation, but I am not hopeless of eventually getting round that difficulty. I think when people really understand what is required, and what it would mean to them that that opposition would die out, but at the present moment they do not understand the situation at all.

1285. I think I asked you before, are you prepared to suggest particulars in regard to which expenditure could be reduced, putting aside the railway and the harbour, which we know about? Can you suggest what economies the Government could effect?—I have had some figures put into my hand, but as I have not had time to check them I do not feel prepared to hand them in. I have here a statement that I have had handed to me.

1286. It is not your own statement?—No; it was prepared by one of my clergy, and I have not had an opportunity of checking it yet.

1287. You do not feel prepared to put this forward as embodying your own suggestions?—No; I asked him to look out the figures for me, but I have not had time to go into the matter myself.

1288. I do not want to go into it in detail, but what kind of heads of expenditure would you cut down?—sanitation and doctors?—No, certainly not.

1289. Roadmaking?—No. I think in connection with the public works there is scope for great reduction in expenditure, and I think there is a great deal of extravagance in the administration, and what I have proposed here is that an inquiry should be instituted, because you constantly hear reference made to the extravagance connected with the administration of the country.

1290. By people who understand it or by people who do not?—By both. Of course, there are a good many reckless accusations made, but on the other hand there are a good many statements made by men who have had a good commercial training which qualifies them to speak with some authority.

1291. It would be rather important if we could see on what lines expenditure could be reduced without efficiency being impaired?—Yes, but I am convinced that if the matter could be looked into it could be dealt with effectively.

1292. However, you cannot yourself give us any help upon that subject?—I cannot.

1293. Speaking broadly, do you think there is more crime in Southern Nigeria than in Northern Nigeria?—We have not the records for Northern Nigeria.

1294. Therefore, there are no means of comparing it?—No.

1295. As regards morals generally, do you see any distinction between Southern Nigeria and Northern Nigeria?—Oh, no.

1296. As regards the power of labouring work, is there any distinction to be drawn in your opinion between the people of Southern Nigeria and those of Northern Nigeria?—I should say the people in Southern Nigeria are better workmen than the people in Northern Nigeria.

1297. There was a quotation you gave us with regard to the children of drunkards, but there was such a noise going on that I could not follow it. Would you repeat it?—Certainly.

1298. Who is the gentleman that writes it?—It is a quotation from a letter of Doctor Adam to me.

1299. Is he a total abstainer?—He is.

1300. Has he strong views on the subject?—Yes. He is a man who has given a great deal of attention to the subject. He says: "Doctor Sullivan, in a personal investigation, ascertained that of 600 children born to inebriate mothers——"

1301. He does not define what he means by inebriate mothers—whether they were mothers suffering from physical outward deterioration by alcoholic disease or not. Does he mean those, or does he mean mothers who drink a good deal?—I should think he means mothers who drink a good deal.

1302. However, there is no definition of inebriate mothers?—No. Shall I continue?

1303. If you please.—"335 died in infancy or were stillborn, and that several of the survivors were mentally defective, and as many as 4·1 per cent. were epileptic. Only a small number of drunkards' children are physically and mentally normal—17·5 per cent. according to Legrain, 6·4 per cent. according to Demme, and 11·7 per cent. according to Demoor."

1304. Of course, one wants to know what standard that doctor adopted and how he chose his cases, before we can draw any real inference, and where the investigation took place and when. We sent this small bottle of whisky out to be measured—the small bottle of whisky that is sold for sixpence, David Fisher's whisky that you handed in to us this morning, and the measurement appears to be two fluid ounces.—Yes.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

THIRD DAY

Thursday, 29th April, 1909, at the Secretariat, Lagos.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Rev. NATHANIEL JOHNSON (Native), called and examined.

1305. (*Chairman.*) You are an ordained clergyman of the Church of England?—I am.

1306. Are you a native of this Colony?—No, I was born in Sierra Leone.

1307. How long have you been working in this Colony?—For the past 46 years.

1908. When were you ordained?—In 1876.

1209. Of which church are you now pastor?—Of St. Paul's, Breadfruit Street.

1310. I daresay you heard the Bishop give evidence yesterday?—I did.

1311. May I ask you if you agree generally with his evidence?—I do.

1312. Coming to more detail, what have you to say about native dealers in trade spirits?—They seem to prosper for a time, and then they go to wreck and ruin at last.

1313. Will you tell us how, and why?—To me it appears that there is a sort of withering blight in the trade, and they run into debt.

1314. The native traders run into debt?—Yes, and most of them have their houses taken from them and sold.

1315. They mortgage their houses, I suppose?—Yes. They get into debt, and their houses are sold over their heads.

1316. What happens to them then?—They go adrift.

1317. Do you lose sight of them?—Of course, some of those I am referring to are dead ; there are very few remaining now.

1318. Were they Christians or non-Christians?—Both.

1319. Could you give us the number of these traders who have gone to grief?—I can mention about a dozen.

1320. Will you tell us where they were trading?—In Lagos. I knew some in Lagos during the past years ; not now. I am speaking of years gone by.

1321. Could you mention a dozen traders who have gone to grief in your 30 years' pastorate?—Yes.

1322. Are there a good many who have not gone to grief?—I do not know.

1323. You followed the unfortunate ones?—I studied the unfortunate ones. The trade in liquor may be compared to that of slavery in olden times ; many of those who traded in slaves came to grief.

1324. Do you mean that these traders in spirits came to grief financially?—Financially.

1325. Do they take to drink themselves, or do they only sell drink to others?—I do not know anything about that.

1326. Financially, the selling of trade spirits is a bad trade to enter into?—That is so.

1327. If it is such a bad trade to enter into I suppose people are now getting rather shy of it?—Considering what has happened during the past few months, I believe public opinion is being formed against it.

1328. Quite apart from that, because that is another question, if the trade has been financially unsuccessful, I suppose native traders are unwilling to engage in it?—I do not know whether I can say so, because there is a temptation to embark in the trade.

1329. You mean they are still hopeful that they will make a success of it?—It all depends upon each individual. Of course, those who have come to grief will never venture again, but others come in their places, because it is always looked upon as a lucrative trade.

1330. You know at least a dozen, as you have said, who have come to grief?—Those who survive never enter into it again.

1331. You know at least a dozen men who have come to grief through trading in drink during the last 30 years?—Yes.

1332. What would be the total number of natives engaged in the trade, do you know?—I do not know ; I have not reckoned that up.

1333. Do you know of any of them who have made a financial success of it?—As I have said, they do prosper for a time, sometimes for years, but eventually they come to grief.

1334. What causes them to come to grief?—They run into debt.

1335. What makes them run into debt if they are prospering for some years financially?—I do not know, but that is my experience.

1336. Do these native traders who trade in spirits trade in other things as well, or only in spirits?—Sometimes they trade in both. Those who trade wholesale generally add other commodities to it, but those who have what we call grog-shops do not do it.

1337. Have these people who have gone to grief been chiefly wholesale or chiefly retail traders?—Both, but it is more in the retail trade.

1338. You do not know what it is that causes them to get into debt, do you, after they have been prospering for a time?—No ; that I cannot tell you.

1339. You do not know what proportion of the native traders who deal in spirits those would represent?—No, I cannot answer that question.

1340. You have great experience among the native population. What effect does the drinking of trade spirits have upon those people who drink them?—It has rather a deleterious effect. It depends on the quantity they take. Want of stamina is one thing, and lack of power of endurance is another thing that results from the drinking of them.

1341. And perhaps want of will to work?—Some of them have the desire to work.

1342. It does not enfeeble the will?—It does not enfeeble the will.

1343. It is the physical inertia?—That is so. Taking the men on the river, they apply the bottle to their mouths so frequently that they cannot endure for long.

1344. What number of Christians have you in your congregation?—About 600.

1345. Are there any evil effects of drink noticeable among them, or are they mainly total abstainers?—I cannot say that they are all abstainers.

1346. Are they moderate drinkers?—Some are.

1347. Is there any considerable proportion that drink more than is good for them?—I do not know of any.

1348. Not among your congregation? — Not just now.

1349. Do you explain to your congregation the evil effects of drink?—I do.

1350. The physical effects as well as the moral effects?—I do.

1351. Apparently with great success? — I should think so.

1352. If you have 600 people and have had no complaint of drink amongst them, that shows that your ministry has been a great success, does it not?—I am glad to say that there are none.

1353. Taking the people who do not belong to your community, do you see much of the evil effects of drink among them?—Yes, I have seen a great many.

1354. What form do the effects take?—I do not know how that is, but I see the evil effects in them. Some of them at first look quite robust, but there are others who do not. It all depends upon their temperament; some look bloated and some look almost reduced to a skeleton. The quantity they take I do not know but I can judge of their appearance.

1355. Have you seen them drunk, or have you only seen the after effects of drink upon them?—Some of them I have seen drunk.

1356. How many people have you seen drunk in Lagos this last year, for instance—perhaps that is hardly a fair question?—Yes, I think that is rather a hard question.

1357. Can you tell us what the effect is on drunkards morally?—There is another effect with regard to physical deterioration which I should like to mention. Drink tells very much upon the offspring, and that leads to infant mortality, which is becoming very, very prevalent now, and I have to grapple with a few families on that account. For instance, one man particularly who was in the habit of drinking I remonstrated very strongly with, but he did not leave the drink alone, and eventually all his children died at certain ages between four and five months.

1358. Did you follow out the causes of death in the cases of those children?—No, I did not; but I knew that it was due to the intemperate habits of the father.

1359. In what way—that the children did not get proper nourishment after they were born, or that they were born weakly?—As soon as they began to cut their teeth convulsions set in, and then they go off.

1360. You rightly or wrongly attributed those convulsions to the father being alcoholic?—I did.

1361. Was the mother a drinker or not?—No, she did not drink, but she died herself.

1362. But not of drink?—Oh, no.

1363. I am afraid most people die at some time or other. I do not want the name, but what family is that you are speaking of?—One of the uneducated natives in Lagos.

1364. Is he a Christian?—He is.

1365. What signs of drink did the father show?—He was one of those who looked very emaciated.

1366. Did he die?—No, he is not dead.

1367. Have you often seen him drunk or not?—He is not in town now; he has left Lagos for the interior.

1368. That is one case, and a sad one. Now socially. Will you tell us how drink affects the people socially?—We see at the various social gatherings, marriages or funerals, or at wakes, that a great deal of drink is used.

1369. Is drink taken on the occasion of the birth of a child, or at any ceremony connected with a new-born child?—On the eighth or ninth day when the children are christened drink is taken, but not to such an elaborate extent as on these other festive occasions.

1370. Are you speaking of Christian or non-Christian natives?—I am speaking of both.

1371. What is the ceremony in the case of a non-Christian native?—I do not know exactly now, but what I knew before was that the relatives of the parents are all called together, and the child is brought out, and they name the child and perform all the ceremonies and rites, but I have not attended one for a long time.

1372. Is circumcision one of the rites?—No.

1373. In certain parts of Africa it is a common rite, is it not?—Yes, I know that is the case, but I do not think that is so here.

1374. That is sometimes attended with danger to life, is it not?—It may be.

1375. What you complain of mainly is the funeral and the marriage as being occasions for drink?—Yes, and the amount of money that is spent.

1376. People spend more than they can afford, do they?—That is so.

1377. Do you know the rates of wages here? Take the unskilled labourer.—I think he gets 9*d.* a day.

1378. Suppose one of his daughters is married, would he have a festive occasion?—It depends upon his own condition and the preparations that may be made for the marriage.

1379. I was wondering what in that case he would be likely to spend on drink—a labourer getting 9*d.* a day?—I am afraid I cannot answer that question.

1380. Quite so, and it would be very difficult to find it out, too, would it not?—Yes.

1381. Talking about drink, you say it breeds disease?—Yes.

1382. Would you tell us what diseases it breeds, from what you have seen?—I have seen one case of dropsy, and I have also seen cases of liver complaints.

1383. Which you have attributed to drink?—Yes; I would not have known but for their telling me.

1384. How many cases of liver disease do you know of?—I do not know of more than two.

1385. And dropsy?—One or two.

1386. Do you know of any other diseases?—Delirium tremens.

1387. Have you ever seen a case of delirium tremens?—Only one.

1388. How long ago was that?—Five or six years ago.

1389. Was that in the case of a native or a European?—A European.

1390. As regards the liver diseases, were those in the case of natives or of Europeans?—Natives.

1391. And the dropsy?—Native.

1392. The only case of delirium tremens you know of was that of a European?—A European.

1393. In those cases was life shortened? Did the people die?—They died.

1394. Do you know at all whether those people drank trade spirits or home-made liquors?—Not home-made liquors. They have not got home-made liquors so plentifully here in Lagos; we have got palm wine here, but not so much as to cause all these diseases.

1395. Is the palm wine drunk when it is fresh, or is it allowed to ferment before it is drunk here?—It all

depends upon the quantity the person takes; it gets stronger the second day.

1396. It gets stronger as it gets older?—Yes, and then they put water with it.

1397. At what stage is the water put in?—Immediately it is manufactured the water is put in, otherwise it would be too strong.

1398. (*Mr. Welsh.*) You said you thought the liquor trade was as injurious as the slave trade had been to the traders of Africa?—Yes, because subsequently they came to grief after many years.

1399. Amongst your congregation are there many who abstain altogether from liquor?—I should think so.

1400. But you have no members whom you could accuse of immoderate drinking?—No.

1401. Do the members of your congregation as a body desire prohibition or restriction of the spirit traffic?—Some do, and some do not.

1402. Are they about equally divided, do you think?—I could not say.

1403. Have you had to deal with any members of your congregation in regard to their lapses from morality on account of drinking?—I have not had any need to do that yet.

1404. Is drinking more common at certain seasons of the year than at others? Is there more drinking during the rainy season or during the dry season, or *vice versa*?—Those who are addicted to it drink continuously.

1405. All the year round?—Yes.

1406. You say that some of the people who were engaged in selling liquor do not seem to have prospered?—They prosper for a time.

1407. Why should they not prosper as much as persons who are engaged in ordinary trade?—That is a question, but they do not prosper because somehow or other they come to grief; they fall into debt and then their houses are sold over their heads.

1408. Does the use of liquor affect the industry of the people; are they less industrious?—I do not think it does.

1409. You think they work as hard whether they drink or whether they do not?—They work as hard.

1410. Then in that case it does not affect their temporal prosperity?—No.

1411. (*Mr. Cowan.*): With regard to these unfortunate traders that get into debt, would you put it down to their being mixed up with the drink trade, or possibly through competition in Lagos being very keen and people having to work on very narrow margins?—Competition is keen now, but I am thinking of the years that are past, and I do not think it depends on that at all.

1412. Do you know of any others engaged in general trade who have come to grief and had their houses sold over their heads?—In the past; not now.

1413. Dealing with the 30 years' experience that you say you have had, how many such cases have you come across?—I have told the Chairman, about a dozen.

1414. I am speaking now of those who do not sell spirits at all. There are some in Lagos who have come to grief who have not sold spirits, are there not?—That is so.

1415. How many would you say have come to grief?—I would not like to say that.

1416. The figures you have given us for the 30 years would be of much more value to us if you could give us an idea of the numbers engaged in trade that these figures are taken from. Out of all the people engaged in the spirit trade in Lagos you think about 12 of them came to ruin in the last 30 years?—Yes.

1417. But you would not like to say that there were 12, or 20, or 30, or 40 not engaged in the spirit trade who had also come to grief?—No.

1418. You cannot explain why they should come to grief; is it a visitation of Providence?—I do not know. It appears to me there is a sort of withering blight about the whole thing, and therefore it is on that account I compare it with the slave trade.

1419. Would you say that there are more people who come to grief amongst those who are engaged in the drink trade than amongst those who are engaged in other trades?—I do not think it would be fair for me to say that.

1420. You are not prepared to say that more people came to grief in the drink trade than in the other trades?—No.

1421. You would not care to say that?—No.

1422. You would not say that the community of Southern Nigeria was a drunken community, would you?—No, not by any means.

1423. With regard to the man you told us about who drank spirits and whose family died, he was an habitual drunkard, I suppose, was he not?—He was.

1424. You had no direct evidence that his children died because of his intemperance?—No.

1425. The wife did not drink, you said?—No.

1426. But you also said that she died. How is it that she died so quickly if she did not drink?—She was a woman who had no time for rest. She was always bearing children so frequently that it affected her whole system, and somehow or other she died.

1427. You would not attribute that to her being married to a man who took drink?—Oh, no. I know of more than one case where the husband has been addicted to drink, and in some cases there has been no issue at all.

1428. You told us that palm wine was not very plentiful in Lagos?—Yes, not so much so as in the interior.

1429. But if trade spirits were not sold it would be worth somebody's while to manufacture palm wine, would it not, and there would be a bigger demand for it, and it would be made?—That might be so.

1430. The custom, you say, is to dilute it with water immediately it is made?—Immediately after.

1431. If they want to create a feeling of exhilaration at play times, and so on, they take it a little stronger?—That may be.

1432. Have you not seen that?—No.

1433. You have not traced it to that?—No, not to the manufacture.

1434. They dilute it with water as they take it from the tree, but if it is kept for a day or two and allowed to become strong it has the same effect as drinking gin, has it not?—That is so.

1435. (*Capt. Elgee.*) Have you travelled much in the interior?—Not very much.

1436. Where have you been mostly?—I have been to Ibadan, to Ondo, Ilesha, and all over the Western Province.

1437. From what you have seen would you say that more real misery has been caused to the natives by small-pox, &c., than by drink, or that more harm and misery have been caused by drink than have been caused by small-pox, &c.?—When I travel I do not remain with the people long enough so as to be able to judge.

1438. But you hear the gossip of the country. I travel a great deal in the interior myself, and I hear these things.—But you have been resident in the country longer than I have, and you have occasion to see the people more.

1439. And where I have only had one complaint of the miseries caused by drink I have had thousands of the miseries caused by small-pox. Have you had a similar experience?—No, because where I go I do not live amongst the people. I live in the Mission House for two or three days, and then pass on.

1440. (*Chairman.*) You yourself are a total abstainer, I take it?—No, I am not.

1441. What do you take yourself?—I would take palm wine.

1442. Do you take spirits?—I do not.

1443. You would take palm wine or corn beer?—Yes; I take beer also.

1444. Do you notice any difference among your congregation in the health of people who drink moder-

ately and the health of people who are total abstainers?—I do not.

1445. As soon as moderation is exceeded, then there is no doubt of the evil effects?—That is so.

(*The witness withdrew.*)

Right Rev. BISHOP ISAAC OLUWOLE (Native), called and examined.

1446. (*Chairman.*) You are a Bishop of the Church of England in Nigeria?—Yes.

1447. How long have you been consecrated a Bishop?—Sixteen years next June.

1448. When were you ordained a minister of the Church of England?—Twenty-eight years last February.

1449. Are you a native of Southern Nigeria?—Yes; I was born in Abeokuta.

1450. Have you a special portion as a diocese under you, or do you work generally with the Bishop of Nigeria?—I work generally with the Bishop, but my real district is the Yoruba country.

1451. That is your special district?—That is my special district.

1452. How many Church of England ministers would you have in that district?—I cannot answer that question at once; but almost 30, I should think.

1453. You have kindly given us some heads of evidence that you are about to lay before us. The first point you want to bring out is the manner in which the liquor traffic stands in the way of legitimate trade; that is to say, trade in other goods?—Yes, in useful things.

1454. Are you yourself a total abstainer, or do you take palm wine and corn beer?—I take palm wine and beer.

1455. You do not touch spirits?—No, I take no spirits.

1456. I have no doubt you have an opinion as to whether spirits or palm wine and corn beer are most harmful?—I have.

1457. Which, in your opinion, is the most harmful?—In my opinion, spirits are.

1458-9. Very much more—I am not taking the case of a moderate drinker, but of a person who drinks to excess?—They are far more harmful, in my opinion.

1460. Even when both are taken to excess?—Yes.

1461. What difference do you observe between the effect of trade spirits taken to excess and the effect of home-made liquors taken to excess?—I do not agree with that word "home-made" in regard to palm wine, because it is not manufactured.

1462. Will you explain that?—It is the natural juice of the palm-tree; it is the juice coming out naturally from the palm-tree; it is not manufactured.

1463. Is nothing done to make it ferment?—Nothing.

1464. Except keeping it?—Unless it is allowed to stand too long.

1465. I take it that in the case of the palm, as in the case of the grape, there is a natural ferment, which, if allowed to work, produces alcohol?—This is natural.

1466. It is a natural wine and not an artificial wine?—That is so.

1467. Of course it is not distilled?—It is not distilled.

1468. It is allowed to ferment naturally, with the natural ferment provided by Nature?—I think so; and most people do not drink it when it ferments; they do not like it; the taste is sour when it is fermented, and most people do not like it. I for one do not.

1469. There is an acetic acid fermentation?—I suppose so.

1470. How is the corn beer prepared?—The corn is soaked and then ground, and then very well cooked, I think. That again, you see, until fermentation sets in, is a very nice drink, and the majority of those who drink it will not drink it after it has fermented very largely; it is too strong then.

1471. Do you know how it is fermented after it has been malted?—Simply left; there is no artificial fermentation.

1472. No yeast is put in?—No, nothing.

1473. Have you seen people get the worse for drink by drinking fermented palm wine, or corn beer, when it has been allowed to ferment?—In the case of palm wine more.

1474. Do they recover quickly, or not?—They recover quickly.

1475. You think the liquor traffic prevents the development of trade in other goods?—Yes, or does not allow it to develop as fast as it might do.

1476. Could you go into that and give us some reasons for your belief?—I will give you one concrete case. I know of a native merchant in Lagos who acquired land in Abeokuta, as soon as he knew that the railway was going up there, and when it was near completion, he built a house with the intention of doing business there, but after inquiry he found that he could not do business unless he sold spirits, and he did not go up and commence trading, and that building is there now and he is not. Then, again, another man has told me that if anybody does not sell spirits in Abeokuta he cannot do any successful business.

1477. That is important, and I should like to know why that is?—Because the largest demand seems to be for spirits, and people will not go to a place where they are not sold. If they go to a place where they find spirits and also find other things they will buy their spirits there, and then they will buy the other things as well, so that those who sell spirits stand a better chance of doing more business than those who do not sell them.

1478. If a man wants cloth, will he not go to the cheapest and best place at which to get it, whether spirits are sold there or not?—I daresay he would, but where they are all pretty much the same he will go to the place where he can get spirits as well.

1479. The first thing he wants is spirits, and the second thing he wants is cloth?—Yes. Only two weeks ago one of the leading merchants in Abeokuta told me he did not like to trade in spirits at all; he is a total abstainer, and all his house are total abstainers, but he is obliged to keep spirits for those who want them; when they go to him to buy spirits he tells them that they are buying something dangerous, and throwing their money away, but they continue to buy them all the same.

1480. I understand the sale of spirits was stopped for about two months in Abeokuta?—It was not stopped officially; it was stopped by the chiefs of the different townships.

1481. Not by the Alake?—Not by the Alake, but by the chiefs of the different townships.

1482. Did your friend's trade improve during the time that spirits were stopped?—It was not officially stopped; they could sell, because the licensing law was not enforced, only the people in the different townships told their friends not to buy spirits because the chiefs had forbidden it.

1483. Had that any effect on the purchase of other goods?—I do not think it had, but it is too short a time in which to judge. Then I ought to say that the people spend much more on spirits than they ought to do compared with other things. I do not know how far it is correct, but special inquiry was made by people appointed for the purpose, and here are the returns for 1905. In that year the total of all goods was £168,448, and the total of spirits alone was £79,797, or very nearly 50 per cent. of the whole.*

1484. Is that the declared value of the goods?—This is taken from the Customs figures.

1485. Is it the value of the goods after they have paid duty?—These figures I got from the Customs.

* See Appendix J.

Right Rev. Bishop Isaac Oluwole.]

1486. Is that before or after payment of duty—do you mean the Abeokuta Customs?—Yes, I am talking of Abeokuta. In 1906 the proportion is less. The total amount was £189,860 for all other imports, and then £76,751 for spirits; still too much, in my opinion.

1487. Have you any later figures?—No, I have not.

1488. In your opinion if spirits could no longer be imported there would be a much larger demand for other goods?—I am sure of it—for many other things. The people here are ambitious; they like to build fine houses, and to put on beautiful dresses and to see everything nice about them, and yet many of these farmers go to town with £5 in their pockets and they spend almost all of it on jollification. I say this on the authority of people who know very well indeed.

1489. If they did not have that jollification you think they would spend the money on perfectly useful things?—I am sure they would.

1490. You do not think it would take away their incentive to work?—Not at all, they are most diligent people.

1491. Your next point is that drink—by which you mean drinking spirits—is wrecking the lives of the people?—Yes. Of course, that is a very difficult thing to prove, but I can give you an instance of one in the church congregation in Abeokuta.

1492. What is the size of the congregation?—About 1,000.

1493. What year are you speaking of?—Within the past three or four years that case has come to my knowledge.

1494. This is a Christian congregation?—Yes.

1495. Tell us what happened?—Excuse me giving names, because their friends are alive. I have known the case of a husband and wife who both died of drink; everybody knew they drank, and when they died the people around were satisfied that they died of drink. I do not know that personally myself.

1496. You have never seen any medical certificate of the cause of death?—No, we do not go in for medical certificates in Abeokuta, but we know what people die of as a rule.

1497. You have a general idea?—Yes, you may depend on it it is correct, because people would hardly make such a serious statement without very good grounds for it.

1498. The husband and wife both died, and it was known that they were excessive drinkers?—Yes, and then there was another case where, of course, there was this plain evidence that it was a case of delirium tremens.

1499. You know of another case of delirium tremens?—Yes.

1500. Is that a case of a man or a woman?—It is the case of a man in this same congregation.

1501. Did he die or did he recover?—He died.

1502. While the delirium tremens was on him or subsequently?—I do not know; it was reported to me after his death.

1503. You attribute his death to drinking?—Not I, but the people there who knew him well do.

1504. You do not know the circumstances under which he died?—He had delirium tremens, that is the fact.

1505. Do you know how long after he had delirium tremens he died?—No, I do not. Then I was visiting Abeokuta about two years ago, and the Alake of Abeokuta sent to the Mission House for the Pastor, and said that a Christian had fallen dead in the street. I said, "Surely it must be from heart disease," and he said, "No, people who knew him very well say that he died of drink."

1506. In the streets?—In the streets, and they had to go and fetch him home.

1507. Do you know how much he had taken?—It was a thing that had been going on for some time, and his health had been wrecked. Perhaps he was not drunk at all on that particular morning.

1508. He was a heavy drinker, and he died in the street?—He went out early in the morning, and soon afterwards fell down in the street dead. I know also in that same congregation of several young men to-day who are still drinking, sons in good families who have become wrecks; they cannot do any work. I have great sorrow for the families; that is in that same congregation.

1509. Is it that they will not work? Or are they too demoralised to work?—They cannot work; they are wrecked.

1510. In all those cases there is misery and sorrow?—Those are cases that I know of, from the way people have spoken to me. I returned from Abeokuta last week, where I was, not for the purpose of agitating, but for the purpose of my own business, and they spoke to me and said that they hoped something would be done, because there was a good deal of drinking going on in the country, and even in the Church, but they will not give me the names, as a rule, until they cannot help it.

1511. They do not give you the names?—I know the names in all the cases that I have told you of, but they will not give you the names while it is going on. It was only last year that another young man, who was at one time a very promising young man, got mad after drinking, and he died.

1512. Do you attribute the madness to drink, or to other causes?—To drink.

1513. Is there much insanity in the country generally?—It is increasing.

1514. Like it is in England?—Yes, more than it was before people got used to the white man's drink.

1515. Have you any figures with regard to cases of insanity?—No, that is our misfortune; we have no statistics.

1516. Do you think if the importation of spirits were prohibited there would be a great increase of smuggling from French territory and along the coast?—I do not think so, and other people do not think so; people say if you can effectively stop the importation of arms, there is no reason why you should not stop the importation of liquor.

1517. Have arms been successfully stopped?—Most successfully.

1518. What, in your view, is the general opinion about prohibition or higher licences?—People prefer prohibition.

1519. Why?—They feel that people are getting so used to drink that it does not matter what it costs, they will find the money for it.

1520-21. At any cost?—Yes. I had thought that higher duties would do the thing. I know the time when the duty was only 8*d.* a gallon, and then we agitated and agitated until the duty was raised to 1*s.*, 2*s.*, 3*s.*, then to 4*s.*, and now to 5*s.*, but the thing is increasing all the same.

1522. Is that partly due to much more country being opened up do you think, and there being a larger market for it?—Not entirely; it is due to the people using it more and more.

1523. Due to an increased taste for liquor amongst the people?—Yes.

1524. Do you think there is an increased moderate drinking, or an increased excessive drinking in the country?—Both.

1525. Do you think that the moderate drinkers tend to become excessive drinkers, or not?—Some do not go beyond moderate drinking, but a few do go beyond.

1526. With very disastrous results?—Yes.

1527. Have you thought of how, if prohibition were eventually introduced, revenue could be supplemented?—I never thought that was my business; that is the business of the State.

1528. Do you think that strong liquors are worse for Africans than they are for Europeans?—I do not know; I think they are bad for both.

1529. As far as you know, you do not think there is any constitutional difference; it depends on the amount a man drinks, whether he is a European or an African? — I do not know; I cannot answer that question.

1530. Would there be any strong feeling on the part of the natives if they were prohibited from obtaining drink, but Europeans were allowed to continue drinking?—No, I do not think so.

1531. If it is equally harmful to both races, should not prohibition be made universal?—I should like it to be made for the white people also, but of course that again is not so much our business; we are very anxious to protect our people.

1532. You think it is the business of the white people to look after themselves?—I do.

1533. But would not there be a feeling of resentment if a distinction were drawn between the dark and the fair?—Not in this particular matter, because it is done in different parts of the world, and I do not hear of any resentment with regard to it. It is done in South Africa, and I do not know of any resentment on account of it there.

1534. For instance, if you take the States of America, where there are both dark races and fair, whatever laws there are would apply to both races there; if there is prohibition at all, it is prohibition for the fair as well as for the dark.—If we blacks want prohibition, let us have it; and if you whites do not, you can drink on. We are side by side with the white people, and on the whole we look up to the white people, but for the sake of the black people I would be very glad indeed if there were some restriction even on the whites' drinking.

1535. Still, you do not think there would be any ill-feeling if it were prohibited for the dark races, and not for the fair?—They would understand it.

1536. (*Mr. Welsh.*) Your headquarters are in Lagos, are they not?—Yes.

1537. You travel a good deal in the interior?—To some extent.

1538. You are quite satisfied that there would be an increased demand for other goods if less money were spent on liquor?—So far as the Yoruba country is concerned, I am sure of it.

1539. You think the man who does not sell liquor has the same chance of being a successful merchant as the man who does?—Yes.

1540. Do you know Mr. C. B. Moore, of Abeokuta?—Yes.

1541. He was a successful merchant, was he not?—Yes.

1542. He did not sell liquor, did he?—Yes, I know he did at first. He might have stopped it afterwards, because it was a matter of great contention, but I know he did at first. I do not know whether he did not sell liquor afterwards. He is dead now, and his son continues the business. He may have stopped it afterwards, but I know he did sell it at one time.

1543. If the import of spirits into Abeokuta is 40 or 50 per cent. of the total imports, that is an undue proportion, you think?—Most undue.

1544. The additional money earned, or the money which at present goes in liquor, would go in other goods provided restrictions were placed on liquor?—I think that would be the case.

1545. You believe the sober man is likely to be a better customer for goods than the drunken man?—I am sure of it.

1546. You think he is also likely to be a better workman, do you not?—Yes, but the people are addicted to drink, and I am sure that they cannot work as hard as those who are not.

1547. You prefer prohibition, but if prohibition is not feasible you would be in favour of higher duties on spirits, would you?—I have so made up my mind for prohibition that I have not even considered the question of higher duties because what I feel is this—the higher the duty is the more you impoverish the people, of course—but however high the duty is they will buy the spirits. Many of them buy it, not because they have the money, but because it is there and they must buy it, and they do buy it, and they pawn their children and get into debt, and their houses fall into ruin because of it.

1548. You know that liquor is not allowed in Northern Nigeria?—I do.

1549. Suppose the prohibited area were brought nearer to the coast, thereby making a portion of Southern Nigeria also a forbidden district, do you think that would be an advantage to Yorubaland as a whole?—It would be an advantage to the area in which it was prohibited, but not in the area in which it was not.

1550. Would it make things any worse than at present in the area in which the trade was legal?—Yes, I think that area would be more deluged.

1551. Why should it be more deluged; do you think people would drink more simply because there was a restriction in another part of the country?—The strange thing is that all the spirit that comes to this country gets sold. I have never heard of an auctioneer having a sale of spirits; they sell everything else by auction, silk, velvet, rice, sugar, and everything else you see advertised for sale by auction, but never spirits.

1552. Do you know whether the natives mix imported with native liquors; do they ever mix palm wine with gin, for instance?—I have never seen that done.

1554. They do so in South Africa?—I have never heard of it.

1555. (*Mr. Cowan.*) You tell us that you have seen certain people drunk on palm wine?—Yes.

1556. You tell us again that, as a rule, the native does not care for the palm wine or the corn beer when it ferments?—Yes, the majority of them do not.

1557. Of course, you concede that if a man wants to get drunk, that is what he would take in preference—if a man is keen on getting strong drink, he naturally would prefer palm wine or corn beer fermented, would he not?—I suppose so.

1558. You take exception to the term being used of manufacturing palm wine?—Yes.

1559. Are you sure there is no process of manufacture at all?—Not in my experience, and I can only give evidence so far as my experience goes.

1560. Would you say there is no process of heating and flavouring it and putting atalla bark in as a preservative?—I do not know what that is; I have never heard of it. I can only speak of my own country; I am here to give evidence with regard to the Yoruba country.

1561. Would you think it is not just possible that it is manufactured all the same; is it not heated and flavoured?—I have never heard of it.

1562. Is the trader you spoke of, who deals in spirits in Abeokuta, and who warned his people that spirits were bad for them, a Churchman?—Yes.

1563. But circumstances were too strong for him?—It is a question of his trade.

1564. He does not care to run the risk of standing up for his principles; he feels that his business would suffer too much?—I suppose so.

1565. You gave us figures for two years for Abeokuta, the second year being rather better than the first?—Yes, it may be so.

1566. That would mean in the ordinary way that conditions are improving, would it not?—Not necessarily; perhaps if statistics were taken for last year, it might be worse.

1567. Would it not be better, then, to give us fuller statistics?—I am not in a position to do so.

1568. You gave us statistics for two years, 1905 and 1906, and the year 1906 was much better than the year 1905?—Not much better.

1569. Well, it was better?—Not as bad—I will not say better.

1570. You prefer it leave it at that?—Yes.

1571. There have been assertions made here, and outside, of the cotton imports having decreased. Would you mind looking at the Government Gazette, and seeing whether there is not any increase in the cotton imports into this country?—You do not see the point of my evidence, I am afraid. The point of my evidence is that people are spending too much money on spirits.

1572. I am asking you to be good enough to look at the Government Gazette and say if it is not the fact

that cotton imports have steadily increased. Are you aware that the year 1908 shows an increase of 56 per cent. on the year 1904?—I am giving evidence for my own country, the Yoruba country, and I do not like to go beyond my own experience.

1573. The only way you put it is that the year 1906 was better than the year 1905?—I cannot call it better if the people spend more on spirits.

1574. Then you said that the people were fond of beautiful dresses and fine houses. Have not some of the people gone in for these things, and have not some of them had their houses sold up because of that, and do not many of them get into debt for that reason?—You do not sell houses in Abeokuta.

1575. I understand that you cannot sell the buildings, but you can take the furniture and sell the furniture and the iron off the roof?—Yes.

1576. According to the Egba law, there are some difficulties with regard to the buildings, but the furniture has been taken and sold?—Yes.

1577. You gave us an instance of a trader who wanted to go to Abeokuta and set up in business there, but who, after having made inquiry, decided not to go. Was there any other reason besides the one which you have given us for his not going?—No, it was just because of the spirits.

1578. Was he an Egba or a Yoruba?—He was a native of Lagos.

1579. He had not got into trouble with any of the Egbas had he?—No, I am perfectly sure of that.

1580. You are satisfied of that?—Yes, as a matter of fact only a fortnight ago he sent some things up there, and there is nothing to prevent him going up there if he wishes to.

1581. Do you think that the things you told us of as having happened amongst the members of the congregation of the church at Abeokuta reflect creditably on the pastor?—It has nothing to do with the pastor, but it reflects badly on the drink traffic.

1582. I do not quite see it in that way.—You ought to see it. We say do not bring these things to the people.

1583. Cannot the people help themselves?—There are those who can, and there are those who cannot—you find that everywhere.

1584. Apparently anybody in Abeokuta is allowed to become a member and continue a member of the church, because I understand it was members of the congregation there that you were giving us instances of?—Yes.

1585. Could you give us any special instances, or name any village, in the Yoruba country in which the Commission could go and see the inhabitants all lying about drunk—or anything like that where we could get direct evidence of that kind. We have heard before of villages where everybody has been found drunk?—It all depends on what time you go. People, for instance, do not give notice when they are going to die, and therefore you cannot be sure of witnessing funeral obsequies at any moment you desire to do so. I am afraid that your question does not sufficiently recognise the points of the evidence.

1586. I am simply putting you a question, and I should like you to answer it if you can see your way to do so.—I do not think your question is a reasonable one. Because a man is well-known to be a drunkard I cannot tell you a time when you can go to his house and find him drunk.

1587. I was referring to a community and not to an individual. Can you suggest to me the name of one village where it would be possible for someone to go and pay a surprise visit and see evidence of what we understand has been seen, namely, all the people of a village lying drunk. Can you help us in that respect or not?—I cannot help you.

1588. In the event of the importation of European liquors being stopped, would you be at all afraid of any possible destruction to the palm trees of this country for the purpose of procuring palm wine?—No.

1589. Do you know of any cases or instances of people having cut down palm trees in order to procure the palm wine?—Oh, yes.

1590. But you do not think that that would increase in any way if the importation of trade spirits were prohibited?—No; and in the places where we get the palm trees we have them growing very often in such very large quantities that in the interests of the palm trees themselves they sometimes have to be cut down.

1591. You hold that there is such a thing as the palm trees becoming too many for the ground they grow in?—Yes, there are such cases.

1592. How close in such cases are the trees growing?—I do not know that, but I know it is done.

1593. You think it is done for that purpose and not simply for the sake of getting the palm wine?—I know that they root them up when they grow too close.

1594. You told us a little while ago of having been up to Abeokuta?—Yes.

1595. You came back from there about a week ago?—On Monday week.

1596. Did your visit extend beyond Abeokuta at all?—Not this time.

1597. But you have been up in the interior also recently within the last six or seven weeks, have you not?—Yes, Ondo.

1598. Have you visited any other places besides Ondo?—Two small places.

1599. Were you able to see anything there in the course of your travels?—I had a talk with the Chiefs of Ondo, and the man next to the King told me that there was a good deal of drinking of spirits in that district, that his people are now going to the market, and that if I stand at the gates to watch them returning, I would see the majority of them bringing back cases of gin.

1600. You would not say that your visit up country had anything to do with the natives continuing to boycott gin? We understand that the natives in the first instance took exception to the imposition of licences?—At Ondo there are no licences at all.

1601. Speaking of Abeokuta and your visit there, you do not think that it had any effect in influencing them in their attitude at all?—They made the rules before I went up there.

1602. We heard yesterday that they made the rules because of the disagreement with regard to the licences, but that after a bit they began to think that the licensing question was after all a small one, and it was a question of prohibition.—I can give you an instance where the people are most sincere about it.

1603. They put their foot down in the first instance because they were not going to pay for licences?—When they saw what advantage was going to accrue to them from giving spirits up, then they did it of their own accord.

1604. The fact that they did it of their own accord voluntarily shows that they are not slaves to drink, does it not?—Those who are slaves to drink are slaves, and those who are not are not. This is really an order by the chiefs of the townships, and the people respect their chiefs so much that even those who wished to drink would abstain from it simply because they would be fined if they were caught drinking.

1605. Is there any gain to the chiefs under the new rules or laws they are trying to bring about?—What regulations are you referring to?.

1606. What they are working on now.—No. I will give you an instance; an educated young man went to one of the chiefs who is on the Council, and who is benefited by the revenue of the town, and he said, "Do you know what you are doing; you have prohibited drink in your township, and it means that you are not to get your stipend." I do not want to use the expression he used, but if I may be excused I will put it in this way—he said in reply, "Let the stipend go to Putney; we say that this traffic is demoralising the people."

1607. Do you say that the chiefs are not making anything out of it in any way?—Not at all.

1608. In the case of funerals and other festivals the people used to bring so much gin to the chiefs, did they not?—Yes, and money.

1609. They are bringing money now?—In the old days they brought both money and drink.

1610. It is all money now, so that really they are benefiting from the monetary point of view?—No, they do not benefit.

1611. You are quite satisfied of that?—I am satisfied that they do not benefit.

1612. Was any compulsion used in the getting of memorials signed in regard to the drink traffic?—No; who can compel?

1613. There was no meeting of the clergy here in Lagos where they were ordered to get their congregations to sign memorials?—Yes, that is so, but there was no compulsion.

1614. If every man who comes out of a church is told that he must sign a memorial, is not that getting very near to compulsion?—They may be asked to sign, but that is not compelling them to sign.

1615. Was there any reason why people coming out of Christ Church were not asked to sign some such memorial?—I have not heard of that.

1616. It was not a question of the Parochial Committee objecting to its being done in that way?—I have not heard of that; it is news to me.

1617. You do not know any system of doctoring palm wine—I will call it doctoring—putting honey into it and flavouring it, and making it very palatable?—I do not.

1618. You only know of the taking of it as the juice of the tree?—Yes.

1619. You do not know of a funeral at Abeokuta at which nothing but native drinks were consumed, and at which all the people were very drunk?—I have not heard of that.

1620. Would you believe that to be the case—that they were all as drunk as if they had been drinking trade spirits?—I do not believe it—no intelligent man would believe it.

1621. Of course, in your position you take an interest in how far the consumption of liquor is likely to affect the people in the way of making them guilty of crime, or anything of that kind?—I do.

1622. Have you seen much crime as a direct result of drinking?—No. That is a strange thing; all the instances I have given are of quiet and most inoffensive people.

1623. You do not go so far as to say that crime has resulted from the drinking of trade spirits?—I do not say that. I know of many drunkards who do not commit crimes. In the old days in Abeokuta there used to be a good deal of wounding—that is well known—but I do not wish to lay stress on that.

1624. Then with regard to the morals of the people, would you say that the people are more immoral who drink?—I do not know.

1625. You would not like to say that?—No, I do not know.

1626. (*Capt. Elgee.*) There was one thing. I was not quite clear about with regard to your statement as to the import of spirits into Abeokuta. You gave certain figures. Were they money?—Yes.

1627. What do those figures represent?—The declared value in the Customs in Abeokuta.

1628. After everything had been paid?—Just the declared value; the money spent on the thing. I suppose it would be the declared value without including the duty paid in Abeokuta.

1629. Can you give the gallonage?—I could have done it, but it is the amount of money the people spend on it—my point is that the people of Abeokuta spend so much on spirits and so much on other imports; that is my point.

1630. It is not the quantity; it is the waste of money?—I am speaking of the money that has been spent on spirits, and I am saying that that money could have been better spent on other articles.

1631. Another thing was not quite clear to me: you suggested that it might be as easy to stop the import of spirits as it was to stop the import of arms.—Yes; smuggling was the question.

1632. Yes, but the reason I suggest that it is not difficult to stop arms coming in is because the French and the Germans have the same rule as ourselves, whereas in the case of spirits it is presumed that neither the French nor the Germans would prohibit the importation of spirits into their Colonies, and therefore I would point out to you that you cannot quite put those two instances of arms and of spirits on the same level.—Perhaps not; I do not know.

1633. There is one simple question that we have not been able to get an answer to yet: would you say that an excessive drinker could get drunk more cheaply on imported spirits or on native liquors?—I do not quite understand your question.

1634. It seems simple—would it cost a man who wanted to get drunk more to buy imported liquor and drink enough of it in order to make himself drunk, or to buy tombo or some other native drink and get drunk on that?—I do not know.

1635. You could not say?—Of course, it all depends on the constitution of the person.

1636. (*Chairman.*) Assume that two ounces of spirit of 50 degrees of alcohol would make a man drunk, would it be cheaper to get that amount in gin, or the increased amount of tombo which would give you the two ounces of alcohol?—I do not know; I cannot answer that question.

1637. We can work that out for ourselves; we can get the alcoholic equivalent. You mentioned that you have known cases where people have been driven to pawn their children for the purpose of buying drink.—Yes.

1638. Has that happened in many cases?—Yes.

1639. Is it a common practice when a man is in debt to pawn his children?—It is.

1640. All over the Yoruba country?—I think so.

1641. The child then must be able to do profitable work?—Yes.

1642. At what age is a child capable of doing profitable work for the master he is pawned to?—They begin to pawn them from ten years upwards, and the amount of money you can raise depends on the strength of the child.

1643. Do you pawn for a specified length of time, or until the debt is paid?—When you pawn a child, he is a temporary slave until the loan is paid back.

1644. The person to whom the child is pawned keeps the child until the loan is repaid?—Yes, and feeds him and takes his labour.

1645. When the child begins to grown up, if his father has not redeemed him, what happens?—He remains there.

1646. After he is 21?—Yes; in fact, men pawn themselves.

1647. A man, of course, can do what he likes, but if a man pawns his child of ten years old, would the boy have to remain until he was 30 if the loan was not paid?—He would have to remain until the money was paid.

1648. Suppose the father dies, and the money is not paid for that reason?—Then the child remains until there is somebody else to redeem him.

1649. Even if he is capable of earning high wages?—I must say there is a great change going on in the country now; some of these pawns run away and you cannot get at them, but I am talking of the system as a system.

1650. Suppose a child is pawned for £3, shall we say?—Sometimes £7, and sometimes £7 10*s*.

1651. Take a good strong boy of 15?—The last pawn I saw was a girl; she was pawned for £7 10*s*.

1652. When she got to the age of 21, what would happen?—She would get a lover, perhaps, and he would pay for her.

1653. Somebody else would pay for her?—Somebody else would in that case.

1654. Assuming the import of spirits were successfully prohibited, that is to say, that there was no smuggling, do you think the people have sufficient intelligence to start stills of their own like the native stills in India?—They would not think of it, but I

should like an Ordinance to be passed that nobody is to bring such things to them.

1655. You do not wish them to be taught?—No, I do not wish them taught that, and I do not think they would think of it for themselves.

1656. Do you think somebody would teach them?—Well, somebody has attempted to start a still at Lagos now.

1657. You know of the Irish shebeening stills, do you not? they are very simple in manufacture?—I do not know them.

1658. You do not think there is a danger of illicit stills being set up in the bush?—Not so far as our people are concerned. I do not know what foreigners might do.

1659. As far as your people are concerned, you have no anxiety?—No.

1660. A good many people, as you say, have acquired a taste for strong drink?—A fair number.

1661. If the import of spirits were prohibited, would those people insist on taking the strong palm wine and the strong corn beer to supply its place—would they be satisfied with the mild drinks?—I do not know; I suppose it would be some hardship to them, but I must say that many of our people who are even drunkards do not wish to remain drunkards, and it would be a great help to them if the importation of spirits were stopped.

1662. If they could not get spirits, you do not think they would resort to strong native liquors?—There is a stage beyond which even they could not drink strong liquors. For instance, even they could not drink palm wine after five days; it becomes so unpalatable.

1663. There is putrefactive fermentation as well as alcoholic?—Yes, and the Commission can test that for themselves.

1664. (*Capt. Elgee.*) Yith reference to your remarks as to the pawning of children, are you aware that the British Government, as far as they are able, do not recognise the custom and do all in their power to discourage it?—I do not know, but I know that the system still obtains all over the country.

(*The witness withdrew.*)

ALI BALOGUN, (Native), called and examined (through an interpreter).

1665. (*Chairman.*) May I ask where you live?—In Victoria Road, Lagos.

1666. What are you?—I am a trader.

1667. Do you represent the Mussulman community here?—Yes.

1668. You have been selected to come forward as a witness?—The Mohammedans all met together, and myself and my other comrade here were appointed to give evidence at this meeting.

1669. Do you and your companion belong to the Sunni or Shiah community of Mohammedans?—I cannot say, but I am a Mohammedan.

1670. Do you belong to the community of Mohammedans represented by the Turks, or the community of Mohammedans represented by the Persians—perhaps you draw no distinction in this country?—I cannot say.

1671. What do you trade in yourself?—I trade in spirits, cotton goods, kerosene, powder, and everything.

1672. As a Mohammedan do you drink spirits yourself, or is it prohibited by your religion?—An ordinary Mohammedan may take spirits, but the Limomu, the head man, is forbidden; they call him the high priest.

1673. May an ordinary Mohammedan take not only palm wine but trade spirits?—An ordinary Mohammedan may take spirits, palm wine, or anything; it is only the high priest who may not drink anything except water.

1674. Do the Mohammedans of this Province follow the Koran law of marriage and succession?—Yes.

1675. What can you tell us about the sale of drinks in your own experience?—I do not understand the question.

1676. Is the drink trade a paying trade, or otherwise?—It is a paying trade.

1677. Could you carry on your trade successfully unless you sold spirits?—Without spirits it could not be successful.

1678. What, in your opinion, would be the result if the import of spirits were forbidden?—If the trade were prohibited, it would be like lighting a lamp in the house in the evening, and then putting it out again at once. The place would become quite dark, that is, that there would be no trade.

1679. Do you mean that there would be no trade in spirits, or that there would be no trade at all?—If the trade in spirits is prohibited, there would be nobody in this country; the place would be a dead place.

1680. In your opinion is the prosperity of the country bound up with the trade in spirits?—Yes, it is the spirits that is enhancing the whole country.

1681. Are many of the Mohammedan traders engaged in the spirit trade?—Yes.

1682. Can you tell us for the Lagos district what the number of Mohammedans would be?—About 10,000.

1683. Are most of those engaged in trade, or are there all kinds of workmen as well?—They do not all engage in trade; each man trades in his own profession.

1684. Would any of them be cultivators, for example?—Yes, some of them are farmers.

1685. Would some of them also be labourers?—Some of them are.

1686. How far is the general opinion of the Mohammedan community represented by this meeting which sent you to give evidence?—At the usual meeting every Friday the question was discussed at the Mosque, with the Limomu, the chief priest, and the next man and myself as representing the opinion of the people, were nominated to come here. The Limomu is the high priest, and may come here and say that trade in spirits is not good, because he is forbidden to drink it.

1687. The high priest may not agree. In what way is he the head of the Mussulman community?—I cannot describe his position amongst the Mohammedan community.

1688. When the Mohammedan community had to make representations, would you be the person usually selected to voice their opinions?—I am the man more or less appointed to speak at meetings, that is, when I have the time.

1689. Is the Mohammedan community increasing in this part of the world?—They are increasing.

1690. You said there were about 10,000 Mussulmans?—Yes.

1691. How many of those would be traders?—I cannot say definitely, but about 200 or more.

1692. Have your family been Mussulmans for many generations?—No.

1693. When did they become Mussulmans?—I became a Mohammedan about 50 years ago.

1694. Your father was not a Mohammedan?—No.

1695. Do you travel about the country?—Yes, but not much.

1696. Your own experience is confined to Lagos?—Yes.

1697. Do you see much drunkenness as the result of the trade in drink?—No; spirits are used more in Lagos when they have festivities.

1698. Among the Mohammedan community, so far as you know, are they moderate drinkers, or do any of them drink hard?—They are moderate drinkers.

1699. Do you know of any instance of excessive drinking among the Mohammedan community?—No.

1700. (*Mr. Welsh.*) Amongst the 200 Mohammedan traders, are there many who sell liquor?—The whole of them would have taken up the spirit trade, but the licence is very high, £50.

1701. (*Mr. Cowan.*) Are you satisfied that if the trade in spirits were prohibited—that is, if we were not allowed to import gin into the country any longer, the trade of the country would go down seriously?—Yes, not only in Lagos, but in the whole of the interior; the place would be clouded, there would be no light.

1702. You are quite satisfied as to that?—Quite satisfied.

1703. Do you drink yourself?—Yes.

1704. Does the spirit trade form a big part or a small part of the trade of these other 200 Mohammedan traders of whom you have spoken?—The 200 Mohammedan traders would like to take up the trade in spirits, but they cannot afford the licence because they have loans on their business.

1705. But before the high licences were imposed. Do they do a big trade in cottons?—The trade is more in spirits. Before the English came here the trade was all in spirits with the Brazilians and Portuguese.

1706. Is palm wine, in your opinion, stronger than gin?—Pito intoxicates; it is not stronger than gin.

1707. When you drink palm wine, has it the same effect as gin?—Gin is stronger than palm wine.

1708. Can you make palm wine stronger by not putting so much water in it at the beginning?—It would not be as strong as gin.

1709. Unless you took more of it. Could a man get drunk on palm wine by taking a bigger quantity?—Yes.

1710. If the gin trade were stopped, would there be a big trade in palm wine and corn beer?—Yes, but it is not as good as spirits. The doctors use a lot of it in making up the medicines, and they cannot use palm wine as they would use spirits in medicine.

1711. (*Chairman.*) What kind of medicines are spirits used for?—If a patient suffers from constipation, they mix some spirits with medicine, and he has a motion, and if a man has tetanus they mix it with some medicine and give it to him.

1712. Is tetanus common here?—Yes.

1713. Is it curable?—It is.

1714. Then it cannot be what we call tetanus. Do you know when spirits began to be imported by the Brazilians and Portuguese?—I cannot say, but they brought it in puncheons then.

1715. As long as you can remember has the trade in spirits being going on?—Yes.

1716. It began before your time?—Yes.

1717. You speak to a period of over 50 years?—Yes.

1718. Before the British Protectorate was established, were large quantities of spirits imported by the Brazilians and Portuguese?—Yes.

1719. When did that trade fall off and disappear?—When the British imported more than the Brazilians then the trade stopped.

1720. What was the spirit imported from Brazil and Portugal?—Bahia rum.

1721. The Portuguese as well as the Brazilians imported that, did they?—Yes.

1722. Will you tell us what pito is?—It is made from Guinea corn.

1723. Is it stronger when it is first made than when it has been kept, or does it get stronger by keeping?—It gets stronger by keeping.

1724. For how long does it go on getting stronger?—I cannot say.

1725. Are there any methods of preparing it strong and preparing it weak in alcohol?—I cannot say.

1726. Have you seen the manufacture yourself?—No.

1727. Do you know whether the Limomu would like to give evidence here himself?—If he is called he may come.

1728. If a Mussulman drinks to excess, do the Mussulman community take any steps against him?—No Mussulman drinks to excess.

1729. Is there any prominent resident of the Mussulman community who is not a trader who would care to give evidence?—Yes, if the Limomu is asked he would bring one or two.

(*The witness withdrew.*)

BRAIMAH AFINI (Native), called and examined (through an interpreter).

1730. (*Chairman.*) Where do you live?—In Victoria Road, Lagos.

1731. What are you?—A trader.

1732. What do you trade in?—Cotton goods, kerosene, salt, spirits, etc.

1733. You are a general trader?—Yes.

1734. Were you listening to the evidence of Mr. Ali Balogun?—Yes.

1735. Do you agree with that evidence?—I do.

1736. Have you anything you wish to add to it?—Yes.

1737. What is it?—That as soon as the spirit trade is stopped there will be hardly any trade in the place, and spirits have done no harm to any Mohammedan in Lagos.

1738. Do you mean if the trade in spirits were stopped it would harm the traders who deal in them, or it would harm the rest of the community?—There would be no life in the country without trade, and if the trade in spirits were stopped there would be no trade in the country.

1739. You mean that all trade and commerce would come to grief?—Yes.

1740. Why, if spirits were stopped, should people not want to buy cotton and tobacco, and other things?—They would buy very small quantities of it—not as they used to before.

1741. But they will have more money to buy it with?—No, the trade gets on by spirits, and without spirits there would be no trade.

1742. I do not understand that; there would be the same amount of produce to sell, would there not?—They will not have as much.

1743. Do you mean they will have no motive to produce saleable articles?—Spirits gives a kind of stimulus to these people to get the rubber and palm oil, and without spirits they would not do anything.

1744. They would not take the trouble to get palm oil and rubber if they did not get spirits in exchange?—They would do very little of it, not as they are doing now.

(*The witness withdrew.*)

Mr. HENRY NILUS THOMPSON, called and examined.

1745. (*Chairman.*) As I understand, you are the head of the Forestry Department in Southern Nigeria?—Yes.

1746. Have you any connection with Northern Nigeria?—No, only Southern.

1147. How long have you been in charge of forestry operations in Southern Nigeria?—For six years; I came out early in 1903.

1748. Before that where were you engaged?—I was in Burmah for 15 years in the Indian Forestry Department.

1749. Was the whole of your service in Burmah?—Yes.

1750. In the course of your duties here during these six years have you travelled much?—Yes, a fair amount.

1751. What part of the year would you be at headquarters, and when on tour?—I am generally at headquarters during the rainy season, and in the dry season I am generally touring about.

1752. How many months would constitute a tour?—I generally do 180 to 200 days' tour.

1753. Do you visit what are called the wilder parts of the country?—Yes, it is mostly confined to the wilder out-of-the-way parts.

1754. The forest reserves would not be near the towns, I suppose?—Some of them are, especially in this Province; they are within touch of the big towns, but in the Central and Eastern Provinces they are not, they are generally remote.

1755. When you go on tour, do you camp in Indian fashion?—Yes, generally close to a town, but not in the town itself, under shady trees if they are available.

1756. Do you take a guard with you, or do you go unguarded?—Unguarded.

1757. Do you see much of the life and habits of the people when travelling about?—Yes, just the ordinary observations one makes when travelling.

1758. Do your duties bring you into hostile or friendly relations with the natives?—It depends; in the Central Province they are friendly relations, but they are scarcely that in the Western Province.

1759. In the Western Province they do not understand forest reserves, or the benefits that will accrue from them?—No.

1760. Travelling about in the wilder parts, can you tell us anything about the drinking habits of the people?—Yes, I have noticed a few things occasionally, more especially on the Gold Coast and parts of Ashanti. I was travelling there last year, and the few cases of drunkenness that I have come across in this country I saw there chiefly.

1761. In Ashanti and the Gold Coast?—Yes.

1762. Did you get up to the mining district?—No, it was outside the mining centres—in the big forest region.

1763. Of course, we are particularly concerned with Southern Nigeria.—Yes. I cannot say that I have noticed much on this side. Occasionally up the Cross River, when a festival has been going on, I have seen people getting drunk, but not in a helpless state.

1764. Not necessarily drunk, but noisy?—Yes, generally when a festival or a fetish dance is on.

1765. As far as you have observed, do they get merely festive, or do they become savage?—Festive I should put it down at—either that, or sleepy.

1766. Have you seen much quarrelling and fighting going on on those occasions?—Very little indeed.

1767. Do you know what liquor they consume?—In Southern Nigeria it is chiefly imported spirits, but in the Gold Coast mainly native liquor from the tombo or raphia palm.

1768. Do you know anything about the manufacture of native spirits?—No, I only know roughly in connection with the palm trees how it is done. In the case of the raphia palm, they tap the tree and collect the juice and let it ferment if they want it strong. If they drink it fresh it is unfermented, and that is the same in the case of the other palm trees. I do not know anything about the liquor they manufacture out of the different grains.

1769. You do not know how that is fermented?—No.

1770. You do not know how they convert the starch into sugar, and the sugar into alcohol?—No, not with the grain.

1771. Have you been able to form any opinion as to the strength of the palm wine when manufactured?—Personally, I have only drunk the fresh stuff. It is aerated, that is all, and very little fermentation has taken place.

1772. Is it mixed with water when it is drunk fresh, or is it perfectly pure?—Perfectly pure as far as I know.

1773. When fermented, is water taken with it?—I do not know; it has an offensive smell when it is in that stage, and I have never tasted it.

1774. I suppose it becomes more offensive still as it gets older?—I believe it does.

1775. Does it tend to go off into acetic acid?—I do not know; I have never tasted it, but I should say it probably does.

1776. Travelling about the country as you do in near parts and remote parts, should you describe the population as a drunken or a sober population?—Decidedly sober.

1777. The big towns you would hardly know so much about?—No.

1778. But where your duties take you, you would describe the population as a sober one?—Quite so; there is not nearly the same amount of drunkenness going on generally in Southern Nigeria as there is in Burmah, for example.

1779. Are the people of Burmah mainly Buddhists?—They are chiefly.

1780. I forget whether there is any restriction on Buddhists taking strong drink?—No, I do not think there is, but I believe it is against the tenets of their religion.

1781. They are rather loose Buddhists in Burmah, are they not?—Yes, very.

1782. Are native drinks freely manufactured in Burmah?—Yes, they manufacture toddy from the fan palm, and in the Chin Hills they make their beer out of rice.

1783. Apart from Europeans, is there any native distillation of spirits in Burmah?—Yes, among the wild tribes there is, but in the settled parts they prefer to buy it.

1784. In the Chin Hills and up in that part of the country there is not only fermentation but distillation—they distil as well as ferment?—I could not give you evidence on that point.

1785. Travelling about as you did as Forestry Officer in Burmah, did you see more drunkenness there than you have done here?—Certainly, much more.

1786. Are there any restrictions in Burmah, outside the towns, on the sale of liquor or on the fermentation of liquor?—Every person who sells liquor is licensed.

1787. Retail or wholesale?—Yes, either; and in Burmah it is generally a Chinaman who takes out the licence.

1788. That would apply, of course, to spirits imported from outside?—Yes.

1789. Is any licence required for the home-made drinks?—No, not unless it is sold in bottles with a label on it; for instance, the toddy made out of the fan palm you can buy as an ordinary drink in the villages; sometimes it is bottled and labelled, and then, I believe, it comes under the licensing law.

1790. There is no attempt to interfere with people brewing their own drink and drinking it straight away?—No, none whatever.

1791. With regard to the drunkenness that you see in Burmah, is that the result of drinking imported spirits, or of drinking native drinks?—Both, especially in the big towns.

1792. In the big towns it would be imported spirits that would be drunk chiefly?—Yes.

1793. And in the country the native liquors more?—Yes. Of course in the towns there is a certain amount of native drink sold as well, and it is much cheaper than imported spirits.

1794. Can a man get successfully drunk on the home-brewed stuff in Burmah?—Yes, it is very potent. I know my servant and my cook always used to be getting drunk on it.

1795. You have been all over Burmah, have you not?—Yes.

1796. To Upper Burmah?—Yes; north, south, east, and west.

1797. Have you had any forestry experience in the Central Provinces of India?—No, not professionally, but I spent a good deal of my leave there shooting.

1798. There you have a Hindoo population, and a certain number of Mussulmans, but practically no Buddhists?—That is so.

1799. From your observation while you were in the Central Provinces can you form any opinion as to whether drunkenness prevailed there?—The people I most came in contact with were the Gonds and Kols, and as a rule they were very partial to liquor.

1800. They are neither Mussulmans nor Hindoos?—No.

1801. They are aborigines?—Yes.

1802. You did not come much in contact with the Hindoo or the Mussulman population?—No, except just the ordinary servants.

1803. The shikaris were Gonds?—Yes, and they were certainly fond of liquor if they could get it.

1804. (*Mr. Welsh.*) Burmah being very much worse in relation to the consumption of liquor than Southern Nigeria, could you give us any idea as to why it should be so—have they been longer in contact with Europeans?—I am afraid I could not answer that question.

1805. Is there a large import trade of spirits into Burmah?—I should not think there is any comparison with the amount of gin imported into this country.

1806. You spoke of drinking going on on the Cross River. Can you tell us where you saw that?—In the district just at the back of Okuni.

1807. Okuni is a long way up?—Yes, near the top, within a day or two of the German border.

1808. When you were in Okuni and saw this drinking going on, was it due to imported spirits or to native liquors, do you know?—Imported spirits most of it there; 1*s.* a bottle was the average price, as far as I remember.

1809. (*Chairman.*) How much would the bottle contain?

(*Mr. Cowan.*) There would be a gallon and three-quarters in the case.

1810. (*Mr. Welsh.*) How long were you at Okuni?—I was there for about three weeks; I was seedy there.

1811. Was the drunkenness only on one occasion, or was it general during all the time you were there?—There seemed to have been a lot of people dying there, and it was chiefly in connection with the funeral ceremonies that were going on. There used to be a lot of gun-firing and drinking.

1812. (*Mr. Cowan.*) Could you give us any idea as to the relative effects of palm wine and gin when either of them has been taken to excess?—Yes, I think I can. In Ashanti the effect of the tombo and the strong wine appeared to me to be worse than the effect of the ordinary trade gin.

1813. Did the effect not pass off as quickly?—The people seemed to get more violent there and more excited in every way.

1814. Are you satisfied, in the instance you have given us, that the effect produced was the result of drinking native wine and not imported spirits?—I should think so.

1815. Was there any dazed effect? Did they look dazed after the violent fit was over?—Yes. I have had considerable difficulty sometimes in the morning to get the guides and men to wake up.

1816. After this tombo drinking?—Yes.

1817. Have you come across any natives at any time, or anyone cutting down palm trees for the sake of getting the palm wine?—Oh, yes.

1818. In the event of the importation of trade spirits being stopped entirely, would you be afraid that that practice might be carried to excess, and that the palm trees of the country would gradually disappear?—I think that would be very probable, because there are large tracts of country where the tombo palm does not grow. That palm is confined to marshy districts, and if the people had to fall back on their own liquor I should think it is very likely that they would go for the palm tree.

1819. Do you know of any district where palm trees grow so thickly that they have to be thinned out?—No, I have never known them to require thinning out.

1820. Would you say it was more for the sake of getting palm wine than for the sake of actually thinning out the trees where you have come across a case of palm trees having been felled?—I have seen palm oil trees cut down for the sake of the liquor, but at Koko Town I know some of them were removed in order to clear the land.

1821. In your travels you have never come across any tract of forest country where it was necessary to thin out the oil palms because they were growing too thickly?—No.

1822. We have had statistics, dealing with the larger towns and the coast towns, in connection with crime. In your travels throughout the bush would you say that any crimes you may have heard of or come across were the result of drink having been taken?—No, I do not think I could recall any case of that kind. The only crime is perhaps one man hitting another that I have come across.

1823. You would not say that, even in the bush, drinking is the cause of crime?—No, not in my opinion.

1824. Supposing, again, that the importation of European liquor ceased, would you look upon it as desirable to arrange for the manufacture or the preparation of native drinks being under some kind of control, and also the sale of them?—I should think so. I should think it would require as much control as the imported stuff.

1825. Coming back again to differences between the people of Burmah and the people of Southern Nigeria, would you say that the fact of the people here not drinking as much as the Burmese do, was more owing to the temperament of the people, or do you think that there is more gin imported here than was imported there?—Yes, gin; but I doubt whether the total amount of alcohol imported is less there.

1826. Do you put that down to the temperament of the people, that is, to the people here being less disposed to drink, or otherwise?—I should put it down to the lively temperament of the Burman; whenever he gets any money he enjoys himself in that way with it.

1827. You have not noticed the same characteristic on the part of the people of Southern Nigeria?—No; the gin bottle seems to be carried about here as coin.

1828. From your experience you would call the people of Southern Nigeria a sober people?—I should certainly say so, in comparison with the people of other countries.

1829. (*Chairman.*) I suppose really the drinking is confined to men in Burmah?—Yes; I do not think I have noticed women drinking.

1830. The division of labour in Burmah is that the women work and trade, and the men drink?—Yes.

1831. Are there several sorts of palm wine?—Yes, there are several sorts. There is first of all the tombo from the raphia palm, *raphia vinifera.*

Mr. Henry Nilus Thompson.]

1832. In this country what other palms could palm wine be made from?—From the fan palm. It is almost identically the same with the one we get in India, the *borassus flabelliformis.*

1833. Are there other varieties from which palm wine can be extracted?—Yes; they can get it out of the oil palm as well.

1834. Is that as good, or not so good?—I could not form an opinion about that, but it is tapped for palm wine.

1835. Would you kindly tell us at about what age a palm tree can be tapped for wine?—The *borassus flabelliformis* is only tapped when the flowering buds come out, and then they cut the shoots off, and the sap commences to flow.

1836. Does that do much harm to the tree?—No, not much. It means that that lot of flowers will be destroyed and no fruit will come; but if they give the tree a rest they will soon form again.

1837. How soon can you get a fresh tapping of juice from the same tree?—They keep slicing the shoots off after two or three days' rest.

1838. That does not kill the tree?—No, it is just the flowering shoot that is injured, not the growing part.

1839. Is that only during the flowering season?—No, it does not last quite so long.

1840. The tree must be of a certain age, I suppose?—Yes; the tree does not flower until it is about 15 to 20 years old. I am speaking of the fan palm now.

1841. As regards the vinifera, does the same procedure apply?—No; they tap that in several ways; sometimes they burn it and then tap it.

1842. Does that involve the destruction of the tree?—Yes.

1843. I suppose that tree is useless for juice-yielding purposes until it is a comparatively aged tree?—Yes, and again in the raphia, the young shoots are tapped, not the flowering shoots; they do not wait for the flowering shoots; and in the case of the oil palm in the district east of Onitsha they tap the stem of the tree by boring great holes into it at intervals.

1844. Does that interfere with the vitality of the tree?—Yes. Most of the trees are dying off there; you can see them dying away.

1845. They are killing the goose that lays the golden egg?—Yes, but in their case they do not seem to trouble much about the oil.

1846. Cannot they sell it?—It is because the oil palm does not grow at its best in their type of country.

1847. It is hardly worth while for the Government to make restrictive regulations as to that, then, is it?—It may not be up there, but of course the habit could easily spread. A little further south you get into the region of the good oil palm.

1848. If there were a greatly increased demand for palm juice you would have to have regulations for preserving the palm trees?—Yes, I should think so, otherwise they would get either exterminated or tremendously decreased in numbers.

1849. I suppose you can make alcoholic fermented drinks from any cereal as well as from rice?— Yes, I should think so; if you do it by distillation in some cereals you are liable to distil poisons, but ordinarily speaking that is not the case. The main cereals are quite harmless.

1850. Are there many cereals in Southern Nigeria?—There is guinea corn and Indian corn, and lots of maize and millet, but they all belong chiefly to the open country; they are not very common in the forest regions.

1851. Supposing a demand arose for more fermented liquors, could more cereals be produced to any extent in the country?—I should think so.

1852. Is barley produced in this country?—No, I have never seen it growing here. Of course, up in the open country the natives have to depend on their drinks from the alcohol got out of these cereals, because up there you do not get the *raphia vinifera* at all, and beyond a certain latitude the big oil palm tree disappears also, and the only source they have for getting alcohol there is from cereals.

(The witness withdrew.)

(Adjourned for a short time.)

Right Rev. BISHOP LANG, called and examined.

1853. (*Chairman.*) You are Roman Catholic Bishop of Southern Nigeria, are you not?—My title is Bishop of the Bight of Benin; that is to say my district extends along the coast here, and covers the Western Province. I am a Frenchman.

1854. Do you run into French territory as well as the English territory?—No, I stop at the French pontoon near Badagry.

1855. How long have you laboured in Southern Nigeria?—I have been out here now for over 17 years—in October last 17 years.

1856. How long have you been a Bishop?—Since 1902; 6½ years.

1857. How many priests would you have under your jurisdiction?—We have on an average 25 out here, and then there are some three or four always at home recruiting their health.

1858. You have 25 individuals under your direction?—Yes.

1859. What number of Catholics would there be in your diocese?—I should say between 6,000 and 7,000.

1860. In what station of life are they—all stations—traders, cultivators, chiefs; what would they be?—Most of them are mechanics.

1861. Taking first your own Catholic Christians, what is their condition as to drink—I am only referring now to the Catholic community?—A general estimate of them all?

1862. Yes; as a body what would you say as to their attitude with regard to drink?—There is a very small minority who indulge too much in drink.

1863. Are the mass of them total abstainers, or are they moderate drinkers; have you many total abstainers?—We have never ascertained the fact whether they drink moderately or whether they do not drink at all.

1864. There is a small minority who suffer from the effects of drink?—Yes.

1865. Would you say among your own people that that small minority is tending to increase, or does it remain stationary?—During these 17 years?

1866. Yes.—I have always known a certain amount, but very few, say a dozen of them, who have been known as drunkards; that is the number that has been continually existing, and perhaps to-day I could say the same thing.

1867. Therefore it is a very small minority among your own people that indulge in drink to excess?—Yes; I am speaking of the really excessive drinkers—drunkards.

1868. It is a very small miniority?—Yes, very small indeed.

1869. During these 17 years there were always about a dozen among the people you know of who habitually took too much?—I am especially speaking of Lagos. Of course, in the interior we may add some; there are always two or three in a station who are drunkards, and we can do nothing with them on account of that. But taking them in general I will put the average at 15 or 16 that we have always known out of the whole.

1870. That is out of a community of 6,000 people?—Yes, that is so.

1871. On the whole, speaking of the Catholics, we may describe them as a very sober body?—Yes. I have not said anything about the drinking in general, but of course we have the case of the man who comes home from his work and takes half-a-pint of something, and next morning is fit to go to his work again, and nobody notices it; there would be a greater minority among those. I should say there are, perhaps, 200 or 300 who do that, but as a rule I have not found it necessary to take notice of that. We have never, in fact, at any of our stations had need to preach sermons against drink, because we have never felt the necessity of it.

1872. But in individual cases where a man gives way to drink you warn him, of course?—In individual cases we do, and he is deprived of the privileges of the Church.

1873. There is no relaxation of that rule here?—I do not allow any relaxations; there are stated punishments that they all know, and which they all have to conform to.

1874. Penances, and so on?—Yes, and in some cases we make them cease to be members of the Church altogether.

1875. Have you often had to resort to such an extreme measure as that?—There is a Providence over these people, I am glad to say, because when they are in their last sickness they have no occasion to indulge in drink, and they then call us in, and we settle their conscience all right as far as we can, so that we have not to reject them finally from the Church on account of that evil, but temporarily they are deprived from enjoying the privileges of the Church.

1876. Have you much opportunity or not of judging of the state of the rest of the population, the non-Catholic population?—I would not stand as an expert with regard to that.

1877. Your priests, of course, are labouring among the pagans in order to endeavour to convert them?—All our stations are for that purpose.

1878. Have you very much complaint from them about indulgence in drink on the part of the people amongst whom they are labouring—is that one of the questions that come up?—Our work confines itself very much to the young people, to the children, because the elderly people, the heathens, do not come round. They have other deep vices which prevent them from coming, such as polygamy, for instance, so that we endeavour very much to get the children and to educate the children.

1879. Assume that a heathen man had married say three wives long before he thought of becoming a Catholic, and then he wished to become a Catholic, he could not become one until he had only one wife, could he?—No; that is the invariable rule. When he shows interest in the Church we allow him to come and to attend the services, but if he does not wish to adopt the rule of the Church, which is monogamy, he can never be admitted; even if he is dying we can do nothing for him. If he does not wish to choose one among the wives that he has, according to the rules laid down by our Church, and will not conform to our rules, we cannot accept him.

1880. Are the numbers of Catholics increasing?—I have nothing to complain of in that respect. We have every year a good number that have been admitted.

1881. The way you get converts is by people sending their children to your schools, and then you bring them up as Catholics?—That is what we endeavour to do.

1882. Is there much objection on the part of the parents if you baptize their children; have you to persuade the parents much, or not; do they care about the religion of their children? — Those who allow their children to come to school as a rule leave them, so to speak, in our care, but there might be a few exceptions in the case of Mohammedans sending their children to school. Then they will not allow them to be taught religion and to be admitted into the Church.

1883. You give those children secular teaching only?—We give secular teaching, and there is one hour every day for religious teaching.

1884. You have a great many pupils in your schools who are not allowed to attend religious teaching, have you not?—There is a certain number who do not attend the religious teaching.

1885. As far as you know in the matter of drink, are your people distinctly superior to the average population? I suppose they are, if you have such few drunkards?—They are all supposed to be superior to their heathen neighbours.

1886. Not general conduct, but as regards drink, would you say your Catholics as a whole are better in that respect than the pagan population?—That is not an easy thing to say. If they are invited by the heathens or by anybody, they will join in a festivity, and then you could not tell any difference between them.

1887. Could you form any estimate—I am speaking of the present time—as to whether there is an increase in excessive drinking or a decrease?—Among our own people?

1888. No, generally.—I believe there is a slight increase.

1889. You think the tendency is to increase beyond what is good for the people?—Yes, there is a tendency to excess.

1890. Is that marked in any particular race, or is it general?—We generally accuse the foreigners. We do not put all the blame on the Yoruba race. The foreigners come from Sierra Leone and Calabar, and the West Indies, and we put the blame on them. It is, perhaps, because their calling is a different one; they work with machines, and have come more in contact with white men, and are probably more skilled, and indulge more in drink for that reason, perhaps.

1891. Speaking of the Yorubas as a whole, would you describe them as a sober race?—That is my opinion, that as a rule the Yoruba race is a sober race.

1892. I do not know if you have worked in European countries at all?—I stayed for a year in Ireland, and during my stay I spent one St. Patrick's Day there, and what I personally saw on that day, and what I was told, was not very nice of the people on account of the drinking that went on.

1893. Where were you, in Dublin?—No, in Cork. I went out on that day, and I saw much drunkenness in the streets.

1894. You see a great deal of drunkenness on St. Patrick's Day in Ireland, do you not?—Unfortunately.

1895. Had you any opportunity of judging of the amount of drunkenness that went on during the rest of the year of your stay in Ireland?—I did not travel abroad much. I stayed in the College in Cork.

1896. In your opinion, if the price of liquor is raised by increased duties, does that tend to diminish the consumption or not?—If we go by past experience the increase of the price has not stopped the drinking.

1897. If it were carried further, do you think it would tend to stop it or not, or would people make extra exertions to get the liquor?—Everything has a limit. I think at present they find that it is very dear, and there has been a stop, of course, on a sudden. In every industry when the prices have been changed and there is a sudden check, the merchants feel all that, and whenever the merchants change the prices of their goods the people refrain from buying for a few weeks, and say, "The merchants are cheating us, and the prices will come down again in two or three weeks to the ordinary price," and they hold back, and in this case I think the check came from their astuteness.

1898. It is too early to judge yet?—Yes, I think so.

1899. There has been a check since the duty was raised, and you do not know whether that check is merely a temporary one or a permanent one?—I do not; but by past experience I think it is only a check for the moment, and when they see they cannot help it they will commence buying again as they did before.

1900. Have you any opinion one way or the other either as to the comparative harm of strong palm wine or imported spirits?—I have heard often, speaking of the pure alcohol which they are importing here, because the Government has no control over that, that once the merchant has got the pure alcohol in his place he can retail it as he likes, and dilute it with

water much or less, and the Government has no control over him, and if a man wants it "very warm," as he calls it, the merchant might give it to him at 70° strength, and the man in constantly using that will injure his health very much.

1901. That will be checked, will it not, by the new legislation imposing a very high progressive duty on spirits of a strength above 50° Tralles, but perhaps you have not become acquainted with that yet?—I only spoke of the control exercised by the Government. The Government has no more control over it once it has been imported.

1902. Do you think in the country outside, away from the towns, that any serious amount of drunkenness that exists is caused by the drinking of palm wine or corn beer?—In former times they always used palm wine and the native beer, and they had their feasts then just as they have them now, but now they have exchanged their native drink, not on the whole but on the greater part, for these European spirits.

1903. Is there more drunkenness now with the European spirits than there was when they used their own palm wine and corn beer?—I could not say that. When they feasted with palm wine and native beer they absorbed enormous quantities of it, but now, although the quantity is less, the effect is the same.

1904. You can get drunk quickly and more comfortably on European spirits?—Yes. I have heard of people at Oyo drinking palm wine and native beer by demijohns, but now, of course, they go by bottles.

1905. No doubt you have heard, as other people have heard, of cases of serious crime sometimes. Have you in mind any cases where serious crime has been directly caused by drink; have you known of such cases?—Since I have been here among the Catholic community there was one case of manslaughter that took place, when people came home from a feast, and the man was questioned—I do not know whether he gave an excuse—as to whether he was drunk or not, but they were quarrelling when they were coming home, and the result was manslaughter.

1906. It was a fight, was it?—It was a fight. That is the only case that has come to my knowledge.

1907. (*Mr. Welsh.*) You told us that you were Bishop of the Western Province?—Yes.

1908. I suppose you have travelled a good bit in the interior?—I do the visitation every year, and when there is any occasion, such as the opening of a school, or anything of that kind, I go more than once a year.

1909. You said there was an excessive tendency to an increase of drinking amongst the young men in the country?—Yes.

1910. Would that apply in the interior equally with Lagos, or were you speaking then more especially with regard to Lagos?—This applies more especially to Lagos.

1911. That is a matter of regret with you—you are sorry that it should be so, are you not?—Certainly; we do not approve of it.

1912. You would approve of any measures that might be taken in order to put a stop to the danger of an increase of drinking?—Up to now we have not found it bad at all; the Government has legislated against it by raising the price.

1913. But even the increase in price has not checked the consumption at all?—No, it has not checked it at all.

1914. May that not be due to an increase in the population and to an increase in the area over which drink is distributed?—I mentioned the Catholic population, and I think that the drink has increased—not drunkenness, but drink. People who formerly would never buy drink, such as women, for instance, or the younger people, now take it; you will find boys of 15 to 20, who will now drink freely a tumbler of anything without getting drunk, of course, and they would take it daily if they could get it.

1915. Do you think that a further increase in duty would lessen the amount of drinking?—I am afraid I am mixing with politics now. If the increase is by slow degrees it would not stop it.

1916. At the Cape of Good Hope, for example, the minimum excise duty is 7*s.* 6*d.* per gallon; that is 50 per cent. more than in Lagos, and the maximum is 9*s.* Do you think that an increase of 50 per cent. on the duty here would probably reduce the consumption of spirits?—Do you mean on the same spirits?

1917. Yes. It is on brandy, mostly, but generally on alcoholic liquors?—Generally I would not say so, but if you put it on whisky or brandy or good rum, they will pay even 7*s.* 6*d.* if the quality is good.

1918. (*Mr. Cowan.*) With regard to this tendency that you speak of to increased drinking on the part of young men, can you tell me what these young men are principally? Are they the better educated young men?—It is those who get liberal salaries, those who work with firms, and those who are carpenters and bricklayers, and so on, and earn so much per day.

1919. It is amongst those that you have noticed the tendency to an increase of drinking?—Yes.

1920. What do they drink, trade spirits, or whisky, or Old Tom, the same as Europeans?—They take to whisky now.

1921. If you stopped the importation alone of what we call trade spirits, it would not check these young men, would it—you would have to stop the import of alcohol altogether, would you not?—In the case of these young men with the good salaries you would not stop it.

1922. At the native feasts and plays if the drinking were confined to tombo and strong palm wine, supposing a native took plenty of that could he get as drunk as he could on gin?—It is not very easy to say, but the feast lasts sometimes three days and sometimes eight days, so that all have an opportunity of getting plenty.

1923. Is there more drinking to-day at feasts and festivals, or is it just about the same as it was some years ago? In going about the country would you say that there was more drunkenness to-day than there was, say, five or six years ago at feasts and festivals, or do things remain just about the same?—I would say there are more people who take part in the feasts now.

1924. Is that on account of the country being more wealthy and their having more money?—It must be.

1925. They sell their kola nuts, and they sell their palm wine and their logs, and everything, and they have more money?—Yes.

1926. (*Chairman.*) I think you yourself are now stationary and do not travel about?—That is so.

1927. You come from Alsace?—Yes.

1928. Are most of your priests French?—We have French and Italian and Irish priests.

(*The witness withdrew.*)

Mr. ROBERT TANNOCK, called and examined.

1929. (*Mr. Cowan.*) You are a Superintending Agent of Miller Bros., Ltd.?—I am.

1930. You have spent a considerable number of years in this country?—Yes.

1931. How many?—About 19 years.

1932. In that time you have travelled over the greater part of Southern Nigeria?—Yes.

1933. Can you say that you have seen any harm to the country or the people through excessive indulging in drink?—No, I cannot.

1934. In your opinion do you consider that trade could be carried on as it is now without spirits forming one of the staples?—I do not think it is possible.

1935. Supposing it were found necessary to stop the importation of trade spirits altogether, you do not think it would be possible to continue anything like the present volume of trade?—It would be quite impossible to continue the present volume of trade; the native would not do the work unless he had some ultimate luxury to work for as an extra; he would simply cultivate or produce as much palm oil and

kernels as would buy him his bare necessaries, which are very, very few, and anything over and above that he would let go.

1936. Supposing it were suggested that there should be nothing but cottons imported and that drink should be prohibited entirely, you do not think that a native could take up more than a given quantity of one of the staples—say cottons? Could the country absorb it straight away?—No, I think not, and even with spirits there have been instances of the markets becoming glutted with cottons, and the sale of cottons being altogether stopped for a time.

1937. You would say that the trade in spirits actually stimulates the trade in other goods?—It does, undoubtedly.

1938. Have you seen anything at all of tombo drinking and palm wine drinking?—Yes, principally in the Eastern Province.

1939. Have you seen anybody drunk after having partaken of this palm wine?—Yes, I have seen several natives drunk on it.

1940. Can you give us any idea of the effect on a man who has taken too much gin or other European spirits and the effect upon a man who has taken too much native liquor? Are the effects the same?—No; the native generally, if he is having a festival, or a play, as we call it, the staple drink is tombo, not gin, and they drink it in a very strong state, and the play goes on for two or three days, and they drink a very large quantity of it over those two or three days, and it certainly takes them longer than two or three days to recover from it.

1941. But where tombo is prepared as an ordinary beverage is it made as strong as that?—No; it is specially prepared for the occasion.

1942. The ordinary tombo is in itself fairly harmless?—Fairly harmless.

1943. You would say that there is just as much harm provided you take a sufficient quantity of tombo, and you do not require to take very much of this strong tombo to get the effect you have described?—It depends a good deal on the constitution of the native. It would vary, but I should not think it would require a very great quantity.

1944. How much do you think of the stronger tombo that you have seen at plays would it take to put a man off his equilibrium?—I should say a fairly seasoned man might take five or six glasses, but a man who was not seasoned might only be able to take two or three.

1945. That is the very strong tombo you are speaking of?—Yes.

1946. Throughout your travels, or wherever you have been stationed, you would not call the native of Southern Nigeria a drunkard, would you?—No, by no means.

1947. Would you say there was a tendency to his becoming a drunkard?—No, I have not seen that tendency.

1948. Have you seen many drunken men altogether?—No, very few.

1949. You have not seen any more in recent years than you saw before?—No. The only drunken man I have seen has been when there has been some special play on, or something of that sort.

1950. You do not know of any crimes or offences against the law having been committed as a direct result from having partaken of drink?—No.

1951. (*Chairman.*) I do not understand about these plays; does the term include any festival?—A chief will get up a play. It may be the anniversary of his father's death or of his grandfather's death, or something of that sort, and he will call in all his friends and get some of this strong tombo into his compound with which to entertain them.

1952. How long does a play usually last?—Three or four days, sometimes.

1953. When it is a case of a marriage festival or of a wake, how long would the play go on then?—They vary. Some of the very big funerals go on for about three or four weeks.

1954. During which the people do no work?—No. One lot goes on in the day and other lot comes on during the night, and it will be continued for three or four weeks.

1955. Does that last so long in connection with marriage festivities?—No, it lasts longer more in connection with funerals.

1956. The funeral festivities are more in the nature of a memorial service than in the nature of an actual funeral, are they not?—Exactly.

1957. In the case of a memorial service it is more a festival than in the case of an actual death and funeral—it is a wake, in fact?—It is a wake.

1958. Do you see much change yourself in the drinking habits of the people since you have been in the country?—No, I do not see much change at all.

1959. Do you think that the increased amount of liquor imported is to some extent due to more country having been opened up and to there being now a larger population?—I think it must be almost wholly due to that. Talking of the Eastern Province more particularly, there is an enormous tract of country that has been opened up, and an enormous number of new markets created.

1960. You would put it down to more country having been opened up, and to the markets of the country having been extended, rather than to any increased consumption of drink by individuals?—Exactly, to an extended market and an increased population.

1961. Is fresh country still being opened up?—Yes.

1962. In that fresh country do you come across anything like populous places and towns of any size?—It is difficult for me to say that, but I should say yes, there must be populous places, otherwise there would not be any inducement for traders to take their canoes up as they do.

1963. Is there sufficient inducement for traders to open up new stations and send up representatives to new country?—Yes.

1964. In connection with your firm do you employ many natives yourself?—Including the Kroo boys and Accra men probably 300 or 400.

1965. Among those is there much drinking or not?—Very little drunkenness.

1966. You have no difficulty on account of that?—No serious difficulty. Of course, there may be an odd case at one of our stations once a year, or something of that sort, but there is really no difficulty to speak of.

1967. Is their general conduct reported to you?—Not ordinarily. Of course, if anything very serious happens it would be reported.

1968. (*Mr. Welsh.*) You said just now that out of 300 or 400 Kroo boys and Accra men there was very little drunkenness?—Yes, very little drunkenness.

1969. Of course, if a man was a drunkard and a nuisance you would dismiss him?—If he became a nuisance and did not attend to his work he would undoubtedly be dismissed.

1970. In your travels up and down the country you say that you have not seen much drunkenness amongst the natives?—That is so.

1971. Is it not probable that you might travel up and down England without seeing any drunkenness? It all depends on the places you visit, does it not? It may be possible that you do not see many drunken people in your particular neighbourhood?—I do not know where you live in England, but where I live you have not to go very far to see plenty of drunkenness on a Saturday night.

1972. Still, there are very large districts in England where you see no drunkenness, and see nothing of it and know nothing of it, and it may be the same in Africa?—Undoubtedly.

1973. So that because you do not happen to have seen any it does not follow that there is none in existence?—No, that does not follow. I did not imply that.

1974. Tombo is the staple drink, as you have told Mr. Cowan, at festivals, and when very strong or of high alcoholic strength you think it produces drunkenness?—Yes.

1975. Is it not possible that it is of low alcoholic strength, and that it is because of the addition of

some other poisonous substance to the palm wine that it produces the after effects which apparently resemble drunkenness?—That may be so. I am not prepared to go into the scientific analysis of it.

1976. What do you think the native takes his liquor for; is it for the flavour and just as one takes a glass of wine, or a glass of beer? A glass of wine may be taken either for its flavour or in order to create exhilaration, and a glass of spirits may be taken for the purpose of getting drunk. Have you any opinion as to what is the underlying motive on the part of the natives when they take drink, whether it is for the flavour of the liquor or for the pleasure of getting drunk upon it, or for the purpose of getting a sense of exhilaration?—If a man has been out gathering palm nuts and comes back to his house on a wet day, he might take a glass for a sense of exhilaration; it does not necessarily follow that he would drink it in order to get drunk.

1977. You said something to the effect that trade could not very well go on without the use of spirits, and that the liquor trade stimulated the industry of the native, who produced more for the sake of the little rum or gin or whisky which he might get in part payment for his produce?—Yes.

1978. I think generally it is conceded that the use of intoxicants lowers a man's producing power, and also his purchasing power, and that instead of increasing his purchasing power the man who drinks most decreases it, and is not going to be the best customer in a shop either in Lagos or anywhere else.—The prosperity of the Colony has increased in every way, and it shows that there is an increasing productive power somewhere.

1979. Yes, but may that not be due to an extension of peace in the country and better means of communication in the shape of roads and railways, and generally to the opening up of the country, and not to any additional industry on the part of the people in the older districts?—I take it that with the additional opening up of the country there must be additional industry in order to get increase in production.

1980. Quite so, but it is an additional industry on the part of a larger number of people, and not on the part of a small community?—Yes.

1981. Do you not agree that a sober man is likely to be a better customer for European goods than a man who uses intoxicants?—Not necessarily, but of course the man who uses intoxicants in moderation is certainly a better man than the one who drinks to excess.

1982. And the man who does not drink at all is probably a better man than either of them?—It is a matter of opinion.

1983. (*Capt. Elgee.*) For what firm are you agent?—For Miller Bros., Ltd.

1984. You have been here for 19 years, as you have told us?—Yes, in Southern Nigeria.

1985. Have you noticed any difference in the quality of trade spirits during that time?—No; no material difference in the quality.

1986. The Government has passed various legislative Acts, have they not, in order to limit fusel oil and such-like impurities in alcohol? Is the trade spirit that is sold now exactly the same as it was 19 years ago?—The proportion of spirit from Holland is greater than it was 19 years ago.

1987. Would you say that the spirit sold now was a superior article to that sold 19 years ago?—No, I should not say so. The spirit that I have had most to do with is practically of the same quality as it was 19 years ago.

1988. We have been told that the Brazilians and Portuguese, long before the British came to this country, introduced strong drink. Have you any information at all of what quality that strong drink was?—No, none at all.

1989. Not even from rumour?—No.

1990. Have any of your customers ever complained to you of the ill-effects caused to their bodies by the drink you have sold them?—No.

1991. (*Chairman.*) The Bahia rum imported by the Brazilians and Portuguese into Southern Nigeria was before your day?—Yes.

1992. Of course, that came from South America, or the West Indies, and it would be very much dearer than the Holland spirit?—I suppose so.

1993. And I suppose that was what killed the trade?—I should think so.

1994. Do you import rum or only gin?—We have imported rum, but in very small quantities.

1995. It has not any great demand?—No very great demand.

1996. Rum was known long before gin in this country, was it not?—Yes.

1997. But the taste for rum has died out and has never really revived?—That is so.

1998-9. I think you told us that you thought if spirits were prohibited a great incentive to the natives to work would be done away with?—I think so, looking at it as a luxury more or less to them, and that it is an incentive to work for something over and above their actual necessaries.

2000. Are there any means by which a taste for other luxuries could be created—are there any means of stimulating a taste for other luxuries?—Luxuries in what sense?

2001. By sending round samples and showing them other things of European manufacture.—I think the merchants generally do all they can in that way at present.

2002. I take it that a merchant supplies the demand, and that he has no particular wish to sell gin if he can sell anything else?—Quite so.

2003. He has no wish to sell gin if he can sell any other article that will return him a profit?—Certainly not.

2004. As a matter of business he follows the popular demand?—Yes, he follows the demand, and whatever he is asked for he supplies.

2005. It is no convenience to him to sell gin if people want cotton or velvet, or anything else?—None whatever.

2006. (*Mr. Cowan.*) In speaking of the general trade of the country benefiting from the importation of drink, you did not mean that it was from drunkards that the trade was going to benefit—from the man who actually drank the stuff?—No, I was not talking of the drunkard at all.

2007. I do not know whether Mr. Welsh thought that perhaps you were making out that it was the drunkard who really was the industrious man.—No, not at all.

2008. Among the people who handle the trade in drink are there many who drink to excess?—No, they certainly do not drink to excess, and if they drink at all it is only very moderately.

(*The witness withdrew.*)

Mr. Ernest Barth, called and examined.

2009. (*Chairman.*) How long have you been in business in Lagos?—I came out in 1882 first.

2010. For what house did you come out?—For a Swiss firm.

2011. You are yourself a Swiss?—I am.

2012. What firm do your represent now?—John E. Fairlie, Ltd.

2013. How many years have you been with that firm?—Six years.

2014. Do they sell spirits or not?—No.

2015. Have you any difficulty in pushing your goods when you do not sell spirits?—I do not know. I think that the people are accustomed to our place now not keeping spirits, and they never ask for them at our place, and we do our trade and other people do their trade, but a produce firm must keep spirits if they want to go on here in Lagos.

2016. I do not understand what a produce firm is.—A firm that buys produce for export.

2017. Do you not buy produce?—No. We only sell for cash European goods which we import.

2018. Produce firms must sell spirits, you say?—Yes, that is my opinion, because I dealt for many years in produce myself until I came to John E. Fairlie's.

2019. Have you travelled about much?—Yes, in Dahomy and Yoruba, and up the Niger to Onitsha and Lokoja.

2020. Have you noticed yourself any change in the drinking habits of the people since you have been in the country?—Not much—not here in Lagos.

2021. Is there much excessive drinking going on?—It is a long time since I saw a drunken man in Lagos, except it was perhaps a Kroo boy.

2022. Do you think the natives drink more in their own homes where you could not see them?—I could not say that, because I very seldom go into the town.

2023. I suppose you do not go into the native houses either?—No.

2024. Perhaps the only person who would go much into the native houses would be the Sanitary Inspector?—Yes.

2025. We shall have evidence from him. Do you employ many people in your firm?—Not so many. We have a very reduced staff, but at one time I had 200 men under me.

2026. What were they engaged in?—They were mostly Kroo boys, and engaged on board the steamers discharging cargo.

2027. Was there much drinking among them?—There was generally a lot of drinking when the ship came in; and in discharging a cargo of spirits—I do not know whether or not they still do it—they would break open some of the cases, it was very easily done, and drink the contents.

2028. You had some trouble in that respect?—Yes. That is the reason I gave it up. We had so much trouble with the spirit trade, and the profit on spirits is so small.

2029. The troubles are large and the profits are small?—Yes.

2030. How do you account for the trade going on?—The natives want it. They would not bring their produce without it.

2031. They would not bring their produce except they received spirits in exchange?—No; part of the payment is in spirits in the produce trade.

2032. How long is it since you were in the produce trade?—I was in that trade from 1882 to 1895.

2033. When you bought produce was a large proportion of it paid for in spirits?—Some took all in spirits, but it was mostly divided.

2034. What was the proportion?—As far as I remember—it is a long time since—half and half was about the average.

2035. In the parts of the country that you visited was gin used as currency at all?—Yes, up in the Ibo country.

2036. Do you know what happened to that gin? Of course, as long as it is used as currency it cannot be drunk?—No, except that the person who happens to be the owner of it for a time is tempted to open the bottle and take some of the contents and fill it up with water.

2037. He takes toll from it?—Yes.

2038. And the currency depreciates?—Yes.

2039. The currency probably gets weaker and weaker as it circulates?—Yes.

2040. In your recollection has gin ever been currency in the Yoruba country?—I do not remember it; powder was used at one time, but I do not know how the people bought and sold in the interior.

2041. Gin as a currency is peculiar to the Eastern and Central Provinces?—Yes.

2042. It seems to be inconvenient currency from several points of view, because you are apt to eat your money, I was going to say, but rather drink your money?—Yes, but they had to use something. Up in Onitsha tobacco was used as currency, and gin, and sometimes even yams changed hands before they went into consumption as food.

2043. Where were manillas used, do you know—was that only in the Eastern Province?—No, that was in the Ibo country.

2044. (*Mr. Welsh.*) You said at the beginning of your evidence that you did not think in Lagos a produce trade could be carried on without spirits?—Yes.

2045. Do you remember a firm called Holt & Welsh, who traded in Lagos about 10 years ago?—Yes.

2046. That firm bought from 7,000 to 9,000 tons of produce every year in Lagos and Porto Novo without selling spirits. How did they manage to do that?—I do not remember now whether that firm sold spirits or not. In their present premises I think they always sold spirits, but as to their former premises I cannot remember.

2047. Will you accept my statement that they did not, and yet that they were able to deal in that large quantity of produce?—I will, certainly.

2048. (*Mr. Cowan.*) Perhaps you can give us some information as to the drinking habits of the people in Northern Nigeria—you say you have been in Lokoja and Onitsha. Would you say that there is anything different among those people from the people of Southern Nigeria in their mode of refreshing themselves?—My experience at Lokoja was a very sad one as compared with Lagos. I went up there in 1906, and had to dwell in a native house, and nearly opposite was a pito shop. That is a place where they sold guinea corn beer, and regularly every Thursday and Saturday afternoon there was an orgie going on, not only amongst men, but women and soldiers and constables. It was a sad sight for me, really.

2049. This is not a case of hearsay, or anything of that kind. This is a thing that you saw yourself?—Yes, I saw that myself, and I saw it on two subsequent occasions as well. I was three times up in Lokoja.

2050. (*Chairman.*) For how long at a time?—For six to seven weeks.

2051. (*Mr. Cowan.*) Did the effect on the native of drinking pito beer appear to you to be as bad or to be worse than the effect on the native of drinking trade spirits?—All I can say is that they could not stand, and they had to be dragged home.

2052. That was in Northern Nigeria?—Yes.

2053. Supposing the importation of trade gin were stopped, do you think that the manufacture of pito would increase in Southern Nigeria?—I do not know whether it is to be had here.

2054. Yes, we have had evidence to that effect.—Of course it would increase the sale of pito.

2055. Have you seen any drunkenness in connection with the drinking of palm wine?—Very little; not so much in Lagos.

2056. When Mr. Tannock was giving evidence we asked him if, in his opinion, the trade in gin stimulated the trade in other staples in any way, and he said he was of opinion that it did. Do you think that that is the case?—I believe it does stimulate trade in other staples.

2057. Do you agree that a certain community in a certain place will only absorb, as things stand, a certain quantity of one commodity, and that they must have a variation of cargoes?—I believe something of that sort is the case.

2058. Is there such a thing as sending too much of a particular staple to a certain market? Have you ever known of a market getting glutted with cotton or with tobacco, and so on?—No.

2059. You know no instance of that sort?—No.

2060. However, you believe that the trade in spirits stimulates and assists the general trade in other goods?—It does, because the people want them.

2061. You would not say that this country, Southern Nigeria, was in any way a drunken country?—No; and it has not altered since I saw it first.

2062. The consumption of drink is not on the increase?—No, except on account of the increase in the population.

2063. That more than accounts for an increase in the importation?—Yes.

2064. (*Capt. Elgee.*) Would you say that the effects of native drink were more harmful to a man than the

effects of trade spirits?—I really cannot say, because I have not seen much ill-effect from either.

2065. You have given us an instance of seeing a number of men and women drunk on pito every Thursday and Saturday at Lokoja?—Yes.

2066. Did those people recover quickly or slowly from the effects of that drinking?—They may have recovered enough by the next day—if it was on the Thursday they would be fit enough for drinking again on the Saturday.

2067. Do you notice any difference in the quality of the spirits sold now from the quality of the spirits sold when you first came to the country?—No, I believe it is of the same quality, with this exception, that more Dutch gin is imported, which I think is more to the palate of the natives than the Hamburg gin.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

FOURTH DAY.

Friday, 30th April, 1909, at the Secretariat, Lagos.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Mr. MATTHEW BROWN, called and examined.

2068. (*Chairman.*) You are Chairman, I understand, of the Chamber of Commerce, Lagos?—I am.

2069. You have been deputed by that Chamber to come and give evidence here?—Yes, as one of three members.

2070. As Chairman of the Chamber and on behalf of yourself and your firm?—Yes.

2071. What is your firm?—The Lagos Stores, Limited.

2072. Are you managing director of the firm?—No, I am only agent.

2073. How long have you been in Lagos?—Fourteen and a half years.

2074. Have you been all your time in Lagos?—Yes ; I have never been anywhere else but Lagos.

2075. For business purposes you have been in Lagos 14 years?—Yes.

2076. Therefore you have experience of and know the trade of the Western Province?—I think I know it fairly well.

2077. I wanted to get just a preliminary point which is not known to us in England, but which would be known to you here. Trade gin is sold in cases, is it not, of 12 bottles?—Yes.

2078. When you speak of a bottle of gin here you refer to one of those 12 bottles as the ordinary standard bottle?—There are two standard sizes, but what is really the standard size is the larger one, because formerly only the larger size were imported. It used to be a two-gallon case, but through competition it was gradually cut down until it got down to one gallon. About two years ago the Government wished to arrange to have standard sizes, and we recommended, as being the best sizes, three-quarters of a gallon to the case and one-and-a-quarter gallon.

2079. What are the cubical contents of the bottle in the one-and-a-quarter gallon case—the standard bottle would be five sixths of an imperial pint, would it not?

2080. (*Mr. Cowan.*) It would be 40 gills, or 10 pints to the case?—Yes.

2081. (*Chairman.*) So that each bottle would have five-sixths of a pint?—Yes.

2082. There is a second standard size case you say?—Yes, the three-quarter gallon ; that would be three-fifths of the other one.

2083. (*Mr. Cowan.*) No ; it would be 24 gills—6 pints?—Yes, that is right ; those would be half-pint bottles.

2084. (*Chairman.*) Are they sold by the bottle as well as by the case?—Retail.

2085. Is there any standard retail price in Lagos?—I am not in the retail trade, and I cannot tell you. It might be a shilling, or it might be 11*d.*, or it might be 10*d.* the way things are cut, but not being in the retail trade I cannot tell you.

2086. We were shown an old 3d. bottle of gin that used to be sold here. I do not know whether you can tell us anything about those 3d. bottles ; do you know what the contents of a case of those bottles would be?—It was 48 bottles to the case, but the sizes varied ; there was another standard size arranged when those were in use.

2087. They were purely arbitrary?—Yes.

2088. There were 48 bottles to the case, you say?—Yes.

2089. And the case might contain either three-quarters of a gallon or one-and-a-quarter gallon?—It was one-and-a-quarter to one-and-a-half gallon to the case ; I think it was over one-and-a-quarter.

2090. What has been done with reference to those small bottles now?—They have all been sold, but there are a few of them knocking about the country still.

2091. Are they still a legal mode of sale?—No, the sale of that sized bottle is forbidden by a recent Ordinance, which was only passed last week or the week before.

2092. Perhaps Mr. Pontifex would be able to tell us better about that than you?—Yes, I daresay he would.

2093. For ordinary English purposes, when we talk of a bottle of whisky or a bottle of gin we mean a 26-ounce bottle, do we not?—Yes. That is two gallons to the case ; there are 12 bottles to the case, containing two gallons.

2094. The point I want to get out is that there is no relation here between what is called a bottle of gin and what is known as a bottle of gin at home?—Absolutely none.

2095. We have to go into actual measurements if we want to compare what is called a bottle of gin at home and what may be called a bottle of gin here?—Yes.

2096. You say in your proof that up to January last, when the new tariff was introduced, alcohol was imported up to a strength of 91 degrees, that is to say, about 60 per cent. over proof?—Yes.

2097. Will you kindly tell us what you mean there by alcohol? Alcohol has not the same meaning here as it has at home I think?—It is pure spirit, not diluted, I suppose.

2098. But not any special spirit; it is silent spirit, is it not?—I believe so.

2099. Then you go on to say in your proof that owing to the passing of a law some five years ago prohibiting the importation into the Abeokuta and Ibadan districts—that is the importation of this alcohol— ?—Yes.

2100. That the recent importation has been comparatively small—it has fallen off?—Yes.

2101. Under the new law which came into force this year I take it it is highly unprofitable to import alcohol at all?—Yes, it would be impossible to sell it except at a tremendous loss.

2102. Because there is a surtax of 2½*d.* for every degree above what is taken as proof here?—No, it is 2½*d.* for every degree above 50 degrees Tralles.

2103. Whatever the standard is, we should call it proof at home?—Yes.

2104. What have you to say as to the strength of the rum that is imported?—Rum used to vary up to 57 degrees or proof.

2105. That would be proof according to Sykes's hydrometer?—Yes.

2106. What about gin?—Gin varied up to 50 degrees Tralles, or about 12½ under proof.

2107. Is that under proof English?—Yes.

2108. Now as regards alcohol, meaning by that the very strong spirit which probably is silent spirit, what do you say as to the duty on that now under the present law?—The duty per gallon would be 13*s.* 4*d.* as against 7*s.* 4*d.* per gallon previously.

2109. That of course would kill the trade?—Absolutely, and further, we are not allowed to dilute it before taking it out of bond.

2110. We may take it that what is called alcohol here, namely, liquor containing a very high proportion of alcohol, is practically now prohibited, and what we shall in future get is liquors not exceeding 50 degrees Tralles?—Yes, not exceeding 50 at the outside.

2111. What do you say as to the strength of rum and gin in the future?—It has been agreed between the merchants of this province not to bring in any stronger spirit than 45 degrees Tralles in rum and 41 degrees Tralles in gin.

2112. Is that agreement a general agreement amongst the merchants, or only those belonging to the Chamber of Commerce?—Amongst all the Europeans importing spirits.

2113. Are there many firms who import, or are they comparatively few in number?—There are ten.

2114. So that it is easy to get information about the whole of them?—Yes.

2115. Is that ten for Lagos or ten for Southern Nigeria?—Only the Western Province, Lagos.

2116. What do you say as to the dilution of imported spirit before it gets to the consumer?—I say that a very large percentage of it is diluted, and that recently, out of 14 samples purchased in the native market at Abeokuta, no less than 12 were found to be diluted.

2117. Diluted with water?—Yes.

2118. Is there any standard of dilution below which imported spirit may not be sold to the consumer?—That I cannot say.

2119. Your firm are not aware of any law dealing with that subject—in England there are rules governing it?—I am not aware of any.

2120. There are none here as far as you know?—No; you can import spirits as weak as you like but of course you have to pay the same duty on weak spirit as you do on strong spirit.

2121. You have to pay a minimum duty of 4*s.* even although the amount of alcohol is only 10 per cent?—Yes.

2122. As regards this dilution where is that done and by whom is it done?—Sometimes it is done by the middleman and sometimes by the retailer.

2123. Is it done for the purpose of enabling him to sell at a cheaper price or is it done for the purpose, so to speak, of defrauding the consumer?—It combines both; he defrauds the customer and he makes a profit at the same time.

2124. In selling diluted spirits there is no contravention of the law?—No.

2125. Before 1902 I think all trade spirits came from Hamburg?—Yes.

2126. In 1902 and from that time onward your firm made a new departure?—They did.

2127. What was that?—Believing Holland Gin to be superior to Hamburg Gin they began to import trade spirits from Holland.

2128. What are the firms that supply you with these Holland spirits?—Do you want the name of the firm; they are very large yeast merchants.

2129. You deal, really, with one firm, do you?—Yes.

2130. Would you give us the name of that firm?—The Netherlands Distilleries Company.

2131. Your suppliers are very large yeast merchants you say?—They are.

2132. In your proof you say that the trade spirit is simply a by-product of their manufacture?—Yes.

2133. Would that apply to other firms who import gin here. Do they deal with the Netherlands Distilleries Company or with miscellaneous firms?—A good many of them do, but I cannot say what proportion.

2134. Do you happen to know whether the process employed by your suppliers is the pot-still process or the patent still process?—I cannot say.

2135. We all know that the patent still process is the cheaper, and I suppose this is cheap spirit?—It is cheap spirit, but at the same time it is much more expensive than Hamburg spirit; it is about 6*d.* a gallon dearer than Hamburg spirit.

2136. It is all pure grain spirit and not potato spirit?—I am not quite certain but I believe that is so.

2137. I think you have a report on Dutch gin by a Holland Government analyst?—Yes.

2138. I should like to look at that and ask you a question upon it if I may?—Certainly; these are the reports and analyses that I have. (Handing documents.)

2139. I see the analysts whose report you give, who are described as the official analysts to the Queen of Holland, were asked first of all: "Have you got any experience by your scientific investigations that gin exported from Holland to Africa is of a pure quality," and their answer is this: "In accordance with our investigations during the period April, 1903 to April, 1908, extending over 300 samples of gin supplied to us by the Customs House, we never had reason for disqualification on account of impurities." That is dated 8th August, 1908. That does not appear to have been a specific analysis of the particular gin which you import, and which is made by this firm; there is nothing said about this particular firm?—No, there is nothing said about any particular gin.

2140. They are simply samples taken from the African trade gin generally?—Yes, and they might be from any supply.

2141. And they do not in any way define what they mean by impurities; they may mean foreign substances, or they may mean by-products which would be found in any particular form of spirit?—Yes.

2142. So that I do not know that that carries us much further. Then the second question was this: "Are there substances in gin which are injurious to health which are not existing in brandy and whisky," and their answer is: "Analytical researches have proved that gin does not contain any injurious ingredients which are not present in brandy or whisky." They say nothing about the proportion, nor do they give any analysis of the contents of the gin which they examined. Probaby you will agree that the result of their analysis is that having taken some 300 samples of the gin for export to Africa they found

Mr. Matthew Brown.]

nothing to which they thought they ought to have called special attention ?—Yes.

2143. I believe some time ago some analyses were made in this Colony and a curiously high proportion of fusel oil, that is the higher alcohols and esters, was found in some samples of trade spirits which had been imported here ?—That is so.

2144. On that, the Government took action, did they not ?—They did.

2145. Can you tell us the date of that action ?—Do you mean that they took action against a firm or do you mean that they passed a Bill dealing with it.

2146. I mean that they passed a Bill on the subject.—It is a curious thing, but I believe that that Bill is not embodied in the new laws of the Colony. I know the Bill was passed because I was asking a lawyer about it yesterday in order to make certain and he informed me that he knew that the Bill had been passed but that it was not in the new Laws.

2147. Perhaps it was a Revenue Order and not an Ordinance ?

2148. (*Chairman.*) It may be in the Customs Ordinances.* Anyhow, as a matter of practice, do you with each shipment receive a certificate, which you produce to the Customs House Officer, that the spirit imported by you does not contain more than one-half per cent. of fusel oil ?—We did up to some period in last year but I cannot find any recent ones. We have to pay for the certificates, of course, and I do not remember that we were called upon very often to produce them, and whether we decided not to undergo the expense as unnecessary or not I do not know, but we are always quite willing to get a certificate.

2149. That the amount of fusel oil contained in the spirits you import does not exceed ·5 per 100 or one-half per cent. ?—Yes.

2150. You also have I think a report on Hamburg gin by a German chemist ?—I have.

2151. Was that a report obtained by your firm ?—Yes.

2152. Dr. Mar Schutz made the report ; do you know who he is ?—I do not ; I do not know whether he is a Government chemist or not.

2153. You do not know what methods of analysis he employed ?—No.

2154. His report, dated 14th October, 1908, was that he had examined many hundred samples of gin shipped by the Norddeutsche Spritwerke, Liver Distillery, Hamburg, to various places in West Africa, and the result of his investigation was that the gin was "free from impurities and did not contain any injurious ingredients which are not existing in brandy and whisky as sold for general consumption in Germany." Then he goes on to say that : "The quality of the gin was thoroughly in accordance with German Food Act, and no objections would be made to the importation of similar liquor into Germany." He does not however analyse the actual import ?—No, it is only a report, not an analysis.

2155. And he does not say with what kinds of brandy and whisky he compared it ?—No.

2156. You know there is an enormous difference in the by-products contained in different brandies and different whiskies ?—Yes.

2157. I think you also got a report from a Liverpool analyst ?—Yes.

2158. He compared Hamburg gin with ordinary whisky sold in England ?—He did.

2159. The ordinary whisky varies enormously in its composition so that it is rather difficult to know what he took as his standard, and that is important ?—Yes ; I do not know what brand it was.

2160. If you look at a Table handed in to the Royal Commission on Whisky at home you will find that in the whiskies sold in England there are enormous differences in the amounts of by-products (handing volume) ?—Yes.

2161. Now let us see what the next chemist says. You next got the report of Mr. Herbert E. Davies, who is an M.A., a Bachelor of Science, and a Fellow of the Institute of Chemistry, practising at Liverpool ?—Yes.

2162. He found, comparing the particular sample of whisky which he took with the particular sample of gin which he took, meaning gin for export to Africa, total residue, ·06 per cent. of by-products in the whisky and ·01 in the gin ?—Yes.

* See Q. 4927.

2163. But he does not define what he means by residue. Then comparing those two samples he found that ordinary English whisky as sold in Liverpool, according to his sample, contained 76·88 per cent. of proof spirit by volume, while African gin contained 81·64 per cent. of proof spirit. Comparing the free acid, the proportion between the whisky and gin was as 9 to 4, and with regard to the compound ethers the proportion was as 33 to 35. Then he proceeds to say, which is important : "These two spirits are very free from injurious constituents, and are quite wholesome. They are similar in this respect, and it is impossible to say that one is better than the other." That report was given on the 30th October, 1908. However, he does not go into details. Then he speaks generally as to the comparative wholesomeness of the sample which was given to him of gin and the sample which was given to him of whisky ?—Yes.

2164. Do you know what the Hamburg gin would be ; would it be potato spirit or not ?—I could not say for certain, but most likely it would be potato spirit.

2165. You do not know in what way this particular sample had been manufactured ?—I do not.

2166. Then you had a further analysis made, I think, of whisky, Hollands and Hamburg gin ?—Yes.

2167. Who made that analysis, do you know ?—I do not ; I think most likely it was made by the Liverpool analyst, but I could not say.

2168. The result of that analysis was that there was less what he calls total residue, by which, I suppose, he means by-products, in Hamburg gin and Holland gin than there was in Scotch whisky. But there again we are in a difficulty, because some Scotch whisky is pot-still and contains a large quantity of by-products, and some of it is patent-still, which contains a very small quantity of by-products, and a great deal of it is blend. However we may take it, I think, that the result of his analysis was that as regards the particular samples given to him there was a slight advantage in favour of gin over the Scotch whisky ?—Yes.

2169. As regards this last report by the gentleman whose name we do not at present know, he says that the two particular samples he tested, one of which was shipped to Lagos and the other to the Rivers, were "both free from anything of an injurious nature, and, further, that the cheaper spirit happens to be the purer of the two." That is a summary of his report ?—Yes.

2170. Perhaps it would be outside your knowledge that the patent-still process is considerably cheaper than the old pot-still process ; you get less flavour, but you also get less by-products ?—Yes.

2171. I think the result is that we shall require to have a series of samples taken here analysed at home by the Government Chemist, and we must trust really to his report as to the actual constituents of the liquors. There is nobody here, is there, who could do these very troublesome analyses ?—The Government Chemist is away on leave at present, but it would take him a long time, I expect, to go through large quantities of it.

2172. However, these results are not worth much, are they, and we do not know whether the man in question has paid much attention to analyses of alcohol ?—No, and I do not suppose he would have time to go into it very thoroughly.

2173. Now we come to your more personal evidence. In 1904 what do you say was the amount of trade spirit that came from Hamburg ?—88 per cent.

2174. Of the total quantity brought into the Western Province ?—Yes.

2175. What was the prime cost of it ?—1s. 4d. a gallon.

2176. Does that mean the cost at Liverpool on shipment, f.o.b. ?—Yes.

2177. In 1908 what happened ?—Owing partly to the increased cost of labour on the Continent, but chiefly to the fact that 68 per cent. of the imports were better quality stuff from Holland, the average first cost had risen to 1s. 11d. a gallon, Hamburg showing 1s. 6¼d. and Holland 2s. 0½d.

2178. Hamburg probably being potato spirit and Holland grain spirit ?—Yes.

2179. In order to follow those prices will you tell us what is the standard size of a case here ?—1¼ gallon.

2180. And the average cost per case ?—2*s.* 5½*d.*

2181. That is the larger case ?—Yes.

2182. How does that compare with the cost of spirits imported by your firm?—It is not quite so expensive as ours. Ours costs 2*s.* 9*d.* a case, freight and other charges about 9*d.*, and the duty 6*s.* 1*d.*

2183. 6*s.* 1*d.* per what?—For the gallon and a-quarter.

2184. Is that calculated on the new 5*s.* rate?—Yes, and at the old strength.

2185. Which you mentioned before?—Yes.

2186. Perhaps we had better have it again in this connection?—It is shipped as 50, but by the time it gets here it is between 48 and 49.

2187. Owing to evaporation, or what?—Spirits decrease in strength and increase in bulk; owing to the hot climate, I suppose.

2188. What does your quality cost per case of 1¼ gallon?—Our quality therefore costs, landed in Lagos, 9*s.* 7*d.* per case of 1¼ gallon, or 7*s.* 8*d.* per gallon.

2189. How would you compare that with Scotch whisky imported into Lagos?—There is a Scotch whisky being imported at present into Lagos, 3 gallons in a case of 12 bottles, which costs 8*s.* per gallon, or 4*d.* a gallon more than our trade gin.

2190. As far as you know, is that now used for native consumption, or only for European consumption?—I could not say. It is not my stuff, and I do not know to whom it is sold; but I should say it is sold for both.

2191. Now, will you tell us what you know about the "Freebooter" brand of Holland gin?—The "Freebooter" brand is a brand which is consumed very largely in Europe.

2192. Is it imported into Lagos?—It is imported here but not in large quantities.

2193. Is it treated in Lagos as a trade spirit or is it imported for European consumption?—No, as trade spirit.

2194. By trade spirit we generally mean spirit which is hawked about the country for native consumption?—Yes, put up in the square-faced bottle.

2195. In what we may call the African bottle and not the English bottle?—Yes, and packed in the usual way.

2196. What do you say about the cost of this "Freebooter" brand?—It costs 6*d.* per gallon more than our ordinary trade gin; there is a difference of 6*d.* per gallon only.

2197. (*Capt. Elgee.*) It would cost 8*s.* 2*d.* per gallon?—Yes, it would cost about that, and I hope that in time we shall educate the native up to this quality of gin.

2198. (*Chairman.*) Do you think that the natives have much power of discrimination between the different qualities of spirits?—Undoubtedly.

2199. Is that shown by any increase in the import of better quality Holland gin?—Yes. In five years the importation of Holland gin has increased from 9·53 of the total imports to 68·28 per cent.

2200. Apart from flavour have you any reason to suppose that there is any difference in the injurious qualities of cheap and high class gin; is it anything more than a matter of taste?—I should say that it is more a matter of flavour than anything.

2201. As regards the sources from which trade spirits are obtained, I think you have a statement drawn up by the Customs department which shows the quantities and values of trade spirits imported from Hamburg and Holland respectively into Lagos for the last five years?—Yes.

2202. Would you hand that in?—Certainly.

(*The witness handed in the following Tables.*)

Statement showing quantity and value of Trade Spirits imported from Hamburg into Lagos during the period 1904 to 1908.

Year.	Quantity, gallons.	Value.	Remarks.
		£	
1904	926,434	63,413	88·71 per cent. of total gallonage.
1905	594,082	47,642	76·82 do. do.
1906	427,435	34,107	47·86 do. do.
1907	479,142	35,685	45·73 do. do.
1908	290,542	22,168	29·91 do. do.

Statement showing quantity and value of Trade Spirits imported from Holland into Lagos during the period 1904 to 1908.

Year.	Quantity, gallons.	Value.	Remarks.
		£	
1904	99,619	6,009	9·53 per cent. of total gallonage.
1905	168,067	17,701	21·73 do. do.
1906	455,501	42,805	51·00 do. do.
1907	556,114	56,073	53·09 do. do.
1908	663,404	67,954	68·28 do. do.

S. C. O. PONTIFEX,
Acting Comptroller of Customs,
24th April, 1909.

2203. What is the general result of this table which you have handed in?—It shows what I have just stated—that the gallonage from Holland has increased from 9·53 per cent. in 1904 to 68·28 per cent. in 1908 of the total imports of trade gin.

2204. What has been the effect of that on the Hamburg imports?—The imports from Hamburg have decreased accordingly.

2205. Where does the rum come from that reaches the Western Province?—Most of it comes from Rotterdam and Hamburg, There is a very small proportion of it comes from Bahia.

2206. Do you yourselves deal in rum or not?—Not in Bahia rum, but in Rotterdam and Hamburg rum, yes.

2207. In your own business what is the proportion as between the amount of rum and gin that your firm sell?—I should say perhaps three of gin to one of rum.

2208. Is there an increasing taste for rum, or does the gin hold its own?—I think gin holds its own, in fact, I think it is rather on the increase.

2209. I suppose before the English trade came, the Brazilians and Portuguese imported rum only?—Yes.

2210. But a taste for gin has grown up and superseded the taste for rum?—I should say that that is so.

2211. Do you think it is a matter of taste or a matter of price?—I do not know anything about the Bahia trade, as a matter of fact.

2212. Taking the rum which you sell, the Hamburg rum and the Holland rum, how does that compare in price with the gin?—It is practically the same price, but it is put up in a different form—in demijohns.

2213. Practically if a man wants a pint of rum or a pint of gin, he would pay the same price for both?—I should think it would work out at that.

2214. So that it is merely a matter of taste?—Yes.

2215. And not of money?—Not of money.

2216. We all know that gin and rum are manufactured in England as well as abroad; do you know whether any attempt has been made to introduce such spirits into Southern Nigeria?—I believe so, but I cannot speak with authority on that point. I think there has been some correspondence on the subject, but whether it was of a private nature or through the Government I cannot say.

2217. However, it has come to nothing?—No.

2218. At any rate the Germans and the Dutch can probably produce cheaper than we can?—Yes, the labour in making the bottles and the cases is very much cheaper.

2219. I think we were told yesterday that we can get at the quantities of liquor which find their way into Ibadan and Abeokuta—I suppose that is because there is a local toll there?—Yes, a local duty.

2220. We cannot tell what happens to the rest—where it is distributed?—No.

2221. Will you tell us what is known about the Ibadan territory?—There is a certificate of Ibadan imports published and I have a copy of it here. Would you like me to put that in?

2222. If you will give us the figures here it will be quite enough?—Ibadan territory has an estimated population of 470,000, and during 1908, imported 179,483 gallons of spirits or ·39 of a gallon per head.

2223. That is rather more than one third of a gallon per head?—Yes.

2224. How is that imported?—It is partly imported

Mr. Matthew Brown.]

direct by rail and partly by water through Ejinrin and other large markets.

2225. What is the railway rate?—The railway rate is high, being £3 10*s.* 6*d.* a ton to Ibadan Town, a distance of 123 miles, and £5 10*s.* 7*d.* to Ikirun, which is the most northerly station of the Ibadan territory, a distance of 200 miles.

2226. Is that a much higher rate than is paid for ordinary goods?—It is the same as is paid for some goods, but much higher than for others.

2227. There is a differentiating tariff?—Yes.

2228. I suppose partly according to bulk and partly according to weight?—Yes; for large bulky stuff you pay a special rate.

2229. Comparing spirits with other substances of the same volume, would the rate be higher or lower for spirits?—It is higher.

2230. Now, will you tell us about Abeokuta?—I have also a certificate of Abeokuta imports. Abeokuta has an estimated population of 250,000, and the imports for 1908 were 291,906 gallons, being one and one-sixth gallon per head of the population.

2231. That is very much larger than Ibadan?—Much larger.

2232. How do you account for that?—To a certain extent Abeokuta acts as a distributing centre for the North-Western districts, including Meko, Iseyin, Shaki, and other large towns.

2233. Therefore no inference can be drawn with regard to the actual consumption of spirits per head of the population of Abeokuta?—No.

2234. Just as you can draw no inference from the amount imported into Lagos as to what the inhabitants of Lagos drink per head?—You could estimate it nearer in the case of Abeokuta than you could estimate what was drunk in Lagos, but I do not think you could do it accurately; it might be one-sixth of a gallon or it might be one-fourth of a gallon.

2235. That is taking the amount of the population and assuming that the whole of the trade spirits is consumed in the place?—Yes.

2236. Ibadan is not much of a centre of distribution is it?—No, nothing can go up beyond the Ibadan territory.

2237. It does not go off right and left?—To places distant from the railway, they take it up through the Jebu country by water.

2238. What do you say about the railway freight of 18*s.* 6*d.* to Abeokuta being comparatively low?—It is a low freight comparatively.

2239. Why is that?—It has been so fixed in order to induce the native to use the railway in preference to the river, which is more or less navigable all the year round.

2240. Does that figure of 18*s.* 6*d.* represent the railway freight per ton to Abeokuta?—It does.

2241. Does that rate enable the railway to compete with water carriage?—Yes.

2242. Water carriage as a rule is much cheaper than railway carriage, is it not?—Yes, but it is rather risky when the river is high; there is the risk then of getting the canoes upset and also of breakages on the way up and other disadvantages.

2243. What have you to say about the average consumption—it is not the average consumption because it can be nothing like that, but what have you to say, rather, about the amount imported into Abeokuta with the amount imported into Ibadan?—I say it is only natural that the amount should be larger because in addition to the fact that the Abeokuta people are much wealthier, the population, in proportion to the size of the Egba country, is much denser, and the distribution therefore is so much easier.

2244. Do you think spirits imported into Abeokuta go outside the Egba country—would they be distributed merely among the Egbas, or would they be distributed further afield?—As I said just now, they go to a different district altogether.

2245. Outside the Egba country?—Yes.

2246. What have you to say with regard to the figures you have given us?—That these are the only figures available, and that they show that the two districts of Ibadan and Abeokuta hold 47 per cent. of the whole population and consume 50 per cent. of the spirits imported.

2247. You say 47 per cent. of the whole population—what population does that refer to?—The estimated population of the whole of the Western Province of one million and a half.

2248. You put the estimated population of the Western Province at about a million and a half?—Yes, of which Ibadan and Abeokuta hold 47 per cent. and consume 50 per cent. of the spirits imported into this Province.

2249. If you add the population of Lagos to that of Ibadan and Abeokuta there is not very much left for the rest of the Western Province—Lagos and District have a very large population?—Yes—40,000 or 50,000.

2250. Not more than that?—That is Lagos Town.

2251. I was thinking of the immediately available district round here.

2252. (*Captain Elgee*). You are referring to what is technically known as the Lagos colony as opposed to the Protectorate. We know what the population is?—Does that mean excepting Abeokuta and Ibadan?

2253. (*Chairman.*) What I wanted to get was this: Ibadan, Abeokuta, and Lagos would form a very large proportion of the population, would they not, of the whole of the Western Province?—Yes—then there is the Western, or Badagry district, the Eastern District, and the Jebu country.

2254. The districts you have referred to are confined to this Province?—Yes.

2255. What have you to say about the Western and Eastern districts?—The Western and Eastern districts are well supplied with waterways so that there is no difficulty about distribution.

2256. How much trade spirits was sent up the railway to Ikirun last year?—The quantity of trade spirits carried by rail during ten months of last year to Ikirun, which is the most northerly station to which spirits may be carried by rail, and which is ten miles from the Northern Nigeria boundary, was 35 tons 6 cwt., or about 3,000 gallons.

2257. That would be at the rate of 3,600 gallons a year, would it not, assuming that the same proportion went on for two months more?—Yes.

2258. What do you say about the population of Ikirun?—The population of the town of Ikirun itself is estimated at about 15,000, but of course there are the surrounding villages to be taken into consideration, so that the average consumption in this district must therefore be very small.

2259. What is your object in mentioning these figures?—I quote these figures in order to disprove certain misleading statements that large quantities of spirit are being carried by rail and dumped on the boundary.

2260. What do you say as to the law of prohibition in Northern Nigeria?—The law of prohibition is most strictly enforced in Northern Nigeria, and it is incredible that many people will render themselves liable to confiscation and fines for so small a gain in consideration of the fact that the spirits must be concealed amongst quantities of other goods in a small load, to allow them any chance of getting through.

2261. The preventive force, I suppose, belongs to Northern Nigeria?—Yes.

2262. It is their business to prevent spirits getting into their own territory?—Yes.

2263. The Southern Nigeria Government helps them to this extent, that it stops all spirits at Ikirun?—Yes.

2264. I suppose you know nothing as to how far the law is evaded?—I have no idea, but I know it is very difficult for a white man to get a bottle of whisky into Northern Nigeria without being found out.

2265. We come now to another head of your evidence which relates to the methods of sale and licence?—Yes.

2266. What is the method of sale?—Most of the European firms sell in wholesale quantities to middlemen and the stuff very often passes through several hands and is frequently diluted to a considerable extent before it reaches the consumer.

2267. That is a fraud on the consumer, although it may be for the benefit of his health and digestion. In certain places in the Western Province there is a licensing system?—Yes.

2268. Can you tell us what those licences are?—The

licences in Lagos cost £50 annually for a wholesale or retail licence and £100 for a general licence.

2269. That covers all alcoholic liquors, I suppose, wholesale and retail, and beer, wine, and spirits?—It covers everything. In adjacent districts, other than Abeokuta and Ibadan, £15 is charged for a wholesale or retail and £25 for a general licence.

2270. Is the effect of that to cut out the small middleman altogether—can he afford the amount of that licence?—These licences have been in force for some years now in these districts that I have mentioned.

2271. In fact, all the people you sell to have these licence?—Yes.

2272. What do you say as to Abeokuta?—In Abeokuta there is no licence, while at Ibadan one was imposed at the beginning of this year, £10 wholesale or retail and £15 general, and a further licence of £2 was imposed on street hawkers.

2273. By a general licence I suppose you mean a licence which authorises you to sell either by wholesale or by retail?—Yes.

2274. No distinction is drawn here between sale on the premises and sale off the premises?—No.

2275. When you say that in districts other than Abeokuta and Ibadan £15 is charged for a wholesale or retail licence, does that mean throughout the Western Province, or what?—I do no know whether it is throughout. I ought to have said the adjacent districts; you can take it as the Lagos Colony.

2276. What do you say about the up-country trade?—The up-country trade is done on a very small scale, and the profits are very minute, so that the small traders cannot afford to pay any licence, and they are therefore driven out of the trade while it is monopolised by a few bigger men.

2277. What is your opinion with regard to that tendency—is it good or bad, in your view?—I do not see that it is any good, because if the people want spirits they will buy them from somebody or other, and I do not see why the smaller trader should not have a chance of earning his living as well as the bigger one.

2278. It gives a monopoly to a certain amount of men with large capital?—Yes.

2279. How does it operate; does the monopoly which it gives them enable them to raise prices?—They could not do that very much, because if they did their customers would go direct to the European to buy.

2280. I believe there is an extra duty at Abeokuta and Ibadan?—Yes, there is an extra duty of a 1*s.* a gallon at Abeokuta and of 9*d.* a gallon at Ibadan in addition to the duty already paid at Lagos.

2281. How does that affect the retail price. Do you know at all what the retail price per one and a quarter gallon case would be, say, in Abeokuta?—It is rather an awkward time now to take a basis of price at all because of the new law and the low strength spirits coming in.

2282. (*Mr. Cowan.*) Is the increase up country proportionate to that in Lagos?—Certainly, we always reckon to make a bit more profit up country than we do in Lagos.

2283. (*Chairman.*) Can you give us any opinion yet as to the effect of the increase of duty on the quantity of spirits which has been imported and sold in the Western Province?—It is not only the increase of duty but it is also the licensing system at Ibadan which has affected the trade.

2284. During the last three months trade has fallen off, has it, at Ibadan?—The trade is bad at Ibadan now; there is very little revival there yet, and at Abeokuta they stopped buying from the middle of January until the middle of March.

2285. What do you attribute that to?—I attribute it in Abeokuta to the rise in duty, undoubtedly.

2286. Was the licence new in Abeokuta as well?—There is no licence there, but there was a proclamation issued that a licence would be enforced on the 1st March, so that people were afraid to buy.

2287. Has that proclamation been revoked?—I do not know whether it has been revoked but it has not been carried out, it has been allowed to slide.

2288. Is the trade in Abeokuta reviving again?—Yes, it is reviving. I suppose the Government at Abeokuta saw the effect of the licence on the trade at Ibadan. The Ibadan licence stopped the trade dead absolutely and there has been very little revival. The Abeokuta people still bought.

2289. Until the duty went up in the middle of January?—Yes, and then they stopped dead for two months, but now they have started again.

2290. At present you cannot say what the effect will be at all, I suppose—as to whether the trade will go up to its old proportions again, or not?—It is rather hard to say that, but I do not see any reason why it should not.

2291. The 5*s.* duty is not in any sense a prohibitive one, is it?—No, although it was rather a large rise; it generally goes up 6*d.* a gallon but this year it went up 1*s.* a gallon and that was strongly objected to.

2292. I wish you would tell me what it was that happened at Ibadan which stopped the trade?—At Ibadan the licence was enforced on the 1st January.

2293. That is to say a smaller licence than is in force here, but still a licence?—Yes. I understand that the Bale did not want this licence imposed, and he ordered the people not to take out licences. As a matter of fact the only native there who has up to the present taken out a licence is the largest trader in the town and he is an Abeokuta man. He left Abeokuta some years ago and established himself in Ibadan and he is the only man who has taken out a general licence.

2294. Is he a retailer?—He sells both wholesale and retail; he gives out wholesale quantities to take to the markets in the bush.

2295. Is he at present the only person in Ibadan from whom people can buy retail?—Yes, with the exception of three small hawkers' licences which have been issued. That is what I last heard, and of course there may have been some issued since.

2296. In your opinion this stoppage of trade is simply a protest against the licence duty and has nothing to do with what I may call a wave of temperance?—Absolutely nothing.

2297. In your opinion it is merely a temporary phase?—It is quite temporary—as a matter of fact I think it all depends on the attitude of the Bale of Ibadan.

2298. Now we come to another head of your evidence. What have you to tell us as to the drinking habits of the people and the classes affected by them?—As far as I have observed myself the consumption of spirits is general, but, perhaps to a minor degree, amongst the Mohammedans.

2299. Still the Mohammedans do take spirits?—Undoubtedly. The largest consumption takes place, naturally, amongst the class of native that does the bulk of the work in connection with the planting, collecting and transporting of produce.

2300. Produce has rather a technical meaning, which is, native goods intended for export to Europe?—Yes. In my opinion if these people cannot get spirits they will certainly make their own liquors, which, if fermented for a certain time, have a greater and more lasting effect.

2301. Do you know anything at all about these native liquors. Can you tell us when the maximum amount of strength is arrived at?—In what time full fermentation takes place?

2302. Yes.—I do not know, but I think in something like five or six days.

2303. Then you get possibly a maximum of alcohol?—I do not know when the maximum of alcohol is reached but I think after it has fermented for five or six days that that is about as strong as they need it.

2304. Do you know anything about the relative cost of trade spirits and native spirits?—A demijohn of palm wine used to cost threepence but I believe it is now sixpence.

2305. Has a demijohn any standard size?—One gallon and three-quarters is the standard size here.

2306. Let us compare the price of a demijohn of trade gin, a demijohn of rum, and a demijohn of palm wine?—A demijohn of palm wine will cost about 6*d.* now; it used to be 3*d.*, but I fancy they get 6*d.* for it now.

2307. That is in the Lagos Colony?—To take Abeokuta it is 6*d.* in Abeokuta, and a demijohn of rum would cost 14*s.* to 15*s.*

2308. Of course a demijohn of palm wine would con-

tain a much less proportion of alcohol than a demijohn of gin or rum?—Much less.

2309. It would hardly be possible to work out, would it, the relative cost of what I may call alcohol in the two substances? Suppose a man wanted to drink half a pint of pure alcohol, could we tell how much gin he would require to take and what that would cost him, and could we tell what amount of fermented palm wine he would have to take in order to drink half a pint of pure alcohol, and what that would cost him? We are not clear about the alcoholic strength of palm wine?—I think it is somewhere about 2 per cent.

2310. Of course the strength depends upon how many days it has been fermenting?—That is so, and the only thing to do would be to make experiments.

(*Mr. Welsh.*) Sir William Macgregor gives it as 2·79 per cent. after 7 days.

2311. (*Chairman.*) At any rate we have no reliable figures at present upon which we can go?—No.

2312. What do you say about the effect of driving the people into drinking palm wine instead of enabling them to obtain trade gin or rum?—I say that they could then drink continually at practically no cost, instead of having to work hard for their liquor, and, further, many thousands of palm trees would be ruined annually in order to get palm wine.

2313. Would those palms be what I may call the palm trees which are mainly used for producing palm wine, or would it extend to the oil palms?—I am afraid that I cannot answer that, but I should say that it would extend to the oil palms. I do not think it would matter.

2314. Your answer largely refers, as I understand, to the palms used for producing oil?—Yes.

2315. What is your general experience, after all these years of residence in the Colony, as to habitual drinking?—In my experience I find that habitual drinking to any extent is exceptional, and that the greater part of the spirits imported are openly consumed at the different festivals.

2316. You do not think that there is much secret drinking?—No.

2317. A man retiring with a bottle of gin to his own house and getting drunk?—No, I do not think so.

2318. If that happened, would it be known, do you think?—Well, you would notice it in him.

2319. You think the main consumption of spirits is at festive gatherings of friends?—Yes.

2320. And that it only occurs from time to time, and not daily or weekly?—At funerals and marriages and other festivals—not very often.

2321. You have now some facts to give us as to the relation of the spirit trade to the general commerce of the Colony?—Yes. The actual first cost of trade spirits imported in 1904 was £71,338, as against £919,824 total imports—a proportion of 7·75 per cent. The proportion has decreased steadily for the last four years, and 1908 shows trade spirit imports amounting to £93,394 out of a total of £2,010,596—4·65 per cent. only. The total gallonage imported in 1904 was 1,044,341, while in 1908 it was 971,470—a decrease of 7 per cent.

2322. There was a somewhat big increase in over-stocking, was there not, in 1907?—No, certainly not; 1907 was a very big year, and a year when it was difficult to get enought stuff from home, and stocks were short in all classes of goods all the year through, it was such an exceptionally good year.

2323. Now, the next point; taking the estimated population of the Western Province at a million and a half, what was the average consumption of spirits per head for the year 1908?—The average consumption per head of trade spirits for last year was two-thirds of a gallon.

2324. Of course we do not know how much tombo or pito was drunk in addition?—No, we have no idea.

2325. Nobody can tell us that?—No.

2326. Now, to come to the revenue collected on trade spirits?—The revenue collected on trade spirits last year was £237,189 out of a total Customs revenue of £373,038, a proportion of 63 per cent.

2327. Those figures relate only to the Western Province?—Yes, they all relate to the Western Province only.

2328. What is your remark on that?—This percentage at first appears large, but there are many reasons which, in my opinion, justify it.

2329. Will you kindly give us those reasons? they are important.—My first reason is that trade spirit is the only luxury indulged in to any extent by the natives, as compared with many luxuries imported into other countries, some at high rates of duty. Secondly, the consumption per head is not excessive, and is not on the increase. Thirdly, the quality is good and free from injurious constituents. Fourthly, it enables the general tariff to be kept low, and fifthly, it permits of many necessary things being allowed in free of duty.

2330. Are there certain articles which come in free of duty?—Many.

2331. Will you give us instances of two or three?—Building materials and all provisions come in free, and palm oil casks, and bags, and all machinery.

2332. Tea and coffee?—Yes.

2333. Machinery?—Yes, machinery and instruments, and all packages containing goods, are free.

2334. Would instruments include special trade tools?—Yes, agricultural implements, and ship's launches and boats, and so on—those are the principal things.

2335. Your next point is that the high duty helps to control the consumption of drink?—Yes, the high rate of duty naturally helps to control the consumption by keeping it out of reach of those who cannot afford, or will not work, to obtain it. Then, seventhly, the natural requirements of the native are so small that he is comparatively rich, and can afford to pay for this luxury, but, owing to the fewness of his wants, no appreciable portion of this revenue, amounting to £237,189, could possibly be made up by raising the duty on other goods, without seriously jeopardising the general trade of the country.

2336. In your opinion is there any means of stimulating his desire to buy other goods?—The native knows what he wants and he will have it.

2337. Assuming for the moment that the import of spirits were prohibited, and could be successfully prohibited, do you think the native would produce less, or would he go on producing what he is now producing in order to buy other goods?—I think he would produce less, although he would buy a certain proportion more of other goods, certainly.

2338. But do you think the production of the country would go on increasing, or would it diminish?—I think it would diminish.

2339. You do not think that the extra money he might have, so to speak, in his pocket, he would spend on other goods?—I do not think so; if he could not get what he wanted he would not work.

2340. You do not think that new wants would arise?—To a certain extent, but I do not think it would make up for this.

2341. Assuming that the deficit in the public revenue had to be made up by some form of direct taxation, what would be the result of that?—I do not know—one hardly likes to mention what would be the result. I have got a very good idea, but one hardly likes to mention it in a civilised place like this.

2342. You think it would be rather more than general discontent?—Certainly, I have no doubt about it.

2343. Direct taxation would be a new form of taxation in Southern Nigeria?—Absolutely.

2344. If the taxes which have been imposed in Northern Nigeria were introduced here what in your opinion would be the effect?—You are not allowed to trade in Northern Nigeria unless you pay the Government £25, and I think that if such a law as that were passed here it would be a very bad day for the Colony. I do not know much about the Northern Nigeria laws, but if that is a sample of them, we are better without them.

2345. Is there any form of direct taxation that you know that would not be, what I may call, violently resented here?—I do not think so. Even with regard to the water scheme, although the natives are to a certain extent going to get value for their money, they resent it most strongly, and when they have got to pay taxes for nothing it will be ever so much worse.

2346. Passing from that very important question, will you give us the figures dealing with the importation of cotton goods for the last five years?—I wish to put in

figures as regards the importation of cotton goods for the last five years because this is the principal trade of the Province. It has been erroneously stated that the importation of this commodity is falling off. You will notice that there has been, on the contrary, a steady advance, and the year 1908 shows an increase of 56½ per cent. on the year 1904; also that the proportion to the total imports last year was 28·5 per cent. as against spirits, 4·65 per cent. I would further like to point out the following figures relating to the year 1908:—in that year the spirit imports amounted to £93,394; the duty amounted to £237,189, making a total of £330,583. The cotton imports amounted to £574,121; the duty amounted to £57,412, making a total of £631,533. The total imports amounted to £2,010,596; the total duty amounted to £373,038, making a total for the year of £2,383,634. Reckoned on this basis, spirits bear to cotton goods the proportion of 52·34 per cent., and to the total trade of this Province, 13·86 per cent. only.

2347. (*Mr. Cowan.*) That is after payment of duty?—That is after payment of duty.

2348. (*Mr. Welsh.*) And freight?—I have no means of getting at that.

2349. You can estimate it, surely?—On cotton goods?

2350. Yes.—I could not divide it up.

2351. It would alter the proportion very materially, because the freight on spirits might amount to 20 per cent of the cost, and the freight on cotton might only amount to 1 per cent.?—Yes, but on the other hand you have packages and other things to pay in connection with cotton goods which you have not to pay in connection with spirits. I should have got that figure if I could, but there is no way of getting at it.

2352. (*Chairman.*) Looking back to the official report for the last two years, the total amount of spirits in this province bears rather a higher proportion to the total trade than it does for the Colony as a whole, does it not?—In this Province no, I do not think so.

2353. For instance, for 1906, according to the official report for Southern Nigeria, spirit imports amounted to 10·6 per cent of the whole inward trade?—Those figures only deal with the actual imported price; they are not plus the duty, and these figures are adding on the duty.

2354. I had not quite appreciated the difference—this report refers to the declared value, and you give us the value plus duty?—The declared value in proportion to the total imports is only 4·65 per cent, as I stated earlier, but after payment of duty the proportion is 13·86.

2355. Have you anything to say about the results, moral, social and physical, of the trade on the native of this Colony?—I have nothing very important to say on that head, and I do not know that my opinion is of any great value.

2356. What is your general impression after having lived in the Colony for many years?—My experience has been mostly amongst traders and clerks—those two classes of natives—and my opinion is that both those classes have improved during the last 14 years. The traders are more conscientious in their transactions and more careful and discreet in the handling of cash and goods entrusted to them. Defaulting debtors are less numerous, and one feels much more secure in business dealings with them. Cases of dishonesty amongst clerks are not so numerous as formerly, while they show more intelligence and ability, and do better work all round. The Kroo Boys have also improved, cases of theft being rare, whereas these used to occur with great frequency.

2357. What are you comparing—10 years ago, say, with the present state of things?—Not so far back as that—4 or 5 years ago, even.

2358. You have seen an improvement during the last 4 or 5 years?—Yes.

2359. That may be due to many influences?—Yes. I do not say it is due to the influence of liquor, and if it is in spite of that it is so much the more laudable.

2360. You put it that in spite of the increase in the amount of liquor imported into the Colony you nevertheless find this improvement?—Yes—there is not an increase in the liquor imported. Last year was less than the year 1904.

2361. There have been fluctuations, but speaking generally there has been a progressive increase?—1904 was the largest with the exception of 1907.

2362. 1907 was a bumper year?—Yes, but 1904 was a very good year also.

2363. Speaking generally, over a series of years there has been a progressive increase in the amount of spirits imported?—Since when—do you mean within the last 5 years, or previous to that?

2264. Within the last 5 years?—No, I do not think so. I have the statistics here.

2265. (*Mr. Cowan.*) What figures are you actually thinking of?—I am thinking of the actual gallonage imported.

2266. (*Chairman.*) These are the figures that I was thinking of (*Handing Report for* 1907)?—This is for the whole of Southern Nigeria, and I am only talking about Lagos.

2267. I beg your pardon. I did not know that you were confining your remarks to the Western Province?—Yes. I have been doing that right through, because I know nothing about the other Provinces at all.

2268. It was my mistake.—As I say, in the year 1904 there was the largest importation of spirits that there has been during the last 5 years in the Western Province, with the exception of 1907.

2369. Now I understand. What have you to say with regard to the Kroo Boys?—I say there is a remarkable improvement amongst the Kroo Boys. There is less theft, and 14 years ago a Kroo Boy who could read and write was hardly to be found, but now there are a great many who can do both. They are much more religious also, and at a recent service no less than 350 Kroo Boys were reported as being present.

2370. You do not know what denomination they belong to, whether Christian or Mohammedan?—I think it is Christian: they are great on the Bible here.

2371. Do Kroo Boys adopt the Mohammedan religion at all?—No, none of them.

2272. They are either pagan or Christian?—Pagan or Christian.

2373. What do you say as regards the statements concerning the physical deterioration and the decrease of energy amongst the people of the up-country districts?—I say there is certainly no evidence of any decrease. If you refer to the Commercial Intelligence Officer's Report for 1907 you will find that he shows that agricultural produce exports have increased in 7 years from £6,000 to £167,000.

2374. Excuse this question from a man coming from England: what would produce include, the main items?—Maize, cocoa.

2375. Rubber?—No, that is indigenous. I mean stuff actually planted: maize, cocoa and cotton are the principal things.

2376. You further go on to say that that increase is in spite of an abundance of indigenous products?—Yes, it is in spite of an abundance of indigenous products of the country and the employment of many thousands of natives on the Lagos and Gold Coast railways and other works during this period. The excessive energy of the people would do with a little modification (not necessarily spirituous), as it sometimes works to their own disadvantage. For instance, the rubber industry commenced about 1895, and in a very few years immense quantities had been gathered and exported; this resulted in the killing of the trees through over-tapping, and the trade is now practically dead.

2377. I suppose rubber takes some time to plant and to grow?—Yes.

2378. And requires a certain amount of skill?—Yes, but I suppose these trees will recover. I do not think they are absolutely dead, although I do not know much about it myself.

2379. (*Mr. Cowan.*) They are absolutely killed.—As I say, I do not know very much about it myself. Again, the mahogany business commenced about 1897; in a few years all the good trees within a reasonable distance of the water had been felled, besides many smaller ones which should not have been touched. The result is that, so far as this Province is concerned, the trade is almost played out.

2380. (*Chairman.*) It will take a considerable number of years and much good work by the Forestry Department to revive the mahogany tree again?—It will.

2381. What is your general comment as to the energy

of the people? You think it is unlimited, but it may not always be discreetly used?—Yes; my opinion is that the energy of the people is unlimited.

2382. I think you put in a table showing the total exports for the last five years, that is from January, 1904, to the year 1908. We have had that already from the Collector of Customs, but you have some comments upon it which I should like to hear?—The year 1907 shows an excess over any other year of £473,545, nearly half-a-million sterling—that is the total exports.

2383. That is in spite of the mahogany trade having been killed and the rubber having been killed in this Province?—Yes. While the native had all this extra money in hand, and could have bought an extra million gallons, or more, of spirits, you will find, by turning to the import list, that the gallonage that year exceeded any other year by 3,264 gallons only. This shows that the native of this Province is as steady as he is moderate, and that a year of phenomenal prosperity does not mean any undue extravagance or excessive participation in his one luxury. Compare this with the state of things in Northern Nigeria, where European spirit is prohibited. Being unable to get a regular supply of stimulant all the year round, the native takes it to excess whenever he gets the chance; and a good harvest is followed by weeks of debauch on liquors made out of surplus stocks.

2384. Stopping there for one moment, you say that European spirit is practically the only luxury that the native indulges in?—Practically.

2385. Is he a smoker?—He smokes a little. There is a quantity of tobacco imported.

2386. Does he import it or grow his own tobacco mainly?—Some districts grow it and others buy the imported stuff. For instance, I have never heard of a hogshead of tobacco going up to Ibadan. It may go up in small packages through the Ejinrin Market, but as far as I know I think it is grown there.

2387. Have you ever heard of any class of native being addicted to the taking of narcotic drugs?—I have never heard of such a thing.

2388. Nothing analogous to the opium eaters of India, or to the people who consume bhang or hasheesh?—There is nothing of that kind in this country, so far as I know.

2389. What have you to say about the Abeokuta people, who seem to take into their district a larger proportion of spirits than is the case in any other part of the Province?—I think it worth while to mention that although Abeokuta people may consume a larger proportion of spirits per head than people of other districts, they are the most progressive and the wealthiest people in the Colony—probably in West Africa. Their trade, both export and import, is a very large one; large sums are advanced on credit, and, so far as my experience goes, I have never contracted a bad debt.

2390. That is to say, with the native trader in Abeokuta?—Yes; I have never had a single bad debt there.

2391. For how many years have you traded with the Abeokuta people?—I have traded with them ever since I can remember, but more largely since the railway has been opened.

2392. And you have never had a bad debt during all that time?—I have never had a bad debt, and the bulk of the trade is a credit one. There is very, very little cash business indeed.

2393. And they are perfectly honest payers?—Perfectly honest; I have never come across such a thing before. It is surprising the way these people trade.

2394. Have you any branch of your house at home?—No; we do not do any business in England.

2395. Then you cannot compare Abeokuta with any well-known town in England?—No; but certainly if I were able to do so, I am confident that it would not be to Abeokuta's disadvantage.

2396. It could not be if you have not made any bad debts during the years you have been trading with them?—No. I further say that it simply wants one general glance passing round the town on the railway, which is quite sufficient to show you the great prosperity of the place as compared with any other town.

2397. Taking the Western Province generally, do you get many bad debts amongst the traders?—Personally I get very few now. I used to make a fair number, but, as I say, the people are beginning to recognise the responsibility of handling other people's money and goods. For instance, some years ago there was a great craze on for building a storey house. A man must have a storey house or he was nobody, and, therefore, he built a storey house, but that was done with other people's money, and the consequence was that there was more bankruptcy and more ruined traders through building storey houses than ever there will be through gin or anything else.

2398. Applied to the Western Province generally, most of your trade is a credit trade?—In Abeokuta.

2399. In the rest of the Western Province is it a credit or a cash trade mainly?—I should say that it is perhaps half and half.

2400. On the whole you find a higher standard of prompt payment of debts now than you did some years ago throughout the Province?—Undoubtedly. I lose very little money now.

2401. Then you refer, I think, to the introduction of the new tariff in January last—you have already told us something about that?—Yes. You asked me a question with regard to it. Upon the introduction of the new tariff in January last the people objected to the enhanced price of spirit, and for two months absolutely refused to buy any. Yet these people are being accused as being demoralised by, and slaves to, drink. Is any other proof needed to show the fallacy of such a statement?

2402. You mean this, that if they like they can switch off from spirits and go on again?—Yes.

2403. They are not absolutely bound to spirits as yet?—No.

2404. They can give it up if it suits them, and they can take to it again also if it suits them?—Yes.

2405. They are quite free agents?—Yes. They have simply held off, thinking that the Government will take the duty off.

2406. In your view it is not a temperance movement at all, but simply a financial protest against the new duty and licences?—Yes, it is owing to the fact, in my opinion, that the Government have put on licences and raised the duty, and the people are rather bitter about it.

2407. Is that the Central Government or the Local Government?—The Central Government; but I suppose they had to get the Bale of Ibadan to agree. I do not know.

2408. Now you want to give us some figures with reference to a statement which has recently been made by a local newspaper?—Yes. With reference to a statement made in the *Lagos Record*, I wish to put in authentic figures correcting the misrepresentations that were made in that paper, as it is possible that some evidence may be given before this Commission based upon those statements.

2409. Very well. We should like to have them.—Instead of an increase in spirits in 1908 of £2,707, and a decrease in other goods of £6,000, you will find that there is a small increase in the value of spirits of £280, although the gallonage was actually less: and also an increase in other goods of no less than £6,385.

2410. Something has been said about infantile mortality, but that would come outside the sphere of the Chamber of Commerce, I take it?—Yes; I think the Medical Officer had better deal with that.

2411. As regards crime, we shall, no doubt, have the Report of the Director of Prisons?—Yes, but judging from the small number of cases of drunkenness, there seems to be no reason to suppose that drink is the cause of such other offences as are enumerated in his Report.

2412. Have you any opinion yourself, founded upon your experience in this Colony, as to whether, if the imports of spirits from Europe were prohibited, there would be smuggling or not?—I do not think that smuggling would grow up to any extent, although I have no doubt that a little would come across from the French territory.

2413. How about the German territory?—We are a long way off there. I do not think it would come into this Province from that side, and of course I only speak of the Western Province.

2414. Do you think if spirits were prohibited that smuggling from across the Dahomey boundary could be stopped?—I think so.

2415. What do you say with regard to smuggling in surf boats along the coast, landing spirits by surf boats from ships out in the offing?—I do not think there would

be any smuggling, at any rate not to any great extent, in that way.

2416. Assuming that the import of spirits were prohibited do you think that the natives of Southern Nigeria would learn to distil for themselves in the bush, or not? What is your opinion with regard to that, from what you know of the natives?—From what I know of them I certainly think they would; there is no doubt about that.

2417. You say there is a large demand for some alcoholic liquor among the natives?—Yes.

2418. What would be the effect, if trade spirits were prohibited entirely? Would the natives resort to other alcoholic products or not?—I most certainly think they would. Undoubtedly I think they would.

2419. Do you think confining them to what could be smuggled and to what could be made in the Colony, that there would be a diminution of excessive drinking, or what do you think would be the effect?—I do not think there would be any less drinking. I think they would drink quite as much of their own spirits; and, besides, there is a large amount of trade spirits used for medicine,

2420. An express provision would have to be made with regard to alcohol for medicinal purposes. As far as your information takes you, is a considerable amount of alcohol required for medicinal purposes?—I cannot say to what extent it is used.

2421. A certain amount, of course, is used?—Yes, and I fancy there are also some kinds of offerings for which spirits are used.

2422. Offerings which are not drunk?—Yes, I believe so, but some of the natives would be able to give you more definite information with regard to that, I have no doubt.

2423. (*Mr. Welsh.*) You told us that the standard sizes were $\frac{3}{4}$ of a gallon and $1\frac{1}{4}$ gallon—that is cases of gin, I take it?—Yes.

2424. For demijohns, what is the standard?—$\frac{3}{4}$ and $1\frac{3}{4}$.

2425. You have also told us that the ten importing firms in Lagos have agreed to import rum at 45° Tralles, and gin at 41° Tralles; is that right?—Yes.

2426. Why have they chosen that standard; is there any special reason for it?—The 41° just comes in at the 4s. minimum; you cannot go below 4s., and 41° is the strength imported down the Rivers, I believe. The native always likes his rum a little stronger than his gin. I do not know why, but it is always sold in that way.

2427. You gave us the consumption per head in Akeokuta as two-thirds of a gallon, and in Ibadan as ·39 of a gallon?—Yes.

2428. Roughly speaking, you might call the consumption per head as half a gallon of spirits per annum, averaging the two?—No: my two-thirds of a gallon is based on the whole Province.

2429. Two-thirds of a gallon is the consumption per head of the whole Province?—Yes.

2430. The consumption in England is something like one gallon per head?—Of spirits, and 30 gallons of beer.

2431. I think you might set off the gallonage of beer in England against the consumption of palm wine and native beer in Southern Nigeria, so that dealing only with spirits the consumption per head in the whole of the Western Province is very much the same as it is in England?—There is a big difference—a third of a gallon.

2432. But considering the purchasing power of the people, may it not mean that there is a larger consumption per head amongst those who do use it than there is in England?—Of course the consumption will always vary, and the only way to get at it is to take the average over the whole Colony.

2433. But you must consider that in England there is ample means of communication existing all over the country: every corner of the country can be reached in one way or another, and that is not the case in this Western Province, so that possibly amongst the consumers of liquor the consumption per head may be as much or even more than it is in England?—Yes, that may be so.

2434. The analyses you submitted to us showed that the rum and gin imported into Southern Nigeria were free from noxious ingredients?—Yes.

2435. Even if the rum and gin contained nothing in the way of by-products which were poisonous, might not the liquor itself, even if it is perfectly pure as a spirit, still be poisonous if taken?—If it is pure grain spirit rectified, I do not see how there is going to be any outside poisonous matter in it.

2436. Is alcohol in itself not a poison?—I do not know—if you take enough of it I daresay it would be.

2437. It is not a food?—You mean to say it is not necessary to any of these people?

2438. Yes?—I very much doubt it indeed. I think that these people have been used to their drop of liquor now for it may be 50 or it may be 100 years, and in my opinion there would be more deaths during a cold rainy season by depriving some of these people, the old men especially, of their liquor, than ever will be caused through the consumption of it.

2439—40. In that case you think alcohol is necessary for the use of mankind generally?—I do, but I know there is a big diversity of opinion about it. My opinion is that it not only helps in the cure of disease, but that it helps as a preventive.

2441. (*Capt. Elgee.*) You are of opinion that a stitch in time saves nine?—Yes.

2442. (*Mr. Welsh*) Do the natives prefer Holland spirits now to German spirits?—Undoubtedly; and, as I say, the importation from Holland has increased in the last four years from 9 per cent. to 68 per cent.

2443. At one time all the spirits which entered this Province came from Hamburg, did they not?—Yes.

2444. You said that there was a licence for street hawkers of £2 a year at Ibadan?—Yes.

2445. Are those street hawkers allowed to sell liquor?—It is a spirit licence.

2446. Not a trading licence only?—No, I do not think there is any trading licence necessary in this Colony.

2447. Do you think it is a good thing to have people hawking liquor round the streets of a town?—I cannot see any harm in it.

2448. Why is it forbidden in England, then?—I do not mean to say that they walk through the town offering it for sale. They go and sit down in a certain part of the thoroughfare, and they set up their little stall there just as we set up our shops in the main thoroughfares.

2449. It is a moveable public-house on a small scale?—Yes.

2450. What was the average strength of the spirits imported before the duty was raised—you are now importing at 41° and 45°?—I should say that gin was perhaps 46° or 47° before.

2451. It was a little stronger, but not very much?—Yes; it was under the 50.

2452. The price per gallon you said was 1*s.* 6$\frac{1}{4}$*d.* in Hamburg, and 2*s.* 0$\frac{1}{2}$*d.* in Holland?—Yes.

2453. That is case goods—that includes the cost of the spirit and the packages?—Yes.

2454. Are you quite satisfied with the present licensing system in this Province—would you approve of an increase of duty?—On spirits?

2455. Yes.—Not yet.

2456. But eventually it might be desirable to increase the duty?—I do not know. The Lagos native has got more to say about that than I have.

2457. You do not approve of any further restrictions at present?—I do not think so at present—certainly not unless the duty is raised in Porto Novo, in Dahomey.

2458. I think you also said that people would not work so well as they do at present if prohibition were the rule?—I do not think they would.

2459. Is it not the general experience that a sober race is more industrious than a race which uses intoxicants?—A man may take spirits and still have plenty of other wants and desires upon which to spend his money, and I do not see what the native here is going to spend his money on if spirits are taken away from him.

2460. In your statistics you say that the ratio of spirits to cotton goods was 52·34?—Yes.

2461. And to the total trade of this Province, 13·86?—Yes.

2462. Are Government imports included in that figure of 13·86?—Everything is included.

2463. Have you any idea what the Government imports

Mr. Matthew Brown.]

would be—what proportion they would bear to the total?—I could not tell you.

2464. Does not that give an erroneous view as to the proportion spirits bear to the total trade?—I gave the figure for what it was worth, and no doubt you have a statement by which you will see what the imports are.

2465. The Government imports are very large, and if they were deducted from the total it would increase the proportion of spirits?—Yes, naturally it would, if they are very large—is all the railway material and everything included? I do not know, but I should not think so.

2466. I think you said that during the last 7 years there had been a falling off in the consumption of liquor in this Province?—Yes.

2467. And there has been an enormous increase in the production of cultivated products?—Yes.

2468. May there not be a connection between this increased industry on the part of the people and this decreased consumption of liquor?—The decrease is so very small that I do not think so.

2469. But the increase is enormous, is it not?—Yes. Perhaps the native finds it pays him better to go in for these agricultural products.

2470. (*Mr. Cowan.*) You seem quite satisfied in your own mind that the volume of trade now being done in the Western Province could not be maintained were the importation of spirits prohibited?—That is trade and not referring to the revenue?

2471. The trade?—I am certain of it—it could not.

2472. Would you say that the spirit trade has a stimulating effect on trade in general?—Undoubtedly.

2473. That is to say, it facilitates the disposal of other goods; even cottons, and other commodities are sold more fluently through being able to mix them up in a general way with spirits?—Yes.

2474. You are quite satisfied about that?—Yes.

2475. Going about the Colony, as I have no doubt you do in the course of your business—going from here to Abeokuta and from Abeokuta to Ibadan and the intermediate stations—have you seen or noticed anything at all in the way of a general desire for prohibition?—On the contrary, I have come across very few people that want it.

2476. And you would not be inclined to think that there was much in it if you were told that there was a general desire for prohibition on the part of the people—you would be inclined to doubt that, would you not?—I should most certainly deny it from my own experience.

2477. I gather from the evidence which you have put forward, that at Abeokuta and Ibadan you are quite satisfied that the reasons the natives had there for stopping the trade were, first, a general protest against the increase of duty, and secondly, in the case of Ibadan, a protest against the imposition of licences, and in the case of Abeokuta a protest against the talk of imposing licences?—Undoubtedly.

2478. In your mind that accounts entirely for the stoppage?—I do not say that it was not prolonged a little bit by the missionary influence coming on the people when they were in a susceptible frame of mind, and when they were inclined to rebel against the Government for putting on this extra duty, but, as I told Bishop Tugwell myself, it could, in my opinion, only be temporary; it could not be lasting, because it is absurd to think that people who have been drinking spirits for 50 or perhaps 100 years are going to come together all in a minute, as it were, and say, "We find gin is so bad for us that we will not have it any more." It is absurd—impossible.

2479. If a question were put to you as to whether it was possible to take the gin trade here and put that as against the spirit trade at home, and the trade in native liquor here as against the trade in beer, wines, &c., at home—if you found that in 1908 the value of liquors, that is spirits, consumed in the United Kingdom amounted to £53,000,000, and the value of other liquors, beers, wines, &c., amounted to nearly £120,000,000—that is two-and-a-half times as much—would you look on the comparison as a fair one?—Do you mean as regards quantity or as regards cost?

2480. If £53,000,000 are spent in spirits, naturally that is very much smaller in quantity than £120,000,000 spent on beer, wines, and other things?—Yes, and I do not see how it could be compared at all.

2481. You would not care to say that the money spent on native liquors here amounted to two-and a-half times what has been spent on imported spirit?—When you can buy native liquor at one-fortieth of the price of European spirits—it is impossible.

2482. I put it to you in order to ascertain whether you thought the comparison was one that could be considered?—I do not see how it can possibly be compared at all.

2483. The figures I have given you are figures which I have taken out of the London "Weekly Times" as being the national drink bill for the year 1908. In speaking of a bottle would you say that the term "bottle" as put before an English audience would be taken to mean the ordinary sized bottle of Old Tom such as is sold in England, or the ordinary sized bottle of whisky, or a small bottle of gin of which it takes 12 to make up a three-quarter gallon case?—When you talk about the gin bottle in England, that is the Old Tom bottle of six to the gallon.

2484. It would be very misleading to speak of a "bottle" when one case contains 12 bottles holding 64 gills, and another case contains 12 bottles holding only 24 gills?—Yes, it would be misleading.

2485. In speaking of the imports coming principally from Hamburg up to 1902, there, of course, you were referring to the Western Province?—I have been all through referring to the Western Province only.

2486. The importation of bottles in irregular sizes was stopped some time ago was it not?—Yes, and now even the sale of them is stopped by a Bill which has recently been passed.

2487. But the actual importation of irregular sized bottles other than what you said had been sanctioned by Ordinance, was stopped some considerable time ago?—Yes, between two and three years ago.

2488. And a second Ordinance has been rendered necessary on account of some of the old bottles still being in the Colony and being made use of locally?—That is so.

2489. I suppose we may take it, with regard to the analyses that you have put forward from the analysts at home, that your firm had those taken at home for their own general guidance, and that you did not put them forward as being in any way conclusive for the purposes of this enquiry?—They were not for the purposes of this enquiry at all. They were obtained for the purpose of disputing certain statements which were made by Bishop Tugwell in England.

3490. At the same time you would suggest that it would be better to get an authoritative analysis by the Home Government Analytical Chemist of all trade spirits which have been imported into Southern Nigeria?—Certainly.

2491. Could you put in the name of the analyst whose name was not given?—I can get to know by writing home.

2492. And you will be able to put the name in?—Certainly.

2493. You have been over the border between Southern Nigeria and Northern Nigeria, I think?—I have.

2494. And you have seen yourself what precautions are taken, both on the part of the railway company and of the Government of Northern Nigeria, in the way of keeping down smuggling?—I have.

2425. Are you satisfied that smuggling would be very difficult?—Certainly; but I cannot say as to whether they have got a very good preventive service all along the boundary—I do not know anything about that at all.

2496. Supposing you wanted to send spirits to a European in Northern Nigeria, have you first to get a permit from the manager of the railway before you can send them forward?—That is so.

2497. Anything that is not so authorised is subject to seizure, is it not?—It is.

2498. So that there is a complete check on all spirits sent into Northern Nigeria?—Yes.

2499. With regard to the system of licences, you are afraid that by making the cost of these licences so high it tends almost to the formation of monopolies amongst the bigger men?—It does, especially in a place like Ibadan, where there is only one man of any standing in the town who can be called a monied man with a large trade.

2500. At the same time you would not suggest that the authorities should not exercise some control over the sale

of spirits?—I do not see why a poor person who cannot afford a licence should be driven out of the trade.

2501. Would you not suggest that the difficulty should be met by reducing the licence and making it nominal only, which would still ensure the authorities having some supervision over the trade? The licence need not remain at £10 or £15, or whatever it may be; but you do not seem to think that there is any necessity for a licence at all?—I do not think so. I do not see that it does any good.

2502. A question has been raised as to whether it is not possible to stimulate a demand for other articles than spirits amongst the natives. Is it a common practice for merchants to send out practically by every steamer cases, and sometimes larger quantities, of trial goods in the hope of stimulating fresh demands and getting fresh trade?—Undoubtedly.

2503. Is that confined to any particular thing?—No.

2504. It is the case, is it not, with regard to all commodities?—All commodities.

2505. You would say that any firm which is at all progressive, in order to keep its business together is almost compelled to do that?—Yes, they must do it.

2506. And you would not say it is a question of simply being content to let things remain as they are—that is to say, that rather than disturb the trade in spirits the merchants would be inclined not to push other things on the natives?—To push spirits on the natives, do you mean?

2507. Yes.—No. If he would take something else we should be just as pleased to sell it to him; but if you try to persuade a native to take something else than he asks you for he only considers that you are a fool for your pains.

2508. In reply to the Chairman I understood you to say that you did not think there would be any great amount of smuggling across the French border in the event of spirits being absolutely prohibited from entering Southern Nigeria? — I take it that there would be a large preventive service on the borderline, which, of course, would cost a great deal of money, but I suppose smuggling could be stopped.

2509. Can you give us any idea as to what preventive force would be necessary?—That would be rather a hard thing to say, but I should think it would cost very, very much more than the collection of the spirit revenue at present costs.

2510. You still think, with a large preventive service, that smuggling might be kept under?—I do.

2511. The frontier extends for 200 miles, and is practically all bush country?—I think it could be prevented if the preventive service was large enough.

2512. You are of opinion that it all depends on that?—Certainly.

2513. (*Capt. Elgee.*) Just now, in answer to Mr. Welsh, the expression "moveable public-house" was used as referring to the native sheds where people retail liquor?—Yes.

2514. Do you not think that that might be misunderstood if read in that way without explanation?—Yes. It is not a moveable public-house. The native takes his stock home when he goes home to his hut, but the shed is still there. He cannot leave his stock there when he goes home, and, of course, he takes it with him.

2515. Does the average purchaser consume anything on the premises?—No; I have never seen anything being drunk on the premises.

2516. This native trade gin is cheaper than Old Tom, is it not?—Yes, it is cheaper than Old Tom.

2517. Is it much cheaper?—I doubt, as a matter of fact if it is any cheaper than Burnett's gin.

2518. It is rather an important point, for this reason, that several people say in England that this trade gin is poisonous to the natives, and they quote as one of their chief reasons that no European ever drinks it. If it is much cheaper than Old Tom I should like it myself for my own consumption, provided it could be proved to me to be equally good, so that the question of the price is a matter of importance.—It could not be more than 1s. a gallon cheaper than Burnett's, which is a standard English gin—if it is that.

2519. Can you work that out to the price of a bottle?—There are two gallons in a case, and that is 2*d.* a bottle.

2520. What would be the average price of a bottle of Old Tom?—Burnett's gin landed in Lagos I should say would cost 17*s.* a case, or 1*s.* 5*d.* a bottle—that is a case of two gallons.

2521. Get it down to a gallon; a gallon of Old Tom would cost so much, and a gallon of trade gin would cost so much.—As I have already said, a gallon of trade gin would cost 7*s.* 8*d.*, so that two gallons would amount to 15*s.* 4*d.*, and a case of Burnett's gin costs about 17*s.*

2552. How does it compare with average good whisky?—It all depends upon what blend you like.

2553. Say the best.—I do not think you could get a good whisky under 32*s.* a case.

2554. Is there any trade gin under the name of "Geneva?"—It is all known as "Geneva."

2555. Do Europeans ever buy any of that for the purposes of their own consumption?—If they are out of other gin and the trade gin is available no doubt they would buy it.

2556. But do they, to your knowledge? — I have heard of people buying it when they have been out of gin up country—when they have been out of gin and trade gin has been available they have used it.

2557. Europeans of fairly high standing, and so on?—Certainly.

2558. If it had caused any bad results to them you would have heard of it, of course?—Yes.

2559. But you have never heard of any complaints from its moderate use?—No. I desire to hand in a copy of the correspondence between the Chamber of Commerce and the Colonial Secretary on the question of the restriction of the spirit trade at Oyo.

2560. (*Chairman.*) Yes, we might have your letter and the letter in reply from the Government to you on the subject of the action of the Alafin of Oyo. You called the attention of the Government to a letter from Bishop Tugwell?—Yes.

2561. Perhaps you will say what you wrote to the Colonial Secretary and what he replied to you?—This was the letter to the Colonial Secretary: "Sir,—I have the honour to enclose a copy of a letter addressed to a member of this Chamber by Bishop Tugwell, in which the Bishop states that the Alafin of Oyo has forbidden his people to trade in spirits. In view of the fact that a special Commission has been appointed to sit in May next to investigate the conditions and effects of the trade, this Chamber is of opinion that in the meantime the chiefs, and the people influencing them, should be restrained from imposing any such restrictions. This Chamber considers that as long as the importation is allowed the trade must be considered a legitimate one, and therefore subject to the protection of this Government. As the Alafin has, until recently, been a large purchaser of spirits, it would appear that some undue influence has undoubtedly been brought to bear upon him."

2562. By whom was that letter written?—That was written by Mr. Christlieb, the honorary secretary of the Chamber of Commerce, to the Honourable Colonial Secretary. This is the reply, on the 5th March, from the Colonial Secretary, Mr. James, to the Secretary of the Chamber of Commerce: "Sir, I have the honour to acknowledge the receipt of your letter of the 4th inst. on the subject of the liquor trade in Oyo, togther with an enclosed copy of a letter on the same subject from the Right Reverend Bishop Tugwell. In reply I am directed by His Excellency the Acting Governor to inform you that, on the very large question involved, the Government, pending the publication of the report of the approaching Liquor Traffic Committee, retains an entirely open mind, and consequently does not propose either to oppose or support any such action on the part of native chiefs as that attributed by your correspondent to the Alafin of Oyo.—I have the honour to be, Sir, your obedient servant, F. S. James, Colonial Secretary."

(*Chairman.*) Mr. James is coming to give evidence before us, and we shall hear from him exactly what the attitude of the Government has been. I have now only to thank you for the very careful statistics you have prepared, and for the very able evidence you have given before us.

(*The witness withdrew.*)

(*Chairman*)—"Mr. E. H. OKE was nominated by the Rev. E. E. COLLINS to give evidence on behalf of the Community of the Church of Christ the Saviour in Memory of Bishop Crowther." The Committee have received a letter dated 30th April, 1909, from Mr. OKE, saying that he would rather not give evidence as his travels were not undertaken for the purpose of studying the liquor traffic, and that he does not think he could usefully give evidence.

(Adjourned for a short time.)

COLONEL HUGH MONTAGUE TRENCHARD, D.S.O., called and examined.

2563. (*Chairman.*) What is your present official position?—Commandant, Southern Nigerian Regiment.

2564. Is that regiment recruited in Nigeria?—Yes, and chiefly in Lagos.

2565. Are most of the troops Yorubas?—They are.

566. What is the strength of your regiment?—1,833.

2567. How long have you been commandant?—Just under a year.

2568. Have you had any Nigerian or African experience before that?—I have had six years altogether, counting my experience out here.

2569. In Northern and Southern Nigeria, or in both?—In Southern Nigeria, and before that in South Africa.

2570. What is your own regiment at home?—The Royal Scots Fusiliers.

2571. From that I suppose you have been seconded?—Yes.

2572. During your six years' experience, have you travelled much in Southern Nigeria with your men?—A tremendous lot.

2573. Can you tell us some of your expeditions?—I have seen the Ibibio country, all of it, on two different occasions, and was with the Imo River Expedition upon the German boundary, nearly four years ago, right up from Abokam towards the Northern Nigerian boundary, along the Eastern German boundary.

2574. The frontier marching with our Eastern boundary?—Yes, and also in the Bendi country, north of Bendi to Okigwi and Amadu, and all the country 50 miles north of there on the Northern Hinterland Expedition. This year I have been right across from the Niger from the north-east of Oka, up to the Northern Nigerian boundary, and right across to the Cross River on the other side.

2575. About how many miles would that represent?—This year just under 8,000 square miles of new country.

2576. What is the character of that country—bush or towns?—It is what I would call chiefly orchard-like country. It is more thickly wooded than park land, but it is not bush.

2577. Neither bush nor jungle?—No, there are big belts, of course, of bush and jungle in it.

2578. Are there any large villages in it?—Yes, some of them are rather large, but it changes in different parts tremendously; in some parts of it you find quite large towns, and in other places there are only small hamlets dotted about in different parts.

2579. How many miles, roughly, would you accomplish in a day's march?—We never try to do more than 20 miles. We do on the average from 18 to 20 miles.

2580. Do you camp at the different places you visit for one or two nights, or for how long?—It depends upon what we are doing. Sometimes we camp for a fortnight or for three weeks, and then small parties are sent out to interview the chiefs of the surrounding towns, and other towns we only just pass through.

2581. Would you kindly tell us what your functions are in opening up new country?—Our functions are simply to tell the people what the Government is, and to advise them that they should stop human sacrifice and stop fighting. Those are my two chief points to them, and that bygones before we came to the country are to be bygones, and that all they have to do is to obey law and order, and that then the Government will help them to settle their disputes, and that they have to bring them in to us, and not to settle them themselves.

2582. The civil officers are gradually sent after you, I suppose?—Yes, but of course, generally, I have one with me as well.

2583. As a sort of political officer?—Yes, but they generally follow afterwards.

2584. You go ostensibly as an Ambassador of the Government to prepare the way?—Yes. On the Bendi Onitsha Hinterland Expedition last year I had a large number of troops with me, some 800, but this year in going from place to place I have chiefly had about 20 or 30 or sometimes 50 men with me—very small parties from the main body of troops.

2585. Do you leave detachments after you as you go on?—No, we radiate, and then I go round and visit the different detachments, so that in that way each village is visited and seen, or they come to see us if we do not go to every single one, so that every single village is covered.

2586. At each village you have an interview with the chief?—Yes, I generally send a message to him before I go.

2587. You send a message on beforehand to say that you are coming, and that you want to have an interview with the chief?—Yes.

2588. Have you met with much opposition this year?—Extraordinarily little, considering the enormous area of country opened up.

2589. There has been no fighting, has there?—Practically none. If I may say it in my own words, I can explain it perhaps much better. In three cases we have had soldiers wounded, and in one case one man killed, but still fire was not opened on our side, and the people eventually came in. There were very few cases this year where we had to open fire on our side at all, and the people came in practically everywhere readily.

2590. How many men did you lose altogether?—Under 10—either eight or 10—not lost, wounded.

2591. Wounded or killed?—Yes.

2592. How do you find out to what extent human sacrifice is going on? How do you investigate that question?—That is a very hard point to find out, because they know all over the country, even before we have been there, that we do not allow it, and one can only go by what one sees in different places, what they call their juju places, and from evidence one can get from the people. But you have to take it very carefully, because they are very loth to give evidence. I have, however, come across many human sacrifices absolutely on the trees and stuck up in different places.

2593. You have seen the actual body itself?—Yes, many times.

2594. Even as late as this last expedition?—No, I did not see one on this last expedition.

2595. Did you find any traces of human remains probably due to sacrifice on that expedition?—A few, but I would not say for certain that they were human sacrifices.

2596. It might be what they call their judicial punishment?—Yes.

2597. As regards fighting among themselves, that you can only tell, I suppose, by what you hear?—No, this year where I was not interfering with the country

very much I saw them go out two mornings running to fight.

2598. Did they come back for lunch?—No, but they came back for dinner. Every single man of the people turned out. It was a most curious thing.

2599. The women and the children, too?—No, only the men.

2600. A universal military service?—Yes.

2601. They had their fight and both sides returned to their respective camps in the night?—Yes. I may say that their fights go on for quite a long time. Some of them have been going on for 14 years, and they kill perhaps two or three men the whole time; they do not as a rule kill many.

2602. Taking the men of your own regiment, is there much drinking going on?—No, nothing like it.

2603. Where would be your headquarters station?—Here.

2604. How many men would you have here?—300, counting the recruits.

2605. Do you have many cases of drunkenness among them?—No, about three in a month.

2606. Would you kindly compare the men you have under you here with the men of an ordinary regiment at home?—If anything, I do not think they drink as much here. There is less drunkenness here than at home.

2607. Have you served with an English regiment at a foreign station?—Yes, in India for eight years.

2608. How would the native regiment here compare with the British regiment in India?—There is less drunkenness here. It is some years ago since I was in India.

2609. Is that because the punishment happens to be severer among your men here, or is it because the men are more sober?—The punishment is the same. We have the same punishment for drunkenness here as we have in British regiments.

2610. Are there equal facilities for your men getting drink here as for a British soldier in India?—I think there are more.

2611. Yet on the whole you have rather less drunkenness?—Yes.

2612. What is your rule on active service?—No drink of any sort for any of the men, nor is it allowed to be brought into camp.

2613. On the whole, does that conduce to the discipline of the camp?—Oh, yes, that is the chief thing, but they do bring in things like tombo and maize beer and palm wine.

2614. Do you allow your men to have tombo?—No, I do not allow them to bring it in. I tell them that the first time they bring it in, and if they bring it in again, we throw it away.

2615. Have you found any cases of drunkenness among your own men who have got drunk, not on spirits, but on native liquors?—Yes, two this year—only two.

2616. Was that native liquor smuggled into camp?—Yes.

2617. Were great quantities drunk, or does a small quantity suffice?—This must have been a small quantity, because we found the pot, it was very fermented—it was a very old pot, and it made the stuff into a sort of beer.

2618. Is old beer, beer that has been kept, liable to produce intoxication if only taken in small quantities?—Yes, much more than when new, and the same with tombo.

2619. I suppose in the country to which you have penetrated on these expeditions you have preceded the trader—or would gin find its way in first?—This year we preceded the trader, but before that I think the trader has preceded us with regard to spirits, going from town to town, and going through each market.

2620. I suppose it would not come within your knowledge as to the price at which it is sold?—No, I could not say that.

2621. Did you form any impression as to the amount of drunkenness existing in these newly visited villages and towns?—Yes, very much this year, and this is the first year I have found it. A great deal of my information of course was hearsay, and only in one case I saw it myself. On that occasion the whole town—it generally happens at a full moon—went and had a regular orgie for about three days—every man, woman, and child participating in it.

2622. What do they drink on those occasions?—Maize beer, and sometimes millet beer; I cannot say for certain.

2623. The beer is made from a cereal?—Yes.

2624. As regards the case you saw yourself, what was it you saw?—That was quite a small hamlet. I should think there were only about four houses in it, and practically six of the men were drunk—one or two were very bad. Of course, sometimes there is not the slightest doubt that before they come in to see one, they get drunk, partly to keep up their courage I think, because they have never seen a white man before.

2625. And they come in fairly drunk?—Sometimes, but not as a rule—a very small percentage.

2626. Apart from these occasional festivities, would you describe the population of Southern Nigeria as a sober population?—I would.

2627. Have you been able to notice any difference between the places where trade spirits have penetrated and the places where trade spirits have not yet penetrated?—Do you mean with regard to the physique of the people?

2628. No, I mean from what you have heard and seen of drunkenness.—I do not quite understand the question.

2629. You have been in some places where trade spirits have already been introduced among the population?—Yes.

2630. And you have also been in some places where no trade spirits have been introduced among the population?—I have.

2631. Have you any opinion as to whether drunkenness is more rife in one set of places than in the other?—No.

2632. As regards the physique of the people, have you noticed any difference in different parts of the country?—Only in one case; that is in the case of the Munshi people.

2633. Where are they?—I have only spent four or five days in the new unopened Munshi country.

2634. Is that in Southern Nigeria or in Northern Nigeria?—In Southern Nigeria.

2635. What did you find there?—They are a different race altogther, and of finer physique than the other races.

2636. The finest physique you have come across?—Yes; men, women, and children.

2637. They are a fighting race, are they not?—They have got that name.

2638. You did not have an opportunity of gauging that part of their qualities?—No, I do not think they are any more so than the others.

2639. Apart from that, they are of very fine physique?—They are.

2640. Have you travelled throughout the Eastern Province?—Yes, I have travelled throughout the whole of the Eastern Province, and part of the Central.

2641. Have you much trouble with people trying to introduce native beers and wines into your camps?—Yes, a lot; the guides and people I kept were always bringing it in, and the soldiers would try to get a guide to buy it for him if he could.

2642. Even although in the early stages these liquors are not very strong, you found it necessary to prohibit them?—Altogether.

2643. The men were allowed no alcohol at all while on active service?—No.

2644. Is that the rule observed in India also?—Yes, except that give out an issue of rum in cold weather up on the frontier when the doctor considers it advisable, but otherwise they do not get beer or anything.

Colonel Hugh Montague Trenchard.]

2645. The rule applies equally to beer as to spirits?—Yes.

2646. (*Mr. Welsh.*) You have been in the Ibibio country?—Yes.

2647. Trade, of course, preceded the expedition there, did it not?—Yes.

2648. Did you find them a sober race?—I saw one or two cases of drunkenness, but not on the whole. I cannot say in any way that I ever noticed it.

2659. On the Cross River, when up in the Abokam and in the Bendi district, did you find the natives sober?—As far as I have had anything to do with them, I found them quite sober.

2650. But in the Ibibio country you have seen drunkenness?—One or two cases.

2651. You said that the Munshis, where trade has not penetrated, are a very fine race?—Yes, but I only stopped in their country three or four days.

2652. They have had no intercourse practically with the white people?—No.

2653. It is possible, is it not, that there might be in some measure a connection between the fact of their having had no trade spirits, and their good physique?—Well, if you take the Aro again, he is the most intelligent man in the Southern parts; he is an alien really to the country; and he trades all round Calabar and other parts of the district, and is the most intelligent of the whole lot. He beats the Munshi, and he is a great purveyor of gin.

2654. He may be able to trade in it and not use it himself?—Quite so.

2655. If you had the option of going into two camps, in one of which liquor was used, and in the other of which no liquor was used, other conditions being equal, to which of those camps would you take your soldiers?—I would go to the camp which was most suitable, having stopped the sale if it had gone on there.

2656. When on active service no liquor of any sort is allowed to the troops?—That is so.

2657. Therefore, the presumption is that a man is more competent for his work if he has no liquor?—The whole point of that all the world over with soldiers, is that you get a large number of men away from their homes, and if you allow them to get liquor at any time you do not know where it is going to stop, white race or coloured race alike.

2658. (*Capt. Elgee.*) Prevention is better than cure.—Yes.

2659. (*Mr. Welsh.*) The one town where you tell us you observed the three days orgie was a very small town, was it not?—Yes, quite a little hamlet.

2660. (*Mr. Cowan.*) Could you tell us anything as to the relative effects of native liquor as compared with trade gin? Where you have seen people drunk on it, is the effect the same—does it pass off as quickly, or more quickly?—I should have said that it is just about the same; they become just as much like a log from drinking one as the other.

2661. From your experience you cannot say that you have seen very much difference between the two?—No.

2662. This small hamlet you spoke of where you found them all drunk, although you actually saw that with your own eyes, you were not led to believe that it was a fairly common thing, were you?—No, it was at one of the festivals when the moon was full, and I have heard that it is the case at other places at full moon and yam festivals, that then a whole town, perhaps, will get drunk.

2663. (*Capt. Elgee.*) Have you travelled in the Western Province, as well as in the Eastern and Central?—No, never.

2664. Then you cannot form any opinion as to the physique of the natives of the Western Province, as compared with that of the natives of the Eastern and Central Provinces? — No, I can only speak of the Central and Eastern Provinces.

2665. Are many of your soldiers drawn from the Western Provinces?—Yes.

2666. Do they show any signs of superior physique?—Oh, quite; there is no comparison between the soldiers we get from Lagos and Ibadan as compared with the recruits that we get from the Pagan tribes, as we call them.

2667. Those from the Western Province are superior?—Yes.

2668. (*Chairman.*) When your men are not on service, but are in cantonment, are there any restrictions with regard to their having liquor?—No.

2669. Is there any canteen system?—Not for intoxicating liquors.

2670. They go and buy their liquor outside, and there is no distinction drawn between home-made liquors and imported liquors?—No, none.

2671. You have commanded both native troops and European troops?—Yes.

2672. Do you think there is any difference in the effects of alcohol on one race or the other?—No, not a bit.

2673. Every rule that applies to a white man taking an excessive quantity of liquor applies to a native, and *vice versa*?—Yes.

2674. You see no difference?—None.

2675. When you go on these expeditions, you have to buy things as you go along, I suppose?—Yes.

2676. What do you do about paying for them?—I take a lot of trade goods, different things, beads and tobacco, and cloth and chairs, and hats and umbrellas and looking glasses.

2677. Can you get on without gin?—Oh, yes.

2678. You take no spirits whatever?—No.

2679. Have you found any difficulty in this part of the world in getting food without spirits?—No; but of course there is always a difficulty with regard to the food question, not only in new countries but in old countries.

2680. In getting provision for a large body of men?—Yes. I always, therefore, take a large supply of rice with me.

2681. But the things you do buy you find you can get without using gin as currency in payment?—Oh, yes.

2682. Are you forbidden by your orders to use gin as currency?—There may be an order to that effect, but I have never taken it.

2683. And you never intend to take it?—No.

(*The witness withdrew.*)

DR. THOMAS ADAM, called and examined.

2684. (*Chairman.*) What are your medical qualifications?—I am a Scotch Triple Licentiate, L.R.C.P. and L.R.C.S., Edinburgh, and L.F.P. (Glasgow).

2685. How long have you been in Southern Nigeria?—Seven years next month.

2686. What is your official appointment now?—I am just quitting the appointment of Resident Medical Officer at the Hospital at Lagos and am going up to Ibadan to-morrow.

2687. Are you yourself a total abstainer?—I am a life abstainer.

2688. Have you any opinion on alcohol generally as to its necessity in a climate like this?—Yes, I am strongly of opinion that it is not a necessity.

2689. Should you say on the whole that people are better without any alcohol at all?—Distinctly.

2690. Either in moderate quantities or excessive quantities?—Without it at all.

2691. Would that view of yours apply equally to Europeans and natives?—Yes.

2692. Should you yourself, as a medical man, draw any distinction between the effects of alcohol upon

the native races and the effects of alcohol upon Europeans in this country?—So far as I have seen, the effects are the same; there is only one little distinction that I would draw, and that is that the stomach of the native seems to be more hardened than that of the European. If you observe them, you will see that they can take meat which is rotting, with impunity, which we cannot take, and to that extent that enables them to take alcohol in a more concentrated form, and therefore make themselves more liable to effects on the brain and nerve centres.

2693. You have had some experience outside Lagos. I think you were holding the position of Acting District Commissioner, were you not?—For a little while.

2694. What other appointments have you held?—Principally those of Medical Officer in Bendi, Afikpo, and for a time I was running the whole of the Cross River from Abokam down to Arochuku, and I have just recently come from the Ibibio country. I have also been in Brass and Akassa, and throughout the Brass District, and in Onitsha and Asaba and up to Idah, in Agbor and in Ishan and Benin City, and down as far as Siluko, and also in Sapele.

2695. In the Eastern Province, from your experience, what do you say about the effect of trade spirits upon the natives?—I am of opinion that the effect of spirits is the same in this country as anywhere else. In the Ibibio country I saw quite a lot of drinking about the station. I was not able to see much in the soldiers themselves, but in the station I saw quite a lot of it.

2696. Do you mean drinking to excess?—Yes, and among the soldiers I saw quite a lot of it.

2697. What was the physiological effect or the pathological effect upon them?—Of course, we do not see much among the natives of the pathological effect, but that is largely due, I think, to the fact that they do not go very much to the European medical officers for treatment. I have seen, however, the ordinary effects of alcohol upon them.

2698. What effects have you noticed?—The ordinary effects.

2699. Have you found any cases of cirrhosis of the liver?—I have found a certain amount of those cases.

2700. Might those be due to causes other than alcohol?—Yes, it might be due to half-a-dozen things, but in each case you exercise your judgment, weighing the one against the other. I must say that in the majority of cases I have seen I am of opinion that alcohol was the principal factor.

2701. How many well-marked cases of cirrhosis of the liver have you seen?—I should not like to give you a figure.

2702. Half-a-dozen?—A good deal more than that.

2703. You probably would not like to say how many you would attribute to alcohol with any fair amount of certainty, would you?—I should say that the bulk of them were, although I have seen one or two cases in which I thought it was due to specific disease.

2704. Have you found much renal disease?—Not much in this country.

2705. Have you come across cases of delirium tremens?—I have.

2706. In Europeans or in natives?—In both.

2707. How many cases of delirium tremens have you come across?—That is only a matter of a few cases. I could not give you a number, but I should think I have seen more in natives than in Europeans. I know I have treated at least seven or eight cases among Europeans.

2708. Of course, there are more natives to treat than Europeans?—Yes, that is so, undoubtedly. I was not meaning to draw any comparison in that way. I was just trying to figure out the number.

2709. Have you come across any cases of native children who have shown signs of alcoholic parentage?—Yes, I was just having a look round this morning, and even in the streets of Lagos I could see quite a number which I believe, if investigation were made, would probably be found to have an alcoholic history or that alcohol had something to do with it. I remember one case in the Brass district, not in Brass itself, whether it was in Amassama or in Sabagreia I cannot remember—but I did notice in one case of some children in the same family who were brought to me to be attended to, that there was a difference between the first-born and the other two, and when I came to inquire into it, I found that the mother was the wife of a drunken husband, and that she also had taken to drink, but only after the first child was born.

2710. Then you had two alcoholic parents instead of one?—Yes, and then afterwards these two children were born, and one was epileptic and the other suffered from rickets and marasmus.

2711. Do you consider that a fairly typical case?—Yes; we have the statistics of Dr. Sullivan taken over 600 cases, which prove that case to be a typical one. The result of his experiments appeared in an American journal dealing with the study of inebriety. I think the cases that he reported upon were found in New York.

2712. You have no African cases upon which to give us statistics?—No, but I was rather pointing to the fact that this was a known result of alcohol, and when I found the mother in this case was inebriate, I think the deduction is a perfectly obvious and reasonable one.

2713. You would not say that epilepsy in a child is a sign of alcoholism in the parents, would you?—No, I would not like to make such a sweeping statement as that, but I think in a considerable percentage of cases it could be traced to alcoholism.

2714. Where you did suspect a case of that kind, would you expect to find that there had been great excess on the part of the parents, or only moderate drinking?—That rather depends upon what you call great excess. Some persons might take a great quantity of alcohol without getting into a state of serious drunkenness, and in the case of others, it is quite the reverse. I think that is the reason why there is not so much drunkenness brought before the Army authorities, because, although the soldiers drink such a lot, it is not very often they are in such a helpless condition that they would have to be brought into the Orderly Room.

2715. As a matter of hygiene, is it more injurious for a man to go on continually nipping, or every now and then to have a burst, as it is called?—I should think the continual nipping would be more injurious

2716. Do you think if an ordinarily healthy man has periodical bursts at intervals it would do him any harm?—It depends on the frequency of the intervals, but no doubt it will do him a certain amount of harm, as proved by the investigations of Professor Mott, and Sims Woodhead, and Sir Victor Horsley and Kraeplin.

2717. Was Kraeplin the man who investigated the temporary effect of alcohol in doing calculations?—Yes, and the work is being repeated, I believe, now by Professor Mott, of Cambridge.

2718. I do not think they went into the actual pathological injurious effect caused by alcoholism, did they?—No; at least, Kraeplin did not, I think.

2719. They only went into the immediate effects of alcohol?—Yes.

2720. Not the constitutional effects?—No. There was an article published recently in the "British Medical Temperance Journal" on the opsonic index taken from people who were under the influence of alcohol and from people who were not under the influence of alcohol.

2721. That would be a temporary effect?—That was a highly important one, because it was indicative of the lowering of the resistance of the body by the taking of small quantities of alcohol.

2722. Even in the protective injections, you get a negative phase?—Yes, but that is after the injection of a large number of dead *micrococci*. The observer who wrote the article failed to find that there was any positive phase in the case of alcohol.

2723. You have operated a good deal, have you not?—Yes.

2724. Do you find in the native, as well as in the European, that there are some difficulties in the administration of chloroform?—Yes, I have had some experience of that in Lagos.

2725. What is the difference between the alcoholic subject and the non-alcoholic subject in taking chloroform?—There is a considerably greater risk in admin-

istering chloroform to an alcoholic patient than to a non-alcoholic patient.

2726. The alcoholic patient takes chloroform very badly, does he not?—Yes, he is a long time going under, and he is very violent, and the stage of excitement is very marked; then he will go under very rapidly and almost collapse, and if you are not very careful he is apt to go out altogther.

2727. You require to exercise extra care in administering an anæsthetic to an alcoholic subject?—Yes.

2728. Does that apply to moderate drinkers, or only to excessive drinkers?—The cases that I have observed out here have shown a history of excessive drinking; a quite clear history of alcoholism.

2729. Can you give us in numbers how many alcoholic cases there would be?—I cannot really give you the numbers, but I think I am not overstating it when I say that 25 to 30 per cent. of the cases I have given chloroform to, or had it given for me, showed alcoholic symptoms.

2730. Here, or elsewhere?—I do not mean in Lagos; I mean in Southern Nigeria.

2731. How many operations have you performed?—I should think I have performed well over 200.

2732. In about a quarter of those you think you found alcoholic symptoms?—Yes, about one in four.

2733. Were you able to make any real inquiry, or did you merely judge by general appearance?—I always made inquiry where I had any difficulty, and I do not think I failed to find a case where there was not a clear history of alcohol. Dr. Hepburn administered chloroform for me the other day—and he is not a teetotaler—and he said to me in that case, "This is a clear case of alcoholism," and I made inquiries, and they confirmed his opinion.

2734. You cannot use ether in this climate, I suppose?—I have not used it. It is very difficult to use here, and another thing is that as a rule the native stands chloroform exceedingly well, especially when one administers A.C.E. afterwards, or uses a little ether as you go along.

2735. You can give it mixed?—Yes.

2736. Ether I suppose would be too volatile in this climate?—Yes, it would be a very difficult thing to use, and difficulty would be found in getting them under with it.

2737. I believe you said in your answers to the questions circulated to Medical Officers, that you had a certain number of cases where men complained of impotence as the result, as you thought, of taking alcohol to excess?—I have had a number of cases of impotence come before me, but they have been more near the coast line than farther up, and in those cases whenever they came before me, I always asked whether they had been in the habit of taking alcohol, and I cannot remember a single instance in which I did not get a clear history of alcohol in those cases.

2738. What kind of alcohol are you referring to? Do you mean spirits or native liquors?—I do not remember a single case in which they told me it was anything but gin that they had been in the habit of taking; I always made a point of asking them the question.

2739. Not rum or the local liquors?—No, I have had no experience of rum. I do not believe myself much in the use of the commoner drugs in treating impotence, and so I asked the patients to withdraw the use of alcohol altogether. Only a small percentage of them did, but where I was able to get them to give it up they came back to me later and told me that they had found a marked improvement, and some of the cases said that they were entirely cured.

2740. Is that a common effect of alcohol, do you think, to create impotence?—I had not observed it before I came to this country.

2741. How far do you think the cure has to do with mental suggestion?—I do not think that mental suggestion has any effect on these people. I have tried mental suggestion in other ways, and utterly failed.

2742. Is there any reason why alcohol should have that effect in this country and not in others?—I do not say that it has not that effect in other countries, but I have no experience of it in other countries.

2743. Are you aware whether it is specially put down to drinking?—No, I am not aware of that.

2744. You state in your answer to Question 8: "A considerable number of cases have come under my notice during my service in this country where disease was, in my opinion, clearly due to alcohol, but all these observations I can only speak of from memory. They were met with in the ordinary pursuit of my duties, and are not the result of any study directed to this question?"—That is so.

2745. I suppose that is the answer you wish to make to-day?—Yes, but had I been thinking of a Commission on this subject, I should have kept notes and gone into the thing much more carefully. What I have observed has only been in the way of ordinary observation. For instance, I would see a case of filariasis, and I would connect it up with my other experience of similar cases, and so in the same way with nephritis, and use my judgment with regard to it, but my observations were made without any thought of a Commission on the subject.

2746. You kept no record and did not follow up your observations scientifically?—No, and I have had so much travelling about and so much other work to do that it would have been hardly possible for me to have done that.

2747. Should you associate rickets in children with an alcoholic parentage?—I should do in some cases.

2748. Do you come across much rickets among children here?—I am surprised to find that there is so much as there is, but of course rickets is attributable to other causes besides alcoholism.

2749. Did you find much syphilis among the people in the districts that you were in?—In Ikot-ekpene I came across several cases in hospital, and I have seen quite a number. There is a difficulty sometimes in drawing a distinction between the English type of syphilis and what is known as frambœsial syphilis.

2750. Is there a difference between those two forms?—I am inclined to think there is a difference, although so great an authority as Jonathan Hutchinson expresses an opinion that they are the same.

2751. Modified perhaps by differences in constitution?—Quite.

2752. Where you find syphilis to be present, you also find, do you not, that there is a decrease in the birth-rate and an increase in infant mortality?—Yes, we do find that.

2753. Is it possible that some people who are anxious with regard to the question of infant mortality have attributed the result to alcoholism and not to syphilis?—I should hardly think that very likely, because I do not think the kind of case I am referring to would be observed by other people as being attributable to alcohol at all.

2754. You do not think they would attribute it to alcohol?—No, I think they would say that it was the result of some outlandish disease that belonged to the place.

2755. You think you might not be altogether in accord with your medical brethren here, then?—I think that is quite possible. I spent six months studying the question of alcohol before coming out here.

2756. Where did you practise before coming out to this Colony?—For the last six months before I came out here I was Assistant Secretary to the British Medical Temperance Association. I was also Resident Surgeon and Resident Physician in the Glasgow Royal Infirmary—my own hospital—and I did a little practice for a year, and then came out here, having held that appointment as Secretary to the British Medical Temperance Association for six months.

2757. (*Mr. Welsh.*) You have had a great deal of experience in Southern Nigeria, and have visited a great many places?—Yes.

2758. As the result of your experience you have found the effects of indulgence in alcohol to be the same in all of them?—Quite so.

2759. In all cases, in your opinion, alcohol is quite unnecessary; you think that a man is much better without it?—Undoubtedly.

2760. Your special study of alcohol and its effects during the six months that you were Assistant Secretary to the British Medical Temperance Association must have given you a very wide acquaintance with

that subject?—Yes, and I may say that my experience there altered my views with regard to the use of alcohol medicinally altogether. I was a believer in it prior to that, but as the result of my own observations, and the observations of others, I have abandoned the use of it entirely, and have not used it medicinally for eight years in my practice.

2761. And you have proved that the disuse of it has been of advantage to you in your practice?—Distinctly.

2762. (*Mr. Cowan.*) You say you have spent about seven years in this country?—That is so—seven years next month.

2763. In what district have you been stationed longest?—In Brass.

2764. How long were you there?—I was there for one whole year, and for six and a half months on another tour.

2765. That is equivalent to about 18 months?—Yes.

2766. I see that in this statement which you have put forward, in speaking of the consumption of gin, you use the words "the trade gin imported from Germany, which is to be found everywhere." Have you any special reason for saying that trade gin is imported from Germany?—The trade gin that I have seen at Brass is what is known as Peter's gin, and wherever I have asked about the origin of that gin I have been told that it comes from Germany.

2767. Brass, of course, is a very small corner of Southern Nigeria?—Yes; but those bottles of gin are the same as those that I have seen in other parts of the country.

2768. If I were to tell you that no such thing as a bottle of Hamburg gin is imported into the Calabar and Opobo districts would you take my word for it?—I would.

2769. An argument has been advanced that German gin is much more deleterious than others. Have you any opinion with regard to that?—I believe there are other gins that come in, but what I was thinking of was Continental gins.

2770. It is a pity, in view of the experience that you have had, and the fact of your holding strong opinions on this subject, that you have not kept what you might call statistics in connection with some of these cases which you have brought before us.—I agree it is a great pity that I have not done so, and if I had had any notion that the Commission was coming here, I should have kept notes.

2771. You say that you have travelled about a good deal in the country. Is that not likely perhaps to have taken you away from any particular district that you may have been in before you had had sufficient time to enable you to speak very definitely as to the cases you had under your care in any particular place?—I have not included any doubtful cases like that in my mind at all.

2772. Do you not think that it would be better in a case where a man holds strong views for him to keep records for his own satisfaction of the different cases that come before his notice? You can put forward no names and cite no specific instances that bear out what you say here in a more or less general way.—I could cite one instance in which Doctor Moore, who has resigned unfortunately owing to ill-health, made a post mortem on a soldier in Calabar. I was present at the post mortem, and I heard him express the opinion that the cause of death was due in that case to gin drinking. That was a case where a man undoubtedly died from an irritant poison, and that was the only cause that could be assigned for the death. That is one case that I remember clearly, and it might be even possible for me to find the record of it.

2773. In the giving of chloroform you say there are symptoms which are very easily distinguishable in the case of an alcoholic person. What are those symptoms?—There is a very marked increase in the stage of excitement, and there is a very sudden collapse after it when the patient does go under with the chloroform.

2774. You say those symptoms are due to excessive drinking?—I would not say without exception, but if I had a history of excessive drinking and no history of hysteria, I would put it down to alcohol.

2775. I suppose you will admit that in administering chloroform to natives, they invariably struggle a good deal?—Uplin Bendi and Afikpo, where there is not so much drinking going on as you find near the Coast, they take chloroform quite easily, in fact, much better than a European does.

2776. You have found no difficulty in that way then?—Except in those cases that I have spoken of.

2777. Sometimes a patient does not breathe very well when the chloroform is being administered to him, and another time he may swallow it and it may go into his stomach, and make him sick. You would not confuse such a case as that, I suppose, with an alcoholic history?—No.

2778. Have you had cases like that?—No.

2779. There is no chance then of your having confused at any time some of those cases that you have in mind with say possibly chronic lung trouble or anything of that kind?—No possibility of it.

2780. You are satisfied as to that?—Perfectly satisfied.

2781. With regard to the woman you referred to as having had children that shewed signs of alcoholic parentage, might I ask you where it was you met with her?—Whether it was at Amassama or Sabagreia, I cannot remember.

2782. You did not see her before she gave birth to the first child you spoke of?—No, I did not see her before she gave birth to any of her children.

2783. You told us that she started taking drink, and that the husband had been in the habit of taking drink before that, and their two children that were born after that happened developed disease?—Yes, one was the subject of epilepsy and the other was the subject of marasmus and rickets.

2784. Could those conditions not be brought about by a reduction of vitality on the part of the woman because of too much child-bearing?—There was no evidence of that.

2785. I am not asking you that; could it not have been brought about in that way?—No, because you get women who bear as many as 20 children, and the children are all perfectly healthy.

2786. Yes, but on the other hand, I suppose you get cases where the children do suffer from overbearing on the part of the mother?—That is an exceedingly rare thing.

2787. You have not met with any case of that sort?—I have not, and certainly I would not regard three children as an example of overbearing.

2788. In connection with the case of impotence which you say you found to be traceable to intemperate drinking, or excessive drinking, you are sure you made no mistake there?—I am sure with regard to all the cases I have brought before you, because in each case I made enquiries and obtained a clear history of alcoholism.

2789. Have you not come across a good many cases where impotence has followed upon too much sexual intercourse?—No, I cannot say that I have.

2790. You do not think a native would be rather inclined to say that he had taken too much gin as an excuse for impotence rather than admit that he had been in the habit of indulging in too much sexual intercourse?—No, I do not think so. My opinion is that it would be more difficult to get a history of gin out of him than a history of excessive intercourse.

2791. You have heard of natives going round the country trying to get drugs and artificial aids for impotence?—Yes, I am aware that that is so.

2792. But you would say in the majority of cases you satisfied yourself as to a previous history of gin drinking?—Quite so.

2793. You do not say it would be impossible in some of the cases that you have spoken of that it might have been the result of something else?—I would not say that that is impossible, but, as I have said, I asked for and obtained a history of alcoholism, and in the cases where I was able to get them to abstain from drink a marked improvement or a complete cure was effected in each case, but, of course, I do not exclude the other thing at all.

2794. (*Chairman.*) Cannot you give us the number of those cases?—No, I am sorry that I cannot give you the number.

2795. (*Mr. Cowan.*) No, he has no specific instances. Have you not come across the case of a chief, who has 20, 30, 40, 50, or perhaps 60 wives, who does not drink at all, and yet is continually going about the country looking for some new cure for impotence—or perhaps those men

do not come to you?—I have not met any chiefs who do not drink.

2796. (*Capt. Elgee*). I rather wanted to ask you to free your mind from all the small statistics which you have become possessed of, and tell us whether you think these people whom you have seen are, as a whole, a sober lot of people, or the reverse.—Whether they are a sober people, or the reverse?

2790. Yes, as compared with any other race of people you like.—That is a very difficult thing to say. When you went round the hospital, I think I made a statement to you that I did not think there was much drinking in Lagos, but within the last week it has come to my knowledge that there is an amazing lot more than I thought there was.

2798. You have travelled in the country and seen the people, and I ask you whether you would say they are a drunken lot. Many foreigners who have travelled in Glasgow, for instance, have boldly stated that they are a drunken lot of people there.—Yes, that is because it is so evident in the streets. I do not think they are more drunken than in England. It is a difference in the drink that they take.

2799. Would you say that the natives of Southern Nigeria are a sober race of people, or not?—Going about you do not see much drunkenness, certainly, but when you come to know them more, and to go into their houses and their compounds, I am convinced that there is quite a lot of it. Shortly before I came away from Itu, Dr. Robertson had occasion to call the attention of Mr. Fosbery to a drunken carry-on in the town that occurred in the night, and the average European of course would not see that.

2800. I was asking you rather, if you would not mind, to regard the country now for the purposes of these few questions as an entity, and not to think of individual cases. Looking at the people, from your experience as a medical man, would you say that these people are a sober race of people, or the reverse?—That depends upon the standard. I do not think there is so much drinking in this country as there is in England or Scotland, for example.

2801. As regards the population, would you say that it was increasing or decreasing?—I am afraid I am inclined to think it is either at a standstill or that it is decreasing; I do not think that it is increasing.

2802. Have you any good grounds for that statement beyond just your own private opinion?—To go back again to Bendi: After an interval of six years the place was precisely the same, and I enquired in one or two of the compounds and really expected to find, perhaps, that there might be an increase in the number of inhabitants, but not a bit of it; the place has gone down.

2803. That might have been due to bad trade, or to the shifting of the centres of trade, might it not?—No, I think there are probably a number of factors connected with that.

2804. Your experience as regards that question simply extends to Bendi, does it?—That is the only place I have been to where there was a prolonged interval between my two visits. I was a whole year in Bendi on my first tour, and this tour I went back there again, just a month or two ago.

2805. You think the population is at a standstill?—Well, I do not think it has increased at all.

2806. Where is Bendi?—In the Eastern Province.

2807. Is it a big town?—The population of Bendi is variously estimated at from 3,000 to 4,000.

2808. Is it on the river?—No, it is an inland town.

2809. It is not a sort of central market, is it?—No, there has been no market up there of any consequence since the Aro Expedition.

2810. Are there any Missionary Societies there?—Recently within the last few months the Delta Pastorate have established a Mission there.

2811. The inhabitants of Bendi are mostly Pagans, I suppose?—Yes, there is no Mohammedanism at all there.

2812. Would you say, from what you have seen of the country, that more deaths have been caused from drink than from small-pox, in your opinion?—I would not like to express an opinion upon that at all, because statistics are so very vague as to what the actual number of deaths from small-pox is; many we do not know of at all, and the same thing happens with regard to alcohol.

2813. Would you say from what you have seen of them that the deaths occasioned by drink were by their number a danger to the community?—I would like to qualify that: you can hardly say perhaps that death is the direct result of a man having a heavy bout of drinking, but it might be due to his taking drink over an extended period, and unless an expert investigation were instituted into the matter, I do not think anyone is qualified to express a positive opinion.

2814. Have you had any experience of a small-pox epidemic in this country?—I was through the Benin Expedition, and small-pox there did very considerable havoc. I have seen a whole compound wiped out in a very short time by it.

2815. Causing intense grief and misery, I presume?—The people were very much afraid of it, although they did not seem to have very much humanity about them as regards that.

2816. Speaking quite broadly, from the administrative point of view, presuming you were Governor here, which would you really consider at the present stage of this country's development the better alternative, the carrying out of methods of sanitation, or the stopping of the liquor traffic. In your opinion, supposing you had to decide for one or the other, what would you say?—You mean if I were given a choice between stopping the liquor traffic and introducing sanitary methods?

2817. Yes, and improving the towns in that respect. Would it be best in your opinion, generally speaking, to abandon the liquor or to abandon sanitary methods. Which would do the most good to the country?—If I had to abandon the one or the other?

2818. Yes.—Then I should say distinctly that I should abandon the alcohol, because the alcohol is a thing which would be an increasing evil, and, besides, the conditions cannot well be much worse than they are.

2819. For that reason you would abandon liquor?—I would stop the liquor if I had to choose between the two. The altering of the sanitary conditions is going to be a matter of extreme difficulty, and although the stopping of the alcohol may present difficulty, yet I think it would have the more immediate effect of the two.

2820. That is your personal opinion?—That is my personal opinion. Of course I would require to weigh the thing a good deal, and I might be liable to change that opinion after more mature consideration.

2821. (*Chairman.*) As regards the post mortem upon the man who died, as you thought, from the effects of drinking gin, you found symptoms, you say, of an irritant poison?—Yes.

2822. Were you present at the post mortem?—I was present, but I had nothing to do with it officially; it was done by Dr. Moore.

2823. Was the post mortem a thorough one?—It was.

2824. What was the state of the liver?—I do not think there was anything unsound found in the liver. As a matter of fact, I knew the man before, and that is why I went in. I had known the subject of the post mortem when he was a soldier in Bendi, and I had known him to be a particularly abstemious man, a man who did not take drink.

2825. Do you think this was a case where one single excessive day's drinking produced death?—Yes, that was Dr. Moore's opinion. It was said that the man had taken half a bottle of gin straight away.

2826. Being, so to speak, an abstainer up to the time of his death?—I would not like to say an abstainer. I daresay he took native wine and beer, but all the time I knew him, a whole year, he had been a most exemplary soldier.

2827. You looked upon it as a case of acute alcoholic poisoning?—Yes.

2828. Are those cases common in adults?—Not very.

2829. Did you examine the stomach?—That was the principal thing that was examined.

2830. In the case of a single dose, you would not expect to find degenerative changes in the kidneys, would you?—No; there might be, but I would not be surprised if there were not.

2831. Might not the inflammation of the stomach possibly be due to other causes as well?—An enquiry was made to try and find out whether there were other causes, but gin was found actually in the stomach and nothing else.

2832. Was a chemical analysis made afterwards?—No; there was no facility for making a chemical analysis.

2833. That is a very difficult thing to make, is it not?—I do not think it is so much a difficult thing to make if you have the materials to do it and the means of doing it, and the time for doing it at your disposal.

2834. The difficulty depends very much on the nature of the poison, does it not?—Yes; but the gin was there, and there was the history of his having taken the gin.

2835. As regards the woman who first had a healthy child, and then had two unhealthy children, you made enquiries and found alcoholism in the case of both the parents?—Yes.

2836. Did you rest satisfied with that, or did you go beyond that?—I tried to find out the family history beyond that, but in the case of a native that is an extremely difficult thing to do.

2837. Did the children die, or what happened?—They did not die in my time.

2838. There is a very large infant mortality amongst infants under one year of age throughout the country, is there not?—Yes, and I am afraid, too, that the parents—I do not know about round here, but certainly round Brass, and also up country in some places—give their children gin when they are still suckling at the breast.

2839. Have you seen any such cases, or have you only heard of them?—I have both seen and had a history of it. The mother has told me herself, and was quite surprised when I showed disapproval of the practice.

2840. Would you say that malaria is a great cause of infant mortality in Southern Nigeria?—I would.

2841. A very large proportion of infant mortality is due to that cause?—It is.

2842. Have you examined the blood of children under one year in order to ascertain in what percentage of cases you would find the microbe of malaria?—I have examined the blood of a number of children, and I find in this country if I want to get hold of the parasite it is not so easy to get it in the case of an adult.

2843. I was asking you what percentage of children suffer from malaria, and in which you find the typical microbe of malaria?—I should think very few of them escape.

2844. Does malaria in after life lead to impotence, or not?—I really have no evidence to offer as showing that it does.

2845. Do you know of any Indian work on that subject?—I do not. There is one point, perhaps, that might be of interest; I do not know whether it would be of use to refer you to the results of the action of alcohol as described by Sims Woodhead, Sir Victor Horsley, and Professor Mott.

2846. Sir Victor Horsley is a surgeon, is he not?—He is a brain surgeon, and has done a lot of work on brain cells and nerves. He points out that alcohol has a selective action on these cells.

2847. That is universally admitted now, is it not?—Yes, and that its general action is that of a chronic irritant.

2848. I should have thought a chronic depressant?—Yes, but only temporarily, whereas its irritant quality remains.

2849. How do you administer chloroform here, with a mask or with a shield?—For part of the time I have administered it with a special apparatus, having a little feather to indicate the breathing and also an arrangement for regulating the amount of chloroform, because I was rather afraid when trusting to a native assistant about overdosing, and by this method they could not overdose.

2850. The proper amount is from 2 to 3 per cent. of chloroform to ordinary air, is it not?—That is about it.

2851. When a man struggles, is he not very apt to give one or two violent inhalations and get an overdose?—There is a marked difference between the patient who is not yet under and feels an amount of suffocation, and the person who is in a state of excitement. That is much more marked in the case of the alcoholic; there is a stage of long indrawn breaths, and one has to be much more careful because he may get an overdose.

2852. If a man takes a deep inhalation, he may get more than the proper quantity of chloroform into his system, may he not?—Undoubtedly much more so than in the case of shallow inhalations.

2853. Have you noticed any difference in administering chloroform in the case of smokers and non-smokers?—I have made no observation of that kind.

2854. I think the Bishop, in his evidence the other day, mentioned that while you were in Brass you told him something with regard to the payment of Court fines having been made in gin?—Yes, I have counted the cases and had a look at the bottles to see if they were not half filled with water—that was when I was going round with the District Commissioner. We were playing into one another's hands. I took a Blick typewriter, and took the evidence down for him, and sometimes he would say to me "You might come round with me."

2855. Do you mean that in the native Courts the fines were paid in gin?—Yes.

2856. That was in the Brass district?—Yes.

2857. In what year was it?—That was the commencement of 1905, but I should be glad if this evidence was not used to discover the name of the District Commissioner; I do not want to implicate him in any way.

2858. In 1901 an Order was passed, was it not, forbidding the fines to be paid in spirits?—I do not know that there was any special Order forbidding fines to be paid in spirits, but there was one saying in what things payment might be made.

2859. Will you look at the Order? I have a copy of it here published in the Government Gazette for the 30th September, 1901 (handing document)?—I had not observed that.

2860. Ought not that Proclamation to have been known to the Officer in question?—I should think probably it was known to him, but as far as I am aware, it had been a practice in the Brass district for some time before that.

2861. At any rate in the year 1901 the practice was forbidden by Government?—Yes.

2862. Then you mean that it was continued up to 1905, in spite of the Government Proclamation?—Yes, there were Courts at Sabagreia, Amassamsa, Ekow, and Olobiri.

2863. Were fines paid in gin at Olobiri?—I was round all of those places, but I will not say at which particular Court it was. I believe it was taken in all of them, but I could not tell you which of them in particular it was that I saw it happen.

2864. (*Capt. Elgee.*) You only saw it happen in the case of one Court, did you?—No, I would not say that it was only in the case of one Court. I think it was in the case of all of them, and also at Nembe.

2865. (*Chairman.*) Is Olobiri known by any other name?—No, not that I know of; it is the Ogbayan Court.

2866. In how many cases did that occur?—I took it to be the regular thing.

2867. Gin being the ordinary currency of the district?—Well, I know Mr. Proctor told me that he could not buy anything in that country unless he made payment in gin.

2868. Who is Mr. Proctor?—A missionary at Brass, and I know there was great difficulty in purchasing food there without gin, because the natives practically use gin regularly as the currency there.

2869. Was this gin actually taken in payment of a fine, or was it merely deposited as security until some other payment could be obtained?—I believe that it was cashed by the native clerk, or by the District Clerk—I think the District Clerk, but I am not quite certain. One case was received as being of the value of 10*s.*; I remember that because I distinctly remember having a talk about it with one or two of the agents, and they said "Why not let the agents have the opportunity of buying it."

2870. What was done with it afterwards?—The native clerk sold it for what he could get for it, and he paid in 10*s.* for each case.

2871. So that ultimately into the Treasury would go 10*s.*?—Yes.

2872. That is how this roundabout transaction took place?—Yes, but of course I do not know whether the entry in the Court book is so many cases of gin, or so much cash.

2873. It would be entered as cash, would it not?—Yes, but at the end of the judgment I do not know whether it would be put in that the fine was a fine of so many cases of gin, or a fine of so many shillings.

Dr. Thomas Adam.]

2874. I should think that it would be put down as a fine of so many shillings, and then that the gin was deposited in the meantime until the cash was obtained for it?—All that I personally know about it is that it was received in payment of fines.

2875. After a fine was imposed gin was received, but whether as security for the payment of the fine, or in payment of the fine, you cannot tell?—It was taken in payment, and the clerk afterwards changed it and paid in the cash.

2876. Supposing a man were fined 10*s.*, he would bring a certain amount of gin to the Clerk of the Court?—He would bring in a case of gin.

2877. That case of gin might be worth more or it might be worth less than 10*s.*?—The case was worth more.

2878. What happened to it?—The District Clerk sold it and made a profit.

2879. Did he make a profit, or did the man who was fined get back the balance?—No ; the District Clerk made the profit.

2880. Do you mean to say that the case of gin was left once and for all in the custody of the native clerk? —Yes.

2881. Supposing the case of gin was worth 15*s.*?—There might be odd bottles, the price being 1*s.* a bottle, but, as far as I remember, I think they dealt more in complete cases—one case, or two cases, or whatever it might be ; they seldom had a fractional case.

2882. (*Mr. Cowan.*) Would you be prepared to say that that gin was not put down in the form of a deposit?—I think so. I certainly never understood anything about a deposit.

2883. A deposit on the part of the person who had been fined until he was able to arrange with the native clerk as to payment?—No, certainly not.

2884. You are quite satisfied as to that?—I am quite satisfied as to that.

2885. You cited Bendi as a place where you say the population is actually going down?—I did not say going down.

2886. (*Chairman.*) Stationary, I think you said.—Yes.

2887. (*Mr. Cowan.*) Apart from the seven or eight compounds at Bendi, the population has been a migratory one, has it not?—I find the same chiefs there now as I found there years ago.

2888. Prior to your time, I am speaking of. Are you aware that every seven years perhaps, before the Aro Expedition took place, the market at Bendi used to be changed with the market at Ozu-akoli—that it was sometimes held in one place, and sometimes in another, and that, consequently, one place went up and the other place went down, and because the people did not come back after the Aro Expedition, do you say that that shows the place has gone down?—No ; the market has never returned from Ozu-akoli.

2889. If you go a few miles further on, and find that another market has sprung up, and that the people are still engaged in that market within a few miles of the other place, you would not actually say that the country had lost, would you?—They have not gone out since my experience of the place, because the same people, the same compounds, and the same chiefs are there.

2890. But the markets are elsewhere?—There is still a small market at Bendi.

2891. It is only a little "chop" market.—Yes, but it is not migratory, as I would regard some of the places on a river, where the market is continually changing.

2892. The markets had changed every seven years or so between Bendi and Ozu-akoli?—Before my time it used to be as you say ; they used to change now and again to Ozu-akoli, but I have been told that they are not going to change again.

2893. No, but if the people who left Bendi are engaged in a market elsewhere at the present moment, that is not a case of them dying out, is it?—But I am referring to the 3,000 or 4,000 who have not migrated, and there is no material increase in their population at all.

2894. What time did you spend there the other day when you were there?—I spent fully a week there, and I went into every compound in the place.

2895. You did not take any census, did you?—Of course not, but I went round to see what changes there had been in the place since I had been there before.

2896. You do not expect to find a place grow very rapidly, do you, where the population is constantly changing in the way that it does there?—You see the migration had taken place before my first knowledge of the place.

2897. But it is not as if there was any industry there. The population there is simply a rural one?—If it was a case where the population might have increased owing to the influx of other people due to increasing business, or other things, then unless you had actual statistics you could not say that the population by itself was increasing.

2898. When you first saw Bendi, you would not say that the population looked larger from the fact that traders came up from Opobo who now go to other centres where they can get a better sale for their goods, would you?—No, but they had already moved before I got there.

2899. (*Chairman.*) Apart from these Courts in the Brass district have you ever found fines paid in gin elsewhere?—I believe that has been done in other places, but I really could not give that as evidence.

2900. You have no personal knowledge of it?—I have no personal knowledge of it.

2901. In this Brass district, where you say fines were paid in gin, was gin the ordinary currency of the country for other purposes?—Distinctly.

2902. It was the only currency?—So far as I was able to observe, it was the only currency.

2903. For all purposes?—Yes.

(*The Witness withdrew.*)

The Hon. KITOYI AJASA (Native), called and examined.

2904. (*Chairman.*) I understand you are a barrister practising in the Supreme Court here?—I am.

2905. Are you a native of this Colony?—I was born in this Colony.

2906. Are you a member of the Legislative Council?—I am.

2907. In giving evidence to-day, on behalf of whom are you speaking?—Of the Chamber of Commerce.

2908. Do you speak on behalf of anybody else, or are you simply here as a prominent inhabitant of this town? —I would rather put it as a prominent inhabitant of this country.

2909. Without asking your age, you have had a good many years' experience in Southern Nigeria, I think?—I do not mind stating it—I am 42.

2910. Do you see much difference in the drinking habits of the people between now and say 20 years ago? —I would certainly say that there is much more drinking going on now than heretofore, but certainly not so much drunkenness.

2911. More liquor is consumed, but that is because more people, perhaps, take liquor?—Yes.

2912. In your opinion fewer people take it to excess, however?—Yes ; that is my opinion, based upon observation.

2913. I have not got any proof of your evidence ; what points did you particularly wish to call our attention to? —I do not think I am prepared to say that to-day at the moment. I was simply informed this morning that I was wanted here at three o'clock to-day.

2914. Are there any special points that you wish to call our attention to?—Yes, I should like to call attention to the criminal statistics, to start with.

2915. Do you practise in criminal cases as well as civil cases?—I have done so for 16 years, and latterly I have had to do a good deal of criminal prosecution for the Crown, and I certainly cannot trace a single instance of crime as a result of drink.

2916. Are you referring to indictable cases?—I am,

and so far as my knowledge of the police court goes, my opinion is the same.

2917. You do not practise much in the police court: you practise more in the Supreme Court?—Yes, I practise more in the Supreme Court, but I do go to the police court very frequently as well.

2918. There are a certain number of people convicted for drunkenness in the police court?—In the last 16 years I can safely say that you will not find 16 convictions throughout.

2919. I thought we were told that in five years there were 124 convictions, but in that number some of them would be persons who had been convicted again and again?—That is not for the Western Province, and my observations are confined to the Western Province.

2920. I thought the evidence was with regard to Lagos police court, and that there were 124 convictions, but that those convictions included persons who had been convicted again and again?—I attend the police court, I may say, daily. I have not seen so many cases there, although I attend daily; but I certainly do not remember 16 cases of drunkenness during the 16 years that I have been practising at the bar.

2921. Perhaps what we may call the "drunks" at home are taken before you get to the police court. In our courts at home, those cases are taken early in the morning. Have you been engaged in the prosecution of any of the more serious crimes—murder cases, for example?—Yes, a large number, and also cases of manslaughter.

2922. And malicious wounding?—Yes; and defended a great number too.

2923. When you have defended a case of serious crime, have you ever had to set up the defence of drunkenness as an excuse for the offence?—No, I have never yet had occasion to do that.

2924. I suppose you have heard the judge's summing up and sentences in a large number of cases?—I have.

2925. Have you ever heard a judge of the Supreme Court refer to drink as being the cause of an indictable offence being committed, or as having been the excuse set up for that offence?—I do not remember having had more than one instance; I may have had one instance.

2926. Of course you would be present in Court occasionally in cases in which you were not yourself engaged?—Yes.

2927. Do you think your attention would have been called to it when you were present if such a thing had occurred through drink?—Yes; we members of the bar are particularly sure about that point as to the absence of crime through drunkenness in this Colony.

2928. Is that the general opinion of the members of the bar?—Yes.

2929. That alcohol in the shape of excessive drinking is not a cause of crime?—Not in this country.

2930. To what should you attribute the main cause of murder, for example, in the Colony—you have been engaged in a great many murder cases?—Yes; usually greed.

2931. Money trouble?—Yes, and sometimes quarrels between man and wife.

2932. Jealousy?—Yes, jealousy, that is the great cause.

2933. Either jealousy on the part of the husband or somebody else?—Yes.

2934. Among the severe cases of crime, you think women are much more important factors than drink?—Certainly.

2935. Do you notice any change one way or the other in the physique of the people?—Certainly I do. I can say, speaking of the Western Province, that the physique of the people is getting better and better every day; it has very much improved, and I have had particular occasion to notice the physique of the younger generation during the sixteen years since I returned from England. There is a great improvement in their physique which is due chiefly, in my opinion, to the boys taking generally to healthy sports, much more than they were allowed to do before.

2936. I do not know whether you yourself have paid any attention to the causes of infant mortality?—To every father in this community that is a very painful subject. One cause is want of knowledge on the part of the mothers in attending to their young ones.

2937. In point of nourishment?—Yes, and I think certainly that if we had such a thing as a lying-in hospital here it would tend greatly to decrease the mortality among infants.

2938. Is malaria very common among young children?—I should say it is; at first there was an inclination to laugh at the idea, but it certainly is the case.

2939. Do you think the mortality would be reduced if general sanitation and general hygienic measures were introduced?—Undoubtedly.

2940. Now as regards drink; in your experience is there much over-expenditure on drink at the various feasts and funerals and festivities that go on in the Colony?—No. I think I had better explain myself thoroughly; there is much more money spent nowadays for funeral and marriage rites than hitherto, but this is not confined to drink at all. The expense is spread over many things; our grandfathers would laugh at the large amount of money that is spent now in food and eating and in buying kola nut. They would never have dreamed of doing it, and then another thing is the giving out of "dashes."

2941. Will you explain what a "dash" is, because that is a term that is not used in England?—Gifts.

2942. Tips, I suppose?—No, I will not call it tips—gifts.

2943. You think generally that the expenses of funeral and other festivities are tending to increase?—They are.

2944. Is that on account of the increase in wealth of the people, or what?—Certainly the people are better off now than they were before.

2945. You do not attribute that increase in expenditure merely to the introduction of spirits?—No.

2946. Supposing spirits were prohibited and people could only get what I may call native liquors, do you think the expense of marriages and funerals would go down very much?—Only in a very small measure, not appreciably, because they will still resort to the native drinks, not so much palm wine as the two kinds of beer that we have, one made of maize and one made of Guinea corn. The one made of maize is about the same in quality, I believe, as the gin imported. It is called shekete, and the effect of this shekete is to stupefy one.

2947. Does the effect pass off quickly?—No, you find a dazed appearance always in the case of the habitual drinker of shekete.

2948. It frequently affects the nerves and the brain?—Yes.

2949. Would you say that of the Guinea corn beer, or not?—That more intoxicates than otherwise, and the effect soon passes away.

2950. If palm wine has been allowed to ferment for a certain time, what is the effect of that when drunk?—It intoxicates too.

2951. Do the effects of palm wine pass off very quickly?—It all depends on the quantity the man has taken.

2952. And on his constitution and everything else?—Yes.

2953. As far as you know, is there any difference between the native constitution and the European constitution as regards the effect of liquor?—As an African I think, physically speaking, we are better off than you.

2954. I am glad to hear it, but would you tell us how—in what way?—We are stronger and can endure much more.

2955. You are much better fitted to stand this climate.—And I think in England, too, that has been proved.

2956. Should you think you can stand liquor better than we can, on the whole?—I do not think that, but it will have less effect upon our system.

2957. I should like to ask you this as a member of the Legislative Council: In your opinion, would there be any justification for prohibiting liquor in the case of natives and allowing it to be used in the case of Europeans?—I think there would be no justification for it.

2958. You think as regards liquor, there not being much difference in its effects, that no distinction ought to be drawn between the native and the European?—I do.

2959. You think, if prohibited, it ought to be prohibited for all?—All, right round.

2960. Apart from serious crime, do you know many cases of lapses from, I was going to say, good morals and decency

The Hon. Kitoyi Ajasa.]

through the result of liquor?—To take Lagos as a large town, you might find instances naturally, but they would be very inappreciable.

2961. Attributable to liquor?—Yes.

2962. Not as regards the population generally?—No; and, so far as the interior goes, the people are much too industrious.

2963. Have you ever heard or known yourself of mothers who are suckling children giving gin to their children?—That is a fable; it is devoid of foundation.

2964. In this part of the country?—Yes.

2965. It would be expensive at any rate?—I know that no Yoruba woman would do it.

2966. You are speaking, of course, for the Yorubas?—Yes, and elsewhere I would like to have it proved before I could believe it.

2967. You would like to cross-examine the witness who stated the fact?—Most certainly.

2968. Knowing the habits of your fellow countrymen, if the import of spirits from Europe were prohibited, do you think smuggling would be likely to arise or not?—Yes, it would. I know as a matter of fact that even the slight increase the other day has resulted in a loss to the revenue corresponding to the rise in the revenue in French Dahomey; it is smuggled over the frontier in a most curious manner; sometimes going over the creeks you will find canoes with lines out as if the men were fishing, but if you were to inspect them at the bottom of every line you would find a gin case. That is not what I have been told: I have seen it myself, and at night time they simply pull ashore and land it.

2969. They do not land fish?—No, they land gin.

2970. Do you know the French coast at all between here and the French territory?—Yes, very well.

2971. Could light surf boats easily land small quantities of spirits coming from the Dahomey side?—You are referring to the coast-line?

2972. Yes, between here and Dahomey.—Along the coast-line we have a lagoon formation.

2973. Yes, but in order to get spirits in you would have to cross the surf?—It would be attended with some danger and risk to life.

2974. Then you do not think there is much danger of smuggling along there?—I do not.

2975. Surf boats could hardly bring any appreciable amount in from ships outside?—No, they could not.

2976. As regards the 200 miles of frontier marching with Dahomey, do you know that country at all?—Only a few miles of it.

2977. You do not know whether it would be a difficult country in which to establish a preventive service or not?—To guard the few miles I know of—between 12 and 20—you would want a young army to prevent smuggling.

2978. (*Mr. Welsh.*) We have had a witness this afternoon who has told us that when he is on a campaign liquor is entirely forbidden to the troops?—Yes.

2979. If it is not a good thing for troops when they are in the field it is not likely to be a good thing for them when they are at home, is it?—Col. Trenchard in making that statement may be apprehensive of the men not being amenable to discipline if they had access to drink.

2980. But it shows that indulgence in liquor is a dangerous thing—that there is a danger incidental to the use of liquor, does it not?—Did he say "indulgence" or "over-indulgence"?

2981. It is forbidden entirely.—It may be that that is necessary for the purposes of discipline.

2982. Then the use of liquor is subversive of discipline?—It may be. I have not been a soldier, and I cannot say.

2983. But you can argue that if that is part of the military law of all nations there must be a very good reason for it?—I know that European soldiers have a canteen where spirits are supplied to them, and they are allowed to drink in Europe.

2984. You do not think it does the Yoruba race any harm, this large import of spirits which goes on into the Colony—the race have not suffered in any way in your opinion?—They are not drunkards; they do not drink all the gin that is imported.

2985. They drink most of it, do they not—what do they do with it?—It is not all drunk. A good deal of it is adulterated with water. My first tour in the Hinterland was in 1898, when I went for the Government on a special mission, and I took great care to observe what went on. For instance, at the Ejinrin Market, where there were often 10,000 to 20,000 people, I saw the people deliberately take the corks out of the bottles, put water into the bottles and replace the capsules, and I believe that is done to this day.

2986. In South Africa the Government over the greater portion of Cape Colony have either the liquor trade under very severe restrictions, or else it is totally prohibited. That must be done for the purpose of preventing harm being caused to the natives of South Africa, and if liquor is hurtful to the natives of South Africa it cannot be very beneficial to the natives of Southern Nigeria, can it?—I think it is obvious that the British Government must have seen the result of liquor on the natives of South Africa, and have come to the conclusion that legislation was needful, but I say it is not harmful to us here, and that there is no necessity for any legislation to be put in force.

2987. There is no essential difference between the native of South Africa and the native of West Africa, is there?—But some evil result of liquor must have been apparent in South Africa and it is not apparent in West Africa.

2988. It is apparent on a good many of the natives here, is it not?—It has not come under my observations, and I have travelled over a good deal of the Western Province.

2989. Then you are satisfied with things as they are?—I am.

2990. (*Capt. Elgee.*) As a member of the Legislative Council and largely representing native opinion on that body, would you regard in your view the sanitation question as being more important or less important than the question of the prohibition of liquor?—I think sanitation and sanitary measures are the most important questions for us at present.

2991. If it came to either being without sanitation or being without liquor, which would you prefer to do without?—Liquor, certainly—excuse me, you are confusing me. If you mean to pass measures either prohibiting liquor or to do away with sanitation, we can very well get on without the liquor as it is going on now.

2992. You think sanitation is the most important question which you have to face if there is to be any choice between the two?—Yes, sanitation is the more important.

2993. From your knowledge of the country, are you of opinion that more ravages have been caused amongst the people by such diseases as small-pox, or that more harm has been done by liquor?—By diseases such as small-pox, certainly.

2994. Can you compare the results of the ravages of the two, classifying them both as diseases? Supposing you were to assume liquor to be a disease—small-pox, of course, as you know, is a disease—would you be prepared to say that small-pox or liquor had done more harm to the people of this country in the past?—I should certainly say we have suffered more from small-pox than from the effects of liquor here.

2995. (*Chairman.*) Did small-pox come from Europe, or did you have it here on your own account?—I could not say. Might I add this? I have been connected with the Races every year here for the last ten years, and of all the people who have been congregated round that race-course I have never known of one case of an arrest for drunkenness during all that time.

2996. Have you ever witnessed a big race meeting in England?—I have, and I am sorry that I cannot say as much for England.

(*The witness withdrew.*)

The Hon. SAPARA WILLIAMS (Native), called and examined.

2997. (*Chairman.*) You are a barrister?—Yes.

2998. Practising in the Supreme Court here?—Yes.

2999. You are a member of the Legislative Council, I think?—I am.

3000. How long have you been a member of that Council?—Getting on for ten years now.

3001. When were you called to the Bar?—In 1879.

3002. Are you a native of this Colony?—No, I was born in Sierra Leone, but I came here about 40 years ago.

3003. You have about the same experience of this Colony as the last witness?—More.

3004. Are there any points you wish especially to call our attention to?—Yes. One point is that your attention has been called to a speech I made in the Legislative Council on the licensing question.

3005. Yes, that was during the debate on a Bill introducing payment for licences for the sale of intoxicating liquor, I think?—Not the sale of liquor, but to license really these restaurants and beer-houses in this town—the public hotels: that was the Bill. It was not a Licensing Bill, because there is a Spirit Licence Ordinance which has been in existence as far back as the commencement of this Colony.

3006. This was to regulate the sale on licensed premises?—Yes. In that speech I said that I was glad that the Bill was before the Council, as it would put a stop to drunkenness in the streets at night. That is a fact, but I am sure that Bishop Tugwell himself must know and must concede that I did not intend it to apply to natives at all. There is the Rhodesian Hotel, the Hotel de Europe, and the Skittle Alley, all just about Tinabu Square; those are not licensed, and the result is they keep open there sometimes till the small hours of the morning, and when these young Germans and others have drunk a lot of beer they come out of those places and go about making a lot of noise, and respectable people with respectable women cannot pass in the night. That is what I was referring to.

3007. You were not referring to natives at all, but to Europeans alone?—Yes, to Europeans alone, and Bishop Tugwell knows that natives do not frequent those hotels.

3008. Are there any other points that you wish to call our attention to?—If I am examined on various points I shall be very glad to answer any questions you may put to me.

3009. The difficulty is that I have no proof from you of your evidence?—Then if you will ask me general questions I will endeavour to answer them.

3010. In your long experience do you consider that drinking is increasing or not?—It is not.

3011. The amount of spirits imported into the Colony is much larger than it was many years ago.—But the area of the country has extended.

3012. You think that more people take drink, but no more people drink to excess?—Yes. Take, first, the Glover period. During that period this Colony was not so extended, but since the Jebu War the Colony has been extended to some considerable extent, and of course trade also has extended with the extension of the Colony. Then after the Moloney period the Colony was still further extended by the taking in of other districts.

3013. The boundaries of the Colonies have been continually extended?—Yes.

3014. Do you practise in criminal cases?—I do.

3015. Both for the prosecution and for the defence?—Yes.

3016. In your long experience have you had many cases in which alcohol has been the cause of serious crime?—No, not many cases, and when I have had they have always come from the western district—the Badagry district.

3017. Are you confining yourself now to the Eastern Province?—No, to the western district of the Western Province.

3018. How do you account for the cases having arisen there?—The people were originally under the French Government, and at Dahomey and Porto Novo a good deal of liquor was sold, and the people at Porto Novo used to imbibe liquor largely.

3019. In the last five years have you prosecuted or defended any case in which drink has been the cause of crime?—I have prosecuted only one case of that kind in the last five years, and that was from the same district.

3020. What was the nature of that case?—The man was drunk at the time he committed the crime.

3021. What was the offence?—The offence was murder, but whether the drink was gin or the effect of palm wine I do not know. I only know that it was drink.

3022. You do not know whether it was native or imported liquor?—No.

3023. Do you travel about the country much, or are you pretty well confined to Lagos?—I do travel much in the country.

3024. Should you say that drunkenness in the country districts away from Lagos is on the increase or not?—Certainly not.

3025. Can you go back to the time when gin was not imported into those districts?—Yes.

3026. Was there drunkenness in those times before gin was imported?—Yes, always.

3027. From native liquors?—From native liquors.

3028. Do you agree generally with the evidence that was given us by Mr. Ajasa?—Yes, to a great extent.

3029. As a member of the Legislative Council do you think it would be right and proper to prohibit the import of spirits in the case of natives while allowing the import of spirits in the case of Europeans?—Certainly not.

3030. Would that be resented by the native community?—Yes, because it means that the better class of spirits and whisky which is now being drunk by the young men of this neighbourhood would not have to be given up altogether, while the poorer classes would have nothing at all.

3031. You think if the import of spirits is to be prohibited it should be prohibited at once and for all—for all classes of the community?—For all classes of the community.

3032. Have you in any way gauged native opinion on that subject?—I have.

3033. It is not merely your own individual opinion?—No.

3034. Is there a general agreement with you?—To prohibit the sale of spirits?

3035. No. Is there a general agreement that whatever should be done for one class of the community should be done for the other—that either spirits should be prohibited *in toto* or allowed *in toto*?—In general, because what we call the pure native community have gin, and it is true they drink gin, but they do not drink it to excess: whilst if you take the other class, together with some of our native young men, they do drink to excess.

3036. You are inclined to think that where spirits are drunk to excess it is amongst the well-to-do classes rather than the poorer classes?—Yes, because the well-to-do classes can afford to buy them.

3037. Among the poorer classes you are inclined to think that the drinking of spirits or the drinking of any alcohol in considerable quantities is confined to more or less festive occasions?—Even then it is not that. If you look at the classes that drink, you will find that they drink just a little small wine glass full—you cannot get it in England—a little small wine glass like a liqueur glass, which is distributed, and a man drinks it and it passes round, and beyond that a man does not go. It is the palm wine and the native wine that are really drunk on festive occasions.

3038. Are trade spirits drunk neat, or with water?—With water. It is very seldom drunk neat—I am speaking of both classes—or, if they put the spirit in their mouth, the next moment they get the water to send it down.

3039. It is not taken by the natives with food, is it—it is taken rather on festive occasions, I understand, and not taken as an adjunct to food?—No; it is taken more as a luxury than anything else.

3040. Have you anything further to add?—The statement that District Commissioners have received gin in payment of fines is quite a mistake.

The Hon. Sapara Williams.]

3041. You are speaking with regard to the parts of the country with which you are acquainted ?—Yes.

3042. The statement was made with regard to the Brass district. Do you know the Brass district ?—Yes, parts of it.

3043. As far as you know, gin has not been taken in payment of Court fines there ?—No.

3044. The practice has been confined to certain native courts ?—Yes.

3045. As regards the Yoruba race, do you think the mothers give their children gin ?—No ; that is not true.

3046. Your information is confined to the Yoruba people ?—It is.

3047. (*Mr. Welsh*). You say that in Brass the fines are not paid in gin ?—Yes.

3048. How long a time did you spend in Brass ?—About three weeks.

3049. You were not in all the Courts in the district ?—No, but I do not think they were paid in gin.

3050. It is not what you think. Have you any knowledge of the matter ?—Pardon me ; when it is said that fines are paid in gin, the native clerks may take gin from an individual who is fined, and then get cash for the gin instead, and the cash is applied in payment. That is what is done.

3051. As far as the native who is fined is concerned, he pays the fine in gin ?—Merely to the native clerk, not to the Court itself.

3052. Then you say what little gin there is in Lagos is confined to the young men ?—Yes.

3053. Is that not a matter for regret, that the rising generation who can afford it should be indulging in drink ?—It is a matter for regret, but you have to stop not only gin, but brandy, whisky, and all kinds of liquors, if you are going to prevent it.

3054. In the western part of this province there is considerably more drinking there than there is elsewhere, is there not—in the Badagry district ?—Yes.

3055. There is more there than in Lagos, I think ?—Yes.

3056. How do you account for that district being so inclined to drink ?—The Popos and Porto Novians are practically the same people, and for a long time the trade was between them and Porto Novo, which was under the French Government, and the drink was sold cheaper there than you can get it at any other place in fact, because there is hardly any duty, and drinks are sold in the public streets in Porto Novo.

3057. The additional facilities for obtaining drink there have produced more drinking ?—Yes.

3058. Given the same extension of facilities in Yoruba-land, would the result not be the same ?—No, because the Yoruba man is not addicted to drink.

3059. But he may become so ?—He will not. It is well known that even in the old slave days at Sierra Leone the Popos drank to excess ?

3060. (*Mr. Cowan.*) You say that the drink the young men here take is mostly confined to European drinks ?—Yes.

3061. And if you wanted to prevent them from indulging in those drinks the stopping of trade spirits would have no effect at all ?—No.

3062. You do not drink yourself, do you ?—No.

3063. Nor smoke ?—No. I have been an abstainer all my life.

3064. But you do not wish to curtail the pleasures of others ?—No.

3065. Would you put down the excesses of the people in the Western District to their being of a different temperament to the Yoruba man ?—Yes.

3066. And you also put it down to their having had greater facilities for obtaining drink ?—The Popos have had more facilities to come in contact with it, and their temperament also is different.

3067. (*Capt. Elgee.*) You heard the evidence of the last witness ?—Yes.

3068. Do you agree or not with his statement that women in this country are more dangerous than wine as a cause of crime ?—I do, and also I agree with him with regard to the question of sanitation, because I prefer to see sanitation carried out in native countries, and in my opinion it would do more good than the stopping of drink, or anything of that kind. It is a waste of time to talk about stopping it.

(*The Witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

FIFTH DAY.

Saturday, 1st May, 1999, at the Secretariat, Lagos.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.

Captain C. H. ELGEE.

D. C. CAMERON. Esq., *Secretary.*

PRINCE ELEKO (Native), called and examined (through an Interpreter).

3069. (*Chairman.*) You are the hereditary head of the White Cap Chiefs of the Island of Lagos ?—I am.

3070. You have kindly consented to give evidence to-day, speaking on behalf of the Chiefs as well as yourself ?—Yes.

3071. You have lived in Lagos all your life, I suppose ?—I have.

3072. Have you seen any change in the habits of the people as regards taking drink in your time ?—Since I had sufficient sense in me up to the present I and my father before me have been in the habit of taking spirits, and it has not done us any harm.

3073. I suppose there are certain people who take too much ?—Not to my knowledge.

3074. From what you have seen yourself you have not seen any people the worse for drink ?—No.

3075. Have you had complaints from your subordinate Chiefs with regard to the people over whom you exercise sway, of their indulging too freely in liquors ?—No, not one.

3076. So far as you know has the consumption of European spirits led to any crime among your people ?—No, nobody has ever wounded another through drinking spirits in Lagos among my people.

3077. Do the people work as well or not so well as they used to do years ago ?—Spirits do not prevent my people from working.

3078. Do you see any difference in the power of work-

ing now from what it was 20 years ago?—I cannot say; but a man who takes spirits ought to be able to say.

3079. Is there anything in connection with this enquiry which you would like to bring to our notice?—I do not know what action is to be taken as regards spirits.

3080. Have you yourself to spend much money on spirits for entertainments?—Yes; that is how my father treated strangers, and that is how I treat them.

3081. Have you to spend more on spirits than your father had to spend?—No. My father was getting a bigger stipend than I am getting.

3082. The burden of supplying spirits to guests is not greater in amount to you than it was to your father?—If I had got as high a stipend as my father had, I would spend the same amount in supplying drink to my friends.

3083. Suppose the import of spirits were prohibited, would you have to spend money in entertainment in other ways, or would you save the amount you now spend in spirits?—There is nothing better that we could use in Lagos than spirits in entertaining strangers.

3084. How long ago did you succeed your father?—About 8 years ago.

3085. How many subordinate Chiefs have you under you?—The full strength of the White Cap Chiefs is 24, and the full strength of the War Chiefs is 24.

3086. They are both subordinate to you?—Yes.

3087. (*Mr. Welsh.*) Are any of your Chiefs engaged in trade?—No.

3088. Not engaged in trade of any kind?—No.

3089. (*Chairman.*) Either in spirits or anything else?—No.

3090. (*Mr. Welsh.*) Do the people in Lagos as a whole approve of the spirit trade?—Yes.

3091. I have been told that a great many of them do not approve, but that they are afraid to express their opinions?—I would be very pleased to see such persons presented before me this morning.

3092. You think that it is not true?—It is not true. It is a lie.

3093. So far as you know, no methods of persuasion or intimidation have been used to induce people to express their approval of the liquor traffic?—Do you mean in Lagos or in the interior?

3094. In Lagos.—I have not heard of anyone disapproving of spirits.

3095. All the native Pastors in Lagos are against the liquor trade, are they not?—Is it upsetting their religion?

3096. Are they not interested in the welfare of the people of Lagos?—I cannot understand their reasons for saying so.

3097. (*Chairman.*) Do any of your White Cap Chiefs wish to give evidence?—No. I have said what they would say.

3098. None of them wish to give evidence?—No.

3099. You understand we wish to hear anybody who can speak with authority and who wishes to give evidence, and we want to get simply what the facts are?—I give you my compliments, and what I have said the White Cap Chiefs and the War Chiefs say also.

(*The Witness withdrew.*)

BRAIMAH. LIMOMU (Native), called and examined (through an Interpreter).

3100. (*Chairman.*) You are the Limomu of Lagos?—Yes.

3101. That is to say, the religious head of the Mohammedan community here?—Yes.

3102. How many Mohammedans within your jurisdiction would there be?—10,000.

3103. As a Limomu I suppose you yourself would not touch any intoxicating liquor?—No.

3104. Does the same thing apply to new palm wine, or does it only apply to spirits?—It applies to palm wine and everything.

3105. Among the Mohammedans here a good many are engaged in the spirit trade, I think?—Yes.

3106. That would not be in any way contrary to their religion?—It is against the Koran.

3107. But it is not strictly enforced?—The Koran enforces it, but the people still sell spirits.

3108. Do the Mohammedan community here take spirits and native liquors as a general rule?—Yes, palm wine and spirits.

3109. Can you say whether the Mussulmans in this part of the world are Sunnis or Shiahs?—I do not understand.

3110. Are most of the Mussulmans here new converts, or are most of them hereditary Mussulmans?—The new adherents are more than the hereditary Mohammedans.

3111. Is your religion making progress in this country?—It is.

3112. About how many converts a year are added to the Mussulman religion here?—About 200.

3113. Would most of the Mussulman community be engaged in trade or in other occupations?—There are a good many of them traders.

3114. When a man becomes a Mussulman, who was formerly not a Mussulman, does he change his mode of life and become a trader often?—No, they do not change their profession.

3115. Taking the population generally, not the Mussulmans, do you see much effects of drink upon them?—No; the people here are not hard drinkers at all, but when they have their festivities then they take spirits.

3116. Among the Mussulmans do they drink regularly, or only on festive occasions?—Only on festive occasions, marriage or baptismal ceremonies.

3117. (*Mr. Welsh.*) We had two Mohammedan witnesses yesterday, and they both said that they could not do business without trading in spirits also. Do you hold the same opinion?—Spirits is just as a lamp for the other big trades.

3118. You do not use spirits yourself?—No.

3119. If it is a lamp to the country and a good thing for trade generally, why do you not use them?—If the spirit trade is stopped it will be an oppression of the people.

3120. That is not exactly what I wanted to find out. The spirit trade is stopped, so far as you are concerned, because you use no spirits yourself. Do you find it oppressive in any way not to be allowed to use spirits?—No, but it will be oppressive to one who has got used to spirits, not to one who does not take spirits.

3121. You yourself do not see any harm being done in Lagos by the use of spirits?—No, no harm.

3122. Do you think that the people in Lagos generally, apart from the traders, approve of the use of spirits?—Yes.

3123. (*Chairman.*) When you say that if the spirit trade was abolished it would be an oppression of the people, would you explain what you mean?—Why the people would be oppressed is this: because the duty that is realised by the Government now on spirits would cease, and the people would be taxed.

3124. Can you suggest any form of tax to take the place of the spirit revenue which would not be very unpopular?—If the spirit trade was stopped Lagos would be a dead place; there would be no more trade in Lagos.

3125. You yourself do not trade; you preach and teach?—That is so.

3126. Is there anyone else belonging to your community who wishes to give evidence before us?—No; I have voiced the sentiments of the community.

(*The witness withdrew.*)

Mr. JOSEPH NATHAN JOHN (Native), called and examined.

3127. (*Chairman.*) What business are you engaged in?—I am a farmer.

3128. Have you any other business as well?—Yes. I was for some time a trader, but I have given it up.

3129. When did you give it up?—A few years ago.

3130. Whereabouts do you farm?—At Jebu.

3131. How far is that from here?—From two to two and a-half hours' sail along the lagoon.

3132. How many labourers do you employ on your farm?—About 12 at least. Sometimes they run up to over 20.

3133. For a long time, I suppose, you lived in Lagos as a trader?—Yes.

3134. When you were a trader did you travel about?—I did.

3135. Did you sell retail or wholesale?—Retail: but before I became a trader I was in employment, and I travelled to different places on the Niger and other places.

3136. What were you doing then?—I was a clerk.

9137. A clerk to a trader?—To a merchant.

3138. How long experience have you had of moving about the country?—Pretty nearly 40 years.

3139. When you were engaged in trade did you sell spirits yourself?—At one time I was selling spirits, but I did it only for about 2 years.

3140. Then you gave it up?—I gave it up then.

3141. Is that when you became a farmer or before?—When I became a farmer.

3142. What farm produce do you grow?—Cocoa, kola nuts, coffee, and rubber.

3143. Have your travels been chiefly among the Yoruba people?—Mostly.

3144. What do you say about their habits as a whole: are they a sober people in your opinion?—A very sober people.

3145. Some of them take too much, I suppose, like other people?—Excepting on occasions when there is a marriage, or a death of an elder, then they engage in festivities, and funeral obsequies, and then of course sometimes people go to excess, but not otherwise.

3146. There is no habitual over-drinking?—No.

3147. Do you notice any difference in the habits of the people in the 40 years experience you have had?—They have made progress.

3148. But as regards drink, I mean. Do you think they drink more, or drink less, or what?—No, I cannot say that they drink more.

3149. The amount of spirits imported is larger?—Yes.

3150. How do you account for that larger quantity being consumed?—The country has been opened up, and a greater quantity of the spirits now find their way into different places.

3151. As spirits are introduced do you think they displace the native liquors, or are the native liquors consumed with the spirits, as before?—They are consumed with the spirits as before; they are in use still.

3152. Do you find among the people that when they acquire a taste for spirits they care less for their old native liquors or not?—No.

3153. Should you say that actual drunkenness is increasing or decreasing among the Yoruba people?—I cannot say that it is increasing at all.

3154. Have you in your experience come across cases of crime caused by drink?—Years ago, in cases of funerals or marriages, as I have said, when people got drunk, sometimes they used the knife and wounded each other, but not lately.

3155. Is that because they do not carry knives now, or what?—No, I think it is because people are more cautious now.

3156. You think, on the whole, they are more orderly and peaceable now than they used to be?—Yes, I think they are.

3157. Supposing the import of spirits were prohibited, what would be the effect on the people?—It would bring greater hardship on the people as a whole.

3158. In what way?—If the import were prohibited the revenue would dwindle. The Government has on hand a lot of schemes that they are pushing forward, and they must want means to carry those schemes on, and it will mean direct taxation, and the people's minds are very much against direct taxation.

3159. In this part of the world have they never been accustomed to any form of direct taxation?—None whatever.

3160. And they would deeply resent any form of direct taxation, you think?—Yes, they would resent it.

3161. What would be the effect if expenditure were cut down?—I do not see how the *ad valorem* or other duties could meet it whatever way it is cut down at present. It is an admitted fact that the Government is extravagant, but in whatever way it is cut down I do not think if spirits were abolished that the Government could be carried on.

3162. I suppose that everybody admits that a certain amount of evil—people vary as to the amount—is caused by drinking spirits?—To a certain extent.

3163. That being, as I should say, an admitted evil, have you any remedy to suggest if the import of spirits is allowed to continue?—Yes; I think the only way that these evils could be met or could be checked, or their progress hindered, is by the missionaries coming in and teaching temperance and establishing Bands of Hope and being more active in their duties.

3164. You mean individual influence?—Yes.

3165. I suppose there are temperance societies already in Southern Nigeria?—Yes, but very few.

3166. By "temperance" do you mean temperance or total abstinence?—I would not say total abstinence, because I am not a total abstainer myself.

3167. You think the remedies to be applied are rather religious and social than legislative?—Yes.

3168. I should like to ask your opinion on this point; in some Colonies the sale of spirits to natives is prohibited?—Yes.

3169. What would be the feeling of the natives here if the sale of spirits to natives were prohibited, but not prohibited in the case of Europeans?—That would be partial legislation.

3170. Would it be resented, or not?—I think it would.

3171. What would be the effect if the importation of cheap spirits were prohibited while the importation of more expensive ones like high-class brandies and high-class whiskies were allowed?—The natives cannot afford the high prices.

3172. Would that, in your opinion, be a beneficial or an objectionable regulation?—I think as things are is the best method that can be continued.

3173. Do you approve of the raising of the duty on the 1st January of this year up to 5*s.* a gallon?—I cannot say that I approve or disapprove of it. There has been a lot of grumbling that the price of spirits has gone up so high, and of course most people cannot afford to buy as before. That of itself is a check on a good many people.

3174. As the price of spirits rises, do people simply buy less or do they rather strain their resources in order to buy what they bought before?—They have bought less, from my experience, since January.

3175. (*Mr. Welsh.*) You have said that this Government is rather extravagant?—Yes.

3176. If a person is extravagant, the right course for that person is to reduce his expenses and his mode of living, otherwise he will get deeper into debt?—Yes.

3177. Or to increase his income?—Yes.

3178. You think direct taxation would be very badly received by the natives?—Very, very.

3179. They are taxed already fairly heavily indirectly, are they not?—To a certain extent.

3180. It does not make any difference in the long run whether they are taxed directly or indirectly, does it, if the amount paid is about the same?—As they are taxed at present it bears heavily on the people, and I do not think they would willingly bear any further burden. It is hard enough as it is already.

3181. I was in Lagos when the duty on spirits was raised from 6*d.* to 8*d.* a gallon. That was a rise of 2*d.*,

but now the duty is ten times as great as it was in those days, and yet the colony is prospering?—In spirits you can carry it to any extent you like, because people who want them will buy them.

3182. You think spirits are essential to trade and to the well-being of the community?—I think they are.

3183. You would not object to your family and friends using the spirits freely at all times when they have the chance?—No, not at all times, excepting there was occasion for it.

3184. You think there is danger in it, then?—Yes; I would not introduce it into my family unless the doctor recommended it as a medicine.

3185. You think there is danger in it, because you would not introduce it into your own family?—I would if there was need for it to be introduced there.

3186. Sir Gilbert Carter said some years ago that he never saw any spirits in Ibadan, so why not prohibit it in Ibadan, just as it is prohibited in Northern Nigeria?—I cannot answer for that.

3187. Do you know why spirits are forbidden in Northern Nigeria?—I do not.

3188. Do you know why spirits are forbidden in the Northern Territories of the Gold Coast?—I do not.

3189. Would you admit that it would be a good thing to exclude them from these territories?—I cannot say.

3190. Have you any idea as to the reasons which prompted the Government to forbid the importation of spirits into the countries I have mentioned?—None whatever.

3191. Do you know whether the inhabitants of those countries approved of the prohibition?—I do not.

3192. You think the prohibition of spirits to natives, but permission in the case of Europeans, would be partial legislation, and would be unfair?—It would be unfair.

3193. If Europeans have been in the habit of using spirits it does not seem to be very unfair that what they have been in the habit of using should be permitted to them?—So have the natives been using spirits for years.

3194. They have not been using them in Ibadan, have they?—I do not know—they must have been using them at Ibadan on important occasions, and they must have been people of influence, people of rank, people who could afford it, because even before the Jebu war people got spirits up in the interior through different sources.

3195. They only got them in very small quantities?—That is all.

3196. You have been at Ibadan, have you not?—Yes, and at Abeokuta also.

3197. Do you think there is any difference in the physique or character of the people consequent upon the increased trade in spirits in those towns?—No.

3198. (*Capt. Elgee.*) Do you know why spirits are not prohibited in England?—I do not. I have never been to England.

3199. You know the native drinks called palm wine, tombo, and pito, I suppose?—I do.

3200. Are they healthy drinks, taken in moderation?—They are.

3201. Would you say they were more or less healthy taken in moderation than imported spirits?—I do not know that. I cannot say that.

3202. You have no distinct opinion with regard to that?—No.

3203. But you have seen both of them taken?—I have seen them all taken.

3204. You have observed no great difference in the results?—I cannot see any great difference, because one would intoxicate as well as the other if taken to excess.

3205. I said if taken in moderation?—I see no great difference between them.

3206. You have travelled about the Yoruba country, have you not?—Yes.

3207. For a number of years?—Yes.

3208. Have you any knowledge of the ravages that small-pox has caused to the people of this country?—To a certain extent.

3209. Would you class that as the most dangerous disease in the country?—It is a dangerous disease.

3210. Could you compare the ravages caused by intemperance with the ravages caused by small-pox?—No.

3211. Nothing like it?—Nothing like it.

3212. Therefore, if it came to a matter of choice whether we should stop drink or stop small-pox, which measure would you prefer?—I should prefer that small-pox be stopped at all cost.

3213. (*Chairman.*) You know native opinion pretty well?—Yes.

3214. There is a certain amount of native opinion in favour of prohibiting spirits, is there not?—In Lagos?

3215. In Lagos and elsewhere.—Not that I am aware of.

3216. As regards native opinion generally would it be in favour of prohibition or in favour of allowing things to go on as they are?—In favour of allowing things to go on as they are.

3217. You think there is no strong body of native opinion in favour of prohibition?—There is no strong body in favour of it.

3218. You do not think that there is any strong body of people who wish, so to speak, to be protected against themselves by legislation—by prohibition?—I think the people are a self-restraining people.

3219. Yes, but do they want legislation prohibiting liquor?—No, they do not.

3220. Supposing liquor were prohibited, what would be the general feeling of your people, among your own friends and acquaintances; what would they say?—If liquor were prohibited—I do not see how you can do the one without the other—it will be throwing away a less evil and substituting a greater one.

3221. Is that the general native opinion?—That is the general opinion of the public.

3222. Apart from the fear of direct taxation, have the public any opinion on the question—if that could be overcome, would people be in favour of prohibition or not?—I do not think that the people would even then be in favour of prohibition altogether.

3223. (*Mr. Welsh.*) Has there been an agitation in Lagos against prohibition or against any restriction of the liquor traffic?—Yes.

3224. Is it an organised agitation, or is it a spontaneous one?—A spontaneous one.

3225. You do not think it has been worked up in any way?—Not in any way; the feelings of the public are altogether against it.

(*The Witness withdrew.*)

Dr. Robert Laurie, called and examined.

3226. (*Chairman.*) What are your medical qualifications?—I am a Bachelor of Medicine, Bachelor of Surgery of Glasgow University, and Bachelor of Science, Edinburgh University. I hold also the Diploma of Tropical Medicine of the Liverpool Tropical School.

3227. Have you got the D.P.H.?—No; but I have the B.Sc. in Public Health.

3228. That is equivalent to the English D.P.H.?—It is supposed to be a better qualification.

3229. Is that a University qualification?—Yes.

3230. You are now Medical Officer of Health for Lagos, I think?—Yes.

3231. How long have you held that post?—Since the 1st December last.

3232. What were you doing before?—I was Medical Officer of Health for the West District of Lagos from August 25th, but I was also Medical Officer of Health for the same district from the 17th March, 1907, to the 27th March, 1908.

3233. How long have you been in Southern Nigeria altogether?—Since June, 1905.

3234. So that you have had four years' experience, practically?—Yes.

3235. What were your previous appointments—in this district, or where?—I have been practically all over Southern Nigeria with the troops. I went to Calabar first of all, and then to Oka, and then I went off all over Southern Nigeria with the troops.

3236. As Medical Officer of Health for Lagos are you concerned with the health of the natives in the native town as well as of the Europeans in the European quarter?—Of the whole population.

3237. I suppose you are practically in and out of the compounds, I was going to say, all day long?—Practically.

3238. You have free access to them?—Yes, to all the compounds between six in the morning and six at night, and I have had reason to go in at other times as well.

3239. Is the mortality in Lagos a matter for your jurisdiction?—Yes.

3240. Is it large or small?—The mortality compared with European countries is fairly high.

3241. I do not know whether you have any exact figures per 1,000, or anything of that sort?—Yes, we have got the exact figures, but I really could not give them to you at this moment; the figures are compiled from the Reports of the Medical Officers.

3242. Do you have to report on the causes of mortality?—Yes. I have to consider that now—that is quite recently: it used to be done by the Medical Officer of the Port.

3243. What have you to say about the drinking habits of the people?—I should say there was very little drinking going on here in Lagos.

3244. Have you ever had to go into a compound when a festive gathering has been going on?—Very frequently.

3345. What do you see on those occasions?—You see a little gin being handed about, but I have really never seen anybody drunk.

3246. You have seen no drunkenness?—I have not.

3247. From your experience are there many complaints of drunkenness in the town?—Not so far as I am aware.

3248. Do you report on the diseases which affect the population: is that part of your work?—Yes:—anything affecting the health of the population.

3249. Going about among the people as you do, do you see any marked symptoms of alcoholism in any considerable proportion of the population?—None whatever that I could attribute to alcoholism.

3250. You have never seen cases of delirium tremens here among the native population, have you?—No, I have not.

3251. If alcoholism is well marked in a population, what symptoms would you expect to find: how would it be brought to your attention as Medical Officer if well-marked symptoms existed?—There would be a good deal of general excitement among the population—do you mean in the individual?

3252. Yes.—The native is usually very excitable if he gets alcohol—in any case he is very excitable—but there would be marked excitement if he were alcoholic.

3253. I am talking about the constitution—suppose constitutional harm had been done?—You would get a good many nervous diseases here. You would get deterioration of the general health and a good many gastric troubles, and paralysis.

3254. You would hardly know if a man had cirrhosis of the liver, I suppose?—Yes, you would, but it is difficult to diagnose it.

3255. Have you found much renal disease?—Not very much—you would if there was much alcoholism.

3256. With heavy drinkers is renal disease a common trouble?—Yes, and heart trouble.

3257. Renal disease ending in dropsy?—Yes. I have only seen one case. It was considered to be kidney disease—but we had no post mortem and could not prove it.

3258. There were dropsical symptoms, but you could not say scientifically whether they were due to kidney disease or to heart disease?—No. You would also get paralysis, and in all probability you would get signs in the children, but as the children are fed here on milk for about three years, and alcohol has never been found in the milk, I do not see how it could affect the children, in the first place.

3259. If there were marked symptons of alcoholism in the population here must it have come to your knowledge?—It must. Another point is this, that there would be a good many mental diseases, too, which we seldom get in Lagos.

3260. What are the main diseases which you have to combat here?—It is usually heart trouble, due to over-exertion, carrying heavy loads: and you get some pneumonia and pleurisy, and pericarditis, and a good deal of malaria and malarial debility.

3261. You get pneumonia during the wet season, I suppose?—Yes, usually at the change of the seasons when it begins to get cold at night.

3262. Do you attribute liability to pneumonia in the case of people who take alcohol?—Not at all; it is a direct infection.

3263. A very alcoholic subject, I suppose, would be more likely to get pneumonia than a very temperate man, would he not?—He would be.

3264. But in the cases that have come before you, have you ever had reason to attribute it to alcoholism?—No. On post mortem examination, whenever I have had a case of that kind, it has always been due to something wrong with the heart.

3265. Have you had to consider the question of infant mortality?—I have.

3266. In England there is a large mortality amongst children between birth and one year of age, and a lesser mortality between one year of age and five years of age?—That is so, and it is practically the same here as in England.

3267. Is there a larger mortality among male children than among female children under one year?—Yes, there is a large mortality.

3268. Taking the infant mortality, what are the main causes of it?—I think it is lack of proper knowledge on the part of the mother to take care of the child.

3269. Proper methods of nutrition?—Proper methods of nutrition and proper care, and giving the child deleterious stuffs whenever it is a little bit ill.

3270. Have you ever known of a case where spirits have been administered to a baby while it is still being suckled?—No.

3272. Do you think such a thing as that would ever take place in the Yoruba country?—No, I should not think so.

3273. At any rate you have never had such a case as that called to your attention?—I have never heard of such a thing.

3274. What proportion of children under one year suffer from malaria in this country?—I could not quite give you the proportion.

3275. It is pretty large, is it not?—Fairly large.

3276. Malaria shows itself in marked symptoms in the very young?—It does.

3277. But not in the native as he grows up?—No; but I think a good many cases are put down to malaria when a child gets fever, and in my opinion a great many of the cases are not malarial at all, so that the statistics are misleading in that respect.

3278. Any fever is called malaria, is it?—Yes, any fever caused by gastric troubles, or anything at all, is put down to malaria.

3279. They all produce symptoms of fever?—Yes.

3280. You can only gauge whether it is malaria by a microscopical examination of the blood?—That is so.

3281. And even then that is not reliable, as you have to do it again and again in order to get a satisfactory test?—Quite so.

3282. Should you say that the Yoruba people generally, as you have been about a good deal, are a sober people or not?—A very sober people.

3283. They have a drink on occasions, but they do not habitually get drunk?—They do not.

3284. As regards the general health of the population, do you consider in any way that their general health is injured by drinking habits?—I have no reason to believe that it is.

3285. You have seen, I suppose, individuals who have suffered from over-drinking?—No, I do not think I have seen any here.

3286. But you have elsewhere?—I have, but not in this country, I must say—I have at home.

3287. Did you practise at home before coming out here?—Yes, I did some work at home before I came here.

3288. Where was that?—I did some in London, some in Glasgow, and some in Dublin.

3289. Were you House Surgeon or House Physician at any of the hospitals at which you have been?—Yes. I was House Surgeon at the Rotunda Hospital, Dublin, and Clinical Assistant for a time.

3290. Among the patients there did you find marked symptoms of alcoholism?—Yes, a good lot among the lower classes.

3291. Comparing the people of Dublin with the people of Southern Nigeria, what would you say as the result of the comparison with regard to their drinking habits?—I should say that these people are a much more sober race taking all the classes, and the lower classes especially.

3292. But taking all classes you would say that the people here are much more sober than the people of Dublin?—Yes, much more so. The lower classes are exceedingly sober here, and the physique is excellent.

3293. I forget how many years you have been in the country altogether?—About four years.

3294. Supposing you found a prevalence of alcoholic disease in Lagos would it be your duty to report it to the Government?—I would have to consider it and report it to the Board of Health, and the Report would go on to the Governor.

3295. When was your last Report?—At the beginning of this month, but it so far only deals with general things. The Medical Officer has taken up most of the diseases. We have not got a complete transfer made yet.

3296. In your sanitary work, what diseases are you mainly fighting against here?—Infectious disease principally. There is always a lot of small-pox in this country, and varicella, and also there is a likelihood of plague and other diseases being introduced. We are also trying to improve the general sanitary conditions of the people.

3297. As a protection against all diseases?—Yes.

3298. Have you much trouble in getting the people here to adopt sanitary precautions?—Very little.

3299. They are intelligent on the subject?—Very intelligent.

3300. Is there much syphilis here or not?—Very little.

3301. In other parts of the country it is prevalent?—I have seen very, very little in Southern Nigeria at all.

3302. That, of course, is a thing which affects the constitutional health of the population more seriously than anything else, I suppose?—Yes.

3303. As you say, there is a large infant mortality Are the children born healthy, or are many of them that die born weakly?—No, the children are born healthy, but nearly everybody here is a doctor in some way or another. There are a lot of native doctors, and they are present at the deliveries of the children, and until that is stopped we cannot expect much improvement in the infantile mortality.

3304. You think what is wanted is a good midwifery system?—Yes, I think the midwifery system ought to be improved here.

3305. Have you had any opportunity of judging the relative effects of native liquors and trade spirits upon the people?—I have seen the people who have had a little alcohol, of course, gin, and that sort of thing, and it did not seem to have much effect upon them. I have seen them singing and dancing around the body of somebody that had died, but they were really quite polite when I went in, and they stood aside. They had all their senses about them; but I have seen a man drunk on tombo on two occasions, and I must say that he was very drunk. I thought it was almost impossible to get that effect from tombo.

3306. What were the symptoms?—He was absolutely helpless. He was brought in practically *in extremis*. We did not know whether he would die or live. He was a big, powerful man, and the quantity he had drunk could not have been much, because we were marching through the country then and he had not the time at his disposal.

3307. Was he long in recovering?—It took him about 12 hours before he regained consciousness.

3308. He was unconscious for 12 hours?—Yes.

3309. When he regained consciousness, I suppose he was pretty shaky?—Yes. He was very nervous and excitable.

3310. As a rule when you have seen people who have been drinking, does it produce exhilaration and merriness, or does it produce savageness?—Exhilaration at first, but afterwards I suppose they would lose their heads. I have not, however, seen them in that state.

3311. You have practised in Scotland and Ireland, and you have practised here; do you think there is any difference between the effect of drink on this population and on the population of Scotland and Ireland?—There would not be any difference in practice.

3312. Do you think the native race here are more susceptible or less susceptible to drink, or is that a matter of individual susceptibility?—It is a matter of individual susceptibility. I do not think the people out here are more or less susceptible than the people at home.

3313. Of course individual idiosyncrasy differs enormously in the case of every drug that is partaken of?—That is so—I should say the people here would be able to stand it a little better.

3314. In your opinion is alcohol more injurious in a hot climate than in a cold climate, taken to anything like excess?—I think it is less injurious in a hot climate.

3315. Is it better eliminated from the system, or what?—There is more tissue change going on, and you get a certain amount of oxidation from the alcohol too, and it is better eliminated from the system.

3316. On the whole, then, you think that in Nigeria a man can take a larger quantity of alcohol without harm than he can take in a cold climate?—I think he could.

3317. (*Mr. Welsh.*) Is the use of alcohol necessary for the health of any individual?—It is not absolutely essential.

3318. If you were administering a country where alcohol had never been introduced, would you prefer keeping it out altogether or would you permit it to be introduced?—If the people desired it I should permit it.

3319. Have you any idea why alcohol is prohibited in the Northern Territory of the Gold Coast and in Northern Nigeria, and in Basutoland? There is an absolute prohibition of liquor in all those countries?—I really could not say. I have not interested myself in the reason why it was stopped in those countries.

3320. Is it not rather illogical to prohibit it in Northern Nigeria and to permit it in Southern Nigeria?—No, because they are two different countries and inhabited by different peoples.

3321. There is not a very well-defined line of demarcation, is there?—Yes, I should say that there is. They are a different people altogether.

3322. Have you been there?—No, but I have observed the people who have come down here from Northern Nigeria.

3323. Have they better physique, or what?—I do not know that their physique is much better, but I think their mode of living is different from what it is here.

3324. (*Mr. Cowan.*) Have you conducted many operations out here?—Surgical operations?

3325. Yes, and the administering of chloroform, and so on?—I have administered a lot of chloroform.

3326. Have you come across any signs of alcoholism at all on the part of your patients when you have been administering chloroform to them?—No, I have not. That is one of the things that would bring it out very much.

3327. You have seen no signs of alcoholism when administering chloroform?—No. They are not nearly so excitable as we usually get them in the case of alcoholics: we can tell alcoholics straight off.

3328. That is when you come to give them chloroform?—Yes.

3329. In all your experience you have not come across alcoholic symptoms when administering chloroform?—I have not: there is very little excitability.

3330. In the event of your finding children suffering from epilepsy, mental deficiency, rickets or marasmus, what would you put that down to generally until you had made a more accurate diagnosis?—Epilepsy is pretty

often hereditary, and when we make enquiries we usually find a hereditary taint somewhere. I do not think epilepsy would be caused by alcohol. I have never heard or seen or read of it being caused by alcohol. I have only seen one case of epilepsy in a grown-up here.

3331. Have you seen it at all in children?—Yes, I did see one case of a child in the hospital here, but there was a history of epilepsy in the family in that case.

3332. Would you say that rickets was indicative of alcohol?—No, I should say that it had something to do with the bringing up of the child, possibly the general nourishment and proper feeding and proper care of the child.

3333. Have you seen many diseases at all here that might possibly be put down to the results of excessive drinking?—No, I must say that I have not. I have done a good many post mortems, and I have never seen a case of cirrhosis of the liver and that is one of the most notable things one finds in the case of a chronic alcoholic subject. Where there is perpetual drinking you find something of that sort, but I have never found it here.

3334. In your experience of Southern Nigeria have you had many people coming to you complaining of impotence?—I have had a woman or two complaining of sterility, but no complaint of impotency from a man. Impotency involves sterility in almost all cases.

3335. You have had no man come to you to complain of impotence?—No.

3336. Supposing you had men come to you on that account, what would you put it down to?—I should put it down to their general health. Take a parallel case. A woman came to me who had been married for four years and who had never had a child, and I put it down to her general constitution after examination. I gave her a tonic, and she did conceive shortly afterwards. It looks a strange case, but the proof of it is in Lagos here.

3337. Supposing a man had too many wives, would you say that would tend to bring about impotence in his case?—I think there is too much sexual intercourse in this country. It tends to make a man weak. He is probably a muscular man, and it tends to make him a sort of anæmic for the time being, and I should say that in that way it might affect him.

3338. Should you say if a man was in the habit of drinking gin that it would tend to make him impotent?—No, I should not think so, because many gin drinkers that I have known have had plenty of children.

3339. You would be in favour, I suppose, of some lying-in hospital, or possibly some system of midwifery and nursing being established here?—Yes, for the proper training of nurses and the proper delivery of children, and I would insist on the natives always having a qualified doctor present.

3340. You would advocate that strongly?—I would. I would have a maternity hospital, if possible, if it could be afforded, at which nurses can be trained, and by a course of lectures or otherwise I would teach the natives how to train and feed their children properly.

3341. You seem to be of opinion that the people here generally suffer next to nothing from drink. You have not seen any of them suffering from the effects of drink?—I have not.

3342. Or, in the case of children, traces of their parents having taken to drink?—I have not.

3343. Do you think sanitation could be improved more than it is?—It is the one thing we have to work for. You could not have prohibition in a country where God has been so liberal as to supply the natives with palms from which they can take their own spirit.

3344. You think we would find, by improving the general condition of things and hastening forward sanitary matters generally, that what little there is to complain of would gradually disappear?—I think so.

3345. (*Capt Elgee.*) Have you ever tasted this trade gin?—I have not.

3346. You have seen statements which have been made in the Press and elsewhere describing it as vile stuff and poison, and so on?—I have.

3347. Do you agree with those statements or not?—No. We read that amyl alcohol is an impurity when found in whisky or brandy to any extent, but you usually find a certain quantity of these higher alcohols in whisky and brandy, but in itself it is not an impurity.

3348. Can you form an opinion, from your knowledge out here, as to the good effects or the reverse of the stuff known as trade spirits, taken in moderation?—I have not seen any bad effects from it, but I have not been able to make an analysis of it.

3349. Supposing this Committtee were to request you, in the interests of science, to live on trade gin for a month in moderation as your only drink, would you undertake the task?—I do not know whether it would be palatable enough, but if it is palatable I would do it.

3350. With no fear of any bad effects?—No.

3351. Supposing it became a question between discontinuing sanitation or discontinuing the importation of liquor, which would you choose?—You cannot have any choice, because you cannot have total prohibition. As I said a moment ago, God has provided the people of this country with everything they want in the way of alcohol, and it would only be a question of increasing that quantity, and sanitation is the great thing for us.

3352. We had a witness here who said that in his opinion impotence was caused tremendously in this country by the use of trade gin. Do you agree with that statement?—I do not.

3553. Would you go further and say absolutely the reverse?—I should say the reverse, because they produce beautiful healthy children here.

3354. (*Chairman.*) It is a well-known fact, is it not, that an alcoholic subject takes chloroform badly?—Yes.

3355. He is a long time going under, and there is a longer period of excitement?—Yes, a longer period of excitement, and there is always a danger of his collapsing and giving out.

3356. Does the collapse arise in this way, that the heart strength is diminished, or is it because that in the course of the struggle he is likely to take a deep inhalation and get too heavy a dose?—No, it seems to be more the effect of the chloroform on the heart of an alcoholic subject.

3357. The heart acting on the respiratory centre?—Yes ; but the heart usually gives out first.

3358. They use chloroform in Scotland much more freely than they do in England, do they not?—Yes.

3359. Ether is considered much safer in England?—Yes.

3360. But it is much more unpleasant for the patient to take?—Much more.

3361. You get a prolonged period of excitement with ether, and much more painful symptoms on recovery, do you not?—Yes, and very often catarrh following it.

3362. You cannot give ether to the very young or the very old?—No ; nor to the very fat.

3363. Anyhow, this temperature out here prevents you from using ether because it would be too volatile?—That is so.

3364. So that you are obliged to use chloroform, and also to use that carefully?—We are.

3365. In your administration of chloroform to the natives here you have not found much difficulty?—None whatever.

3366. I suppose some people take it much better than others?—Quite.

3367. Do you attribute that to alcoholism or to individual idiosyncrasy?—I should attribute it to individual idiosyncrasy, because in those cases we have had to let them go, and the same thing has happened again when we have tried to administer the anæsthetic a second time, so that it must be individual idiosyncrasy, because the heart and the lungs are quite good.

3368. Have you made any examination for kidney disease in post mortems?—We always examine the kidneys, and have found the kidneys quite healthy.

3369. In a chronic alcoholic you would never find a healthy kidney, would you?—Never.

3370. Is impotence recognised as a consequence of the habitual indulgence in drink?—It is not.

3371. If a man takes alcohol in bouts, so to speak, on festive occasions, only taking too much then, would that, in your opinion, be liable to produce impotency?—Not a bit.

3372. If a man who was in the habit of taking drink complained of impotency, and was told to stop alcohol, and did so, and recovered, would you attribute his recovery to the stopping of the alcohol or to mental suggestion?—I should attribute it to mental suggestion

I think, because I have never heard or read of such a case —I mean there has been no absolute proof of the thing.

3373. It is not a scientifically ascertained fact?—It is not.

3374. On the other hand, in an infirmity like impotence, mental suggestion should, in many cases, have a great effect?—Quite so.

3375. In your opinion you would not attribute the cure of impotence to the cessation of alcohol?—I should not.

3376. Have you paid any attention to the chemistry of alcohol?—I have done analyses at home, but not out here —just to find the quantity of spirit. That was all we were asked to do.

3377. Have you the materials out here with which to conduct a proper analysis of spirits?—No—we could get the quantity of spirit, of course.

3378. Yes, but could you determine the by-products or the amount of the higher alcohols?—No, I do not think we have the materials for doing that.

3379. Or the furfurals and aldehydes?—No, we have not got the standard here.

3380. The most toxic product in new whiskies and new brandies is furfural?—Yes.

3381. Have you followed any of the physiological experiments on animals with furfural?—I have read Professor Stockman's experiments.

3382. He gave evidence before the Whisky Commission the other day as to his experiments on himself.—He had some experiments, I think, on dogs, and some on students.

3383. Yes. Do you know anything of Dujardin Baumetz and Dr. Lauder Brunton's experiments?—I have read some of them.

3384. But you are not prepared to give evidence as to the results?—No. I would have to look them up again before I could do that.

3385. Do you know whether matured whisky in a cask as opposed to raw whisky would contain less furfural but an equal amount of the higher alcohols?—I believe that is so.

3386. You have not gone into that question thoroughly, however, have you?—No. I have read about it, but I have not access to the books here.

3387. There has been a good deal of work done in the chemistry of alchohol in the last ten years, has there not?—Yes.

3388. Both at home and at the Pasteur Institute, and in Germany?—Yes.

3389. You are not prepared to speak as to the result of those researches?—I know about some of them generally. As regards the work that was done at Bonn, it was generally held that the quantity of oxygen was increased when alcohol was taken.

3390. That is on the general physiological effect of alcohol?—Yes.

3391. Not with regard to the by-products?—No. I have not access to the books here. I have only read of these things at home.

(*The Witness withdrew.*)

Mr. Edwin Harris Obafemi (Native) called and examined.

3392. (*Chairman*). What are you?—I am a farmer and contractor.

3393. Where do you farm?—In the Agege District.

3394. How far is that from Lagos?—11¼ miles.

3395. What is the size of your farm, and how many men do you employ?—Sometimes I have 12; at present I have nine men,

3396. What do you grow?—Cocoa, coffee, kola nut, palm trees and several other fruit trees.

3397. Where do you carry on your contractor's business?—At the Public Works Department.

3398. What do you contract for?—Sometimes for the reclamation of swamp, and sometimes for the transport of materials for building.

3399. How many men are employed in that business? —They vary: it is according to the size of the work.

3400. Can you give us an idea of the full number? —Sometimes I employ 80, and sometimes more.

3401. How long have you lived in the Lagos District— all your life?—No; I came down from the interior in 1867.

3402. In that 40 years that you have had experience of this district, what do you say about drink: is it increasing or decreasing?—It is increasing greatly.

3403. Do you mean that more liquor is imported, or that individual people drink more?—More liquor is imported, and individual people drink more also. In a town where gin and rum were unknown before it is known now.

3404. In your opinion are gin and rum more pernicious than the native drinks?—Certainly.

3405. Have you ever seen a man drunk on native drinks?—Yes.

3406. Often?—Not often.

3407. Have you ever seen a man drunk on imported spirits?—Yes.

3408. In Lagos?—Yes, and elsewhere.

3409. Is that on festive occasions, or are you speaking of habitual drunkenness?—Habitual drunkenness.

3410. What do you mean by habitual?—One who is taking rum and gin as a necessary thing every day.

3411. Can you tell us of any case where a man gets drunk every day?—On my farm about a month or so ago, a man came on a visit to see us, and some of his friends there put down a bottle of gin and this man drank it to excess, and when he was going to his village he fell down by the way and was covered up by red ants that bite people, and if an enemy of his was to meet him there he could do any injury he liked to him, because he did not know anything at all for hours together.

3412. Is that the only case you found of drunkenness on your farm?—No, there were several others.

3413-14. How long ago was the case of the man who fell down among the red ants?—About two months ago. I can give you another instance to show you the demoralising influence of gin. I had a friend and we used to eat and drink together, and he took to this gin. It was the curse of his life. He was quite ruined, and he died some years ago.

3415. Ruined in health or financially?—Financially; he lost his post.

3416. How long ago is that?—15 years or more.

3417. Have you any other case you could give us amongst your friends?—Yes; the next thing I should say is that there are some villages round Lagos here which show that rum and gin are doing great havoc in the country—there are small villages around Lagos, the population of which used to be very large in years gone by, but the people now living in those villages are addicted to drink, and if you go to those villages now you will find that wretchedness has commenced there.

3418. Will you give us the names of those villages?— There is one village particularly called Iru.

3419. How far is that off from Lagos?—Just by the Beach Road here, not quite a mile from here. Anyone who lived in this country for the past 20 years, and who saw the state of that village before, and who goes there now will be quite surprised.

3420. You attribute that to drink, do you?—I do.

3421. Is that in the Lagos Police District?—Yes, it is within the district.

3422. Were many of those people brought up before the magistrate for being drunk?—No, I do not think the police ever watch that way. Why I observed that place is because some time ago I was the powder magazine keeper, and the magazine is not far from that place, so I could easily watch how the people were carrying the cases of gin and demijohns of rum into that place, and I visited the village myself several times.

Mr. Edwin Harris Obafemi.]

3423. Did you find many people drunk there?—Sometimes when they were making their festivals.

3424. But in between the festivals were they sober?—They were sober sometimes, but on many occasions they were not.

3425. You attribute the fall of that village to drink, do you?—Yes, that is my own opinion.

3426. What was the population of that village 20 years ago?—I did not take any statistics, so I cannot tell you.

3427. Was the Medical Officer of Health ever told about it?—I do not think so.

3428. Was the state of the village ever reported to any Government authority?—I do not know.

3429. How did the deterioration show itself? Did people leave the village, or did they die, or what?—Most of them died, and the condition of the village is very bad—not bright.

3430. Do you mean defective in sanitary conditions?—No.

3431. You attribute the decay of that village to alcohol, and not to defective sanitary conditions?—To alcohol I attribute it. Of course when a man is drunk he would not be able to sweep even his own room; he is useless.

3432. When did this decay begin, and when did it finish?—It is not finished yet; it is still going on now.

3433. Is there no improvement?—No improvement that I can see.

3434. How many years ago was that place a happy village, which is now a deserted village?—About 20 years ago; but the place has become so much depopulated that one of the Missions which intended to build a church there built only a bamboo shed instead, but they found that the people would not attend, and the missionaries moved away further.

3435. Why was drink more harmful in that village than in the town here?—In that place drunkenness shews more because it is a small village; but there is more drunkenness going on in this town at night, only people cannot see it. There are no public-houses here where people get drunk and then go out into the street, but people drink at home and get drunk in their own homes.

3436. Do they drink by themselves in their own homes?—They do.

3437. And on festival occasions?—Yes, and funeral occasions too.

3438. They drink secretly in their own homes?—Yes, many of them do.

3439. And get drunk?—And get drunk.

3440. Is it as bad in Lagos as it was in that village?—I should say so.

3441. Why does not Lagos deteriorate, then, in the same way as that village; is Lagos deteriorating and diminishing in population in the same way?—That cannot be seen so easily, because there is a great influx of people always from the interior into Lagos.

3442. If that village was depopulated by drink, you would expect Lagos to be depopulated also. Why should drink be more harmful in that village than in Lagos. Why should Lagos have prospered, while that village has decayed, if there is more drinking in Lagos?—I cannot see that Lagos is prospering.

3443. Then your answer is that Lagos is not prospering?—Yes.

3444 Who drink in Lagos, the men or the women, or both?—Both; that is why I am so sorry because our young men and young women too are getting into the habit of drinking. That is why I would be glad to hear that the gin and rum trade was going to be stopped.

3445. Have you ever seen a woman drunk?—Yes, not long ago.

3446. How long ago was it that you saw a woman drunk?—I saw a woman brought to Court about three weeks ago for being drunk. The police arrested her and kept her in custody until next morning, when she was brought to Court.

3447. How many women have you seen drunk in Lagos in the last five years?—Not many.

3448. Where do the women get the money with which to buy drink. Who gives them the money?—I do not know.

3449. Do the women trade and make much money here?—Yes, they do trade.

3450. Is it the women who trade that get drunk, or the wives of the labourers?—The loafers—those women who are not doing any hard work.

3451. Are they the ones that get drunk?—That was so in the case I referred to.

3452. You do not see many people drunk in the streets here do you?—No.

3453. You think they get drunk quietly at home?—Yes, many of them do.

3454. What is the effect on trade of this drinking that you say goes on?—It is only a few days ago that I noticed the effect of this drink on the legitimate trade. I had cause to use a tarpaulin, and I went to my friend who keeps a cotton goods shop, where in years gone by they used to sell about six or seven bales of cotton a week, and when I went to him I thought I would be able to get what I wanted, but he had not got it, and I went to several other shops and asked for some tarpaulin, but what they told me was "The bales we have opened for the past week we have not been able to sell the cotton goods inside them, so we cannot open any others, and we are sorry we cannot supply you." I went to several shops like that, and I know that cotton goods are not selling as well in Lagos as they used to do, and that gin and rum is taking the place of cotton goods.

3455. You mean that the trade in rum and gin is good, and that the trade in cotton goods is bad—is that what you mean?—That is what I mean.

3456. Have you any figures showing the effect generally?—No, I have no figures.

3457. But your friends tell you that the trade is bad in cotton goods?—Yes.

3458. And that those who are selling gin and rum are doing very well?—Yes.

3459–69. Do these people you refer to sell cotton goods as well as rum and gin also?—No, only cotton goods.

3470. How long has the trade been bad in cotton goods?—For the past 10 years the trade in cotton has been falling.

3471. Has there been less bought or is the price lower?—Less has been bought.

3472. What other articles have been going down besides cotton?—Hardware.

3473. Is that falling off also?—Yes.

3474. Anything else?—All the small articles of trade are falling off.

3475. Is that in Lagos, or outside, or where—you are speaking of Lagos town now, are you not?—Yes, Lagos town.

3476. Is the rest of the country in the same state?—I could say almost the same thing for the rest of the country, because I know that the people in the Interior are taking very much to gin now.

3477. So that the general trade is falling off?—Yes, the people who took the cotton goods to the market bring almost half of it back again, and that is a thing that never used to happen before.

3478. Do you notice whether the health of the people is suffering or not?—Oh, yes.

3479. How does that shew itself—what diseases have you noticed as the result of drinking?—I cannot say that.

3480. (*Mr. Welsh.*) During the last 10 or 20 years in Lagos there have been a great many sales of goods by auction, have there not?—Yes.

3481. Is is a thing of weekly occurrence?—Yes.

3482. All sorts of goods are sold at these auction sales, are they not?—Yes, all sorts.

3483. In order to reduce excessive stocks which have accumulated?—Yes.

3484. Did you ever know of rum or gin being sold by auction at one of these sales?—Never.

3485. Rum and gin is a very safe thing to stock then?—Yes, it passes off quickly.

3486. The duty the year before last derived from spirits was about £800,000, and the first cost of the spirits would be about half that—about £400,000 or £300,000—so that there must have been over a million sterling spent in Southern Nigeria on spirits. Do you think it would

have been better for the country if that expenditure on spirits had been on other less harmful substances?—If that gin trade was not there the people would be richer.

3487. Will they work as hard without the gin?—Certainly, the Yoruba as a rule is a worker.

3488. They may not spend it all in cloth, but they would accumulate their wealth in silver and gold and other property?—Yes.

3489. The man who does not touch liquor has always more money to spend on other articles, has he not, than the man who drinks?—That is so.

3490. You do not consider, with this big trade in spirits, that Southern Nigeria is prospering—at all events Lagos is not prospering so much as it was?—That is so.

3491. Yet you do not see much evidence of drunkenness in Lagos?—Not much in Lagos because they drink always at night.

3492. There is a considerable influx of people from the Interior, and the population increases not only by the ordinary birthrate but by the influx of new people?—Yes.

3493. Therefore you would not expect to see any physical deterioration among the inhabitants?—No.

3494. Are the police very particular in arresting the people for drunkenness; if they saw a man who was a bit the worse for liquor would they arrest him, or leave him alone and advise him to go home?—They would advise him to go home, unless he was disturbing the peace of the country, and they would assist him to get home.

3495. In an ordinary case of drunkenness they probably would not bother about it?—No, they would caution him to be quiet.

3496. So that the official statistics would not shew the total number of cases of drunkenness?—No, not at all.

3497. Has there been any agitation going on in Lagos against the possibility of prohibition being introduced in order to frighten the people into thinking that direct taxation was going to be put upon them?—Yes.

3498. Do you think that accounts in any way for the fact that the Eleko and the Mohammedan Chiefs and some others who have given evidence have expressed themselves as against any change in the situation?—Yes, some of them are trading in gin, and they would not like to see their trade stopped.

3499. You would not consider a native who was trading in gin an impartial witness as to the wisdom or otherwise of prohibiting the importation of liquor?—I would not.

3500. You would look upon him as an interested party, and therefore a person who was unlikely to give a perfectly unprejudiced opinion?—I would.

3501. (*Mr. Cowan.*) Who sees these people when they are drunk in their houses at night? You say no one sees them. Then how do you know about them? Do you visit drunken people?—I move amongst the people and I have seen several.

3502. You spoke of it as being a general thing?—Yes.

3503. Do you know of it by going into their houses?—No.

3504. Is it your own friends who get drunk like this?—Yes, my own friends.

3505. Have you no good influence over them?—Yes, those that I have influence over I speak to.

3506. You do not go into the houses of others who are not your friends, do you?—No.

3507. The only drunkenness you know of then is the drunkenness that takes place among your own friends?—Yes.

3508. That is all you can speak about?—Yes.

3509. You say you cannot see much of any general drunkenness in the streets of Lagos?—No, not in the streets.

3510. And it is only when you go into the houses of your friends that you do see it?—Yes, but you can see it in the country, in the Interior.

3511. If you are passing along in the streets in Lagos would you hear any noise in the houses in Lagos when this drinking is going on?—Yes, when people get drunk they make a noise.

3512. Supposing I went all over Lagos town for two nights in succession late at night and I heard no noise at all, would you say that there was any drinking going on—passing close to the houses and listening and hearing no noise would you say there was any drunkenness?—I could not say so.

3513. With regard to these friends of yours that could not supply you with the tarpaulin you wanted when you went to their shops, are they keeping their shops stocked up with the proper goods, do you think?—Yes.

3514. Of course you know if a man does not keep his stock up to date, he is not likely to be very successful.—These are people who take European goods, and who know what will sell, and they watch the markets, and whatever they think will sell they put into their shops, but they have since found out that there is no good for their trade.

3515. Who is selling the cottons? You have been very good in giving us general impressions, but general impressions are not worth very much if we have no statistics.—No.

3516. You will admit that?—Yes.

3517. If more cottons are being sold and more are being imported into this country, then your friends, perhaps, cannot be so much up to date as they used to be—who is selling the cottons?—I do not think so much cottons are being sold.

3518. But we have the Customs statistics before us, and if the Customs statistics show that more cotton is being imported into this country, would that satisfy you?—It may be in the stores.

3519. But over a given period of years. If over a given period of five years the rate of import of cotton goods has been continually on the increase, you could not say then that the stuff was in the stores and not sold, could you? Do any of your friends keep cotton stocks in their stores for five or six years?—No.

3520. So that over a period of five or six years the thing would work itself out?—I should think so.

3521. Then are you aware that the figures show that the increase in the imports of cotton goods has really been greater than the increase in the imports of gin?—Greater than the increase in gin?

3522. Yes, we have figures before us that prove that.—Then I think those figures are wrong.

3523. You cannot very well question the figures that have been made up by the Customs officers.—I think they cannot be right.

3524. You are rather bigoted against the drink trade. You do not like it?—I do not like it at all, because we have our own drink here, which is quite good enough for us; and since we have had these foreign drinks imported into the country, the country has been impoverished.

3525. You object to the importation of foreign drinks because you are selling your own drink?—No, I do not distil; but the foreign spirit is too strong for us, and you cannot take too much of our drink; if you want to get drunk on our drink you have to keep it for some days and ferment it. When you keep it a certain time, the drink in this country becomes sweet, but after three or four days pass then it begins to get bad. For instance Oti-Baba cooked today is not good to drink today. You have to wait until the third day, and then it is sweet, but if you drink it five days afterwards you get it fermented and then you get drunk on it, and many of our people do not like it in that condition.

3526. A lot of our evidence goes to shew that they take a good deal of it in that condition, and are seriously affected by it and get drunk on it. Have you seen anything of that?—Only a very few people.

3527. Still they do get drunk on it?—Yes, when they take it strong.

3528. You cannot account for the fact that there is less gin brought into this country now in proportion and there is more cotton?—In what year?

3529. The increase in gin is not so great as the increase in cottons, although your friends are not selling cottons as you say and everybody is selling gin. However, you are fighting for temperance, which is very laudable.—Yes.

3530. But sometimes in your anxiety to promote it you may possibly believe what is not altogether the fact, may you not?—No, I am talking about what I have seen.

3531. But you cannot give us figures to support your statement, that is the unfortunate thing?—No, I cannot give you figures.

Mr. Edwin Harris Obafemi.]

3532. It is simply a matter of general impressions with you ?—Yes.

3533. Are the people in this village you spoke of pretty much the same as they were 20 years ago—20 years ago that was a country village, was it not ?—Yes.

3534. With very few people coming from and going to that village ?—Yes.

3535. Now there are a great many people going backwards and forwards, owing to the harbour works, and owing to labourers all working round about there. Do not they go near that village and pass it constantly ?—No, not many go to that village, except they are going to the beach.

3536. But there has been a lot of work going on at the beach lately, has there not ?—Yes.

3537. Would not those workmen pass there ?—Yes.

3538. Would not that make the village look different—would not that alter the character of the village ?—It would not alter the condition of the village, people passing by it.

3539. Why did the Mission not remain in this particular village and try and do good if it was so bad ?—Because they found the people very much addicted to drink and did not care to hear anything about the gospel.

3540. How long ago is it since the Mission left the village ?—15 or 16 years ago.

3541. If it was a nice village 20 years ago, and the missionaries felt that there was no hope of doing anything with it 15 years ago, that means that it had altogether gone wrong in five years Is it the same now, or has it been going down for the last 15 years ?—It is not the same, in my opinion it has been going down.

3542. Then it must be very bad now, if it has been going down for 15 years and was bad before that—so bad that the missionaries felt that they had no chance of doing anything to improve it ?—I am speaking of what I have seen, and people who have lived in Lagos all the time can give you evidence also with regard to it.

3543. (*Capt. Elgee.*) You said you came to Lagos 42 years ago ; did you come from up country ?—Yes.

3544. What is your country ?—I am an Ija.

3545. You are a native of Yorubaland ?—Yes.

3546. What is your religion ?—My father was a Babalawo, but since 1862 I became a Christian.

3547. Of what denomination ?—The Church of England.

3548. Have you ever preached for or taught for the Church Missionary Society ?—Yes, I have been a teacher in the Sunday School.

3549. A lay teacher ?—Yes.

3550. Are you a teetotaler ?—I am.

3551. Have you taken the oath not to drink anything ?—No, I have not taken any oath. I drink palm wine and my own native drinks.

3552. Have you ever tasted trade spirits ?—Yes, sometimes.

3553. What do you think of them ?—They are bad.

3554. Why ?—I do not like it and I find that it imparts no nourishment to my body, therefore I ceased to drink it.

3555. Is it the taste that you do not like, or does it hurt your belly ?—It hurts my belly as well.

3556. Does it hurt your belly if you take a small quantity or does it hurt your belly only if you take a large quantity ?—All the same if I take it small or big, it hurts my belly.

3557. How long did you try it ?—Only one time in 1869.

3558. Then you did not like it and you made up your mind that you did not want it any more ?—Yes.

3559. You spoke of merchants selling their surplus stocks of cloth and other goods by auction sometimes ?—Yes.

3560. Why do they do that ?—Because they cannot get it sold, and it has been too long in stock, so they sell it by auction.

3561. Cotton does not improve by keeping it in stock, and therefore they are bound to sell it ?—Yes, at any cost.

3562. If you kept trade gin for a long time in stock, would that trade gin go bad ?—No, I do not think it would.

3563. So that it is not at all peculiar that they do not sell trade gin by auction ?—No, but they do not have to keep it in their stock for a long time.

3564. No, but if it was in their stock, they would not sell the gin, because it would keep, but they would have to sell their cotton because that would not keep ?—I do not know.

3565. You are a business man and you know that nobody makes a profit by selling by auction ?—No, you sell at a loss.

3566. If gin keeps good what is the use of selling it by auction ?—(No answer.)

3567. (*Mr Welsh.*) It is not because cloth is deteriorated that you sell it ; it is because it is dead stock and people do not want it—it may have gone out of fashion ?—Yes, or it may have got spoiled.

3568. A different fashion or a different type of cloth may have come into demand meanwhile ?—Yes.

3569. But the fashion never changes with regard to liquor ?—No.

3570. There is always a demand for that ?—I believe so.

3571. That is the reason why it is never sold by auction, partly because it keeps well, and partly because there is always a demand for it ?—Yes.

3572. With regard to this village that you told Mr. Cowan you had seen such a great difference in, that 20 years ago it was a prosperous and clean and nice village to visit and that 15 years ago it had gone down through drink, you were only giving us your general impression of the place. You were not making a statement as to a proportionate amount of depreciation or deterioration ?—No.

3573. I am told that the death rate in Lagos exceeds the birthrate, and has done so for the last 10 years ?—Yes.

3574. Have you any knowledge on that point ?—I used to read it in the paper like that.

3575. You have no statistics of course at present ?—No.

3576. (*Chairman.*) You saw that in the paper you say ?—Yes, I used to see it in the papers.

3577. But you know nothing about the figures yourself ?—No.

3578. You employ a good many labourers from time to time ?—Yes.

3579. Do they drink at all ?—Some of them like drinks. If I wished to "dash" them something and I gave them some money, they would not appreciate that so much as if I gave them a bottle of gin.

3580. What is the rate of pay for labourers here ?—9*d.* a day.

3581. That is what you usually pay ?—Yes.

3582. What is the price of a bottle of gin or rum ?—10*d.*—You can get a sixpenny size.

3583. What size bottle is the tenpenny size ?—I think six bottles will make a gallon.

3584. Are they not sold in cases of a dozen ?—Yes, in a case of one dozen.

3585. You think the tenpenny bottle of gin would be one twelfth of a gallon ?—It is more than one twelfth of a gallon.

3586. Do you know at all what profit is made by the trader on the 10*d.* bottle ?—I do not.

3587. Do you know what average profit a man makes when he sells 10*d.* worth of cotton ?—He would not make more than ½*d.* or so profit on the 10*d.*

3588. But you do not know what the profit would be on the gin or the rum ?—I do not.

3589. When you gave this trade gin a trial yourself, was that to see whether you really liked it, or to see whether you thought it harmful, or what ?—I saw that some of my friends liked it and drank it, and I thought that I would like to see what it was like.

3590. How long did you try it for ?—Only that once.

3591. How much—a small glass ?—We had a bottle of gin, and I took a small drop, but I did not like it, and my other friends drank it.

3592. You took a small taste, and from that small taste you made up your mind that you did not like it and would drink no more of it?—Yes.

3593. Do you find any effect from it?—No effect, only that it does not agree with my system.

3594. You do not like the taste of it?—No.

3595. But you do like the taste of palm wine?—Yes, only I like it sweet.

3596. Have you ever tried rum?—Yes.

3597. You did not like that either?—No.

3598. You have never tried whisky or brandy, have you?—No.

3599. Now, about people getting drunk at night. I suppose when they get drunk they make a noise?—They make a noise and disturb the peace of the neighbourhood.

3600. If there were drunken people at night in their own houses, in walking about the streets you would hear them making a noise, would you not?—Yes, you hear them calling out in their houses, and sometimes they make a disturbance.

3601. People walking about the streets of Lagos at night would hear them, would they not?—In some cases.

3602. If there is a drunken man in a house who is making a noise, people walking in the streets would hear him?—Yes.

3603. Do people get quietly drunk in their own houses?—Yes.

3604. Have you been into their houses and seen them?—Yes, I have seen some.

3605. When was the last one you saw quietly drunk in his house without making a noise?—Some years ago now.

3606. (*Mr. Cowan.*) With regard to the auctioning of cottons, that is sometimes brought about, is it not, from causes other than depreciation and fashions changing? Sometimes a Lagos man orders cotton, pays a deposit on it, and gets a bank or a commission house to bring it out, and then when the cottons are delivered he finds it is not convenient to pay the money for it, and the Customs want their rent and their duty paid, and as the man cannot pay it, very often it has to be auctioned on that account: is not that so?—Yes.

3607. Have you ever heard of gin being auctioned in that way?—No, except gin that is received as a sample.

3608. Still a good deal of auctioning of cottons is done in that way, because the importer here cannot take them over?—Yes, that would be sold by the Customs House.

3609. (*Chairman.*) How many years have you been a Church teacher and preacher?—Since 1872.

3610. Thirty-seven years?—Yes.

3611. Of course you give your services voluntarily?—Yes.

(*The witness withdrew.*)

(Adjourned till 10 o'clock on Monday next.)

SIXTH DAY.

Monday, May 3rd, 1909, at the Secretariat, Lagos.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Rev. JAMES E. WRIGHT, (Native), called and examined.

3612. (*Chairman.*) You are a native Wesleyan minister?—I am.

3613. Are you a native of this Colony, or are you from elsewhere?—From Abeokuta. That is my native place.

3614. How long have you been working in Lagos?—For 35 years.

3615. Have you noticed any increase in the drinking habits of the people of Southern Nigeria during those 35 years?—I have.

3616. Much?—Yes.

3617. Do you mean that more liquor is consumed, or that people drink more?—I think people drink more.

3618. Of course, as the country is opened up, more liquor is consumed because of the additional districts into which it penetrates?—That is so.

3619. You think the people that you have come across drink more than they used to do?—Yes; many of our young men drink now.

3620. Do you mean drink to excess?—Some of them drink to excess.

3621. What is the size of your congregation?—300 to 400.

3622. In that congregation how many of your young men drink to excess?—I was not speaking of our church in particular; I was speaking of the public in general.

3623. How many cases do you know of habitual drunkenness?—We cannot gauge drunkenness by our observation. We can gauge it by the quantity of drink that is imported into the country.

3624. That is what you judge from?—Yes

3625. You find that more spirits are imported into the country, and therefore you think more is drunk?—Yes; and not only trade gin and rum, but superior drinks as well, such as whisky and brandy.

3626. From that you judge that there must be an increase of drinking?—Yes.

3627. Do you know many people yourself personally who have been injured by drink?—Only a few.

3628. I do not want to press you to a particular number, but about how many?—I cannot give numbers.

3629. We heard the other day about a village near here, Iru, which was described as having become very much demoralised and depopulated through drink. Do you know Iru?—Yes.

Rev. James E. Wright.]

3630. Do you know it well?—Yes.

3631. Does it come within your pastorate?—It does.

3632. What can you tell us about that village?—It is a little fishing village, and people, I believe, have migrated from there.

3633. Is that because there is more trade at this end of the town?—Civilization is spreading, and the young men are growing up there, and I suppose they migrate from that place into the town. That is my opinion.

3634. How long have you known Iru?—Since I was a lad.

3635. Was there any time at which Iru was larger and more prosperous than it is now?—Yes, it was larger.

3636. How long ago?—Say the first time I saw the village, 30 years ago.

3637. Was it a big village then?—More people were there then.

3638. Many more, or only a few more—There are not as many now as there were.

3639. Is it half the size that it was, or what?—Say about half the size.

3640. To what do you attribute the diminution in the population? — To the migratory habits of the people, not to drunkenness.

3641. It has been stated that drunkenness was particularly rife in that village ; you do not think that drunkenness had much to do with the decrease in the population there?—No, I think not.

3642. Did you see much of Iru 20 or 30 years ago?—Yes ; we had a mission there many years ago, and I used to visit the place.

3643. Were people more addicted to drink at Iru than they were elsewhere?—No.

3644. There was some drinking there, I suppose?—There was nothing at all to call special attention to it.

3645. Do you see any difference in the people generally here in Lagos as to their health and habits which you would attribute to drink?—I do.

3646. What is it that you notice?—I saw a woman only a month ago who once told me that her husband was much addicted to drink, and I could say that many years ago his health was different from what it is now, but he has given up drink, and he is much improved.

3647. When did he give up drink—how many years ago?—About a year or two ago.

3648. Was that under your advice and ministration?—Not so much as a minister, but as a friend.

3649. You know of one case, at any rate, where a man is all the better for having given up drink?—I do.

3650. Are you yourself an abstainer?—A total abstainer.

3651. It suits you very well, does it?—Yes, it does ; in fact, there was never a time in my life that I was not a teetotaler.

3652. Do you take palm wine?—Once in ten years, about.

3653. Palm wine in the early stage is not alcoholic, is it?—It does not injure any body when it is fresh.

3654. After it has been kept a certain time it becomes stronger?—I do not know, because I do not indulge in it.

3655. In the last 20 or 30 years have the people generally become richer than they used to be?—Yes, much.

3626. Is their health as good as it was 20 or 30 years ago?—The health of many people is as good, but I have known cases where it is not. Speaking of drunkenness, I do not think we should confine ourselves to the native element, but that we should also have regard to the Europeans, because I know that drunkenness has increased among Europeans.

3657. I suppose you think if alcoholic drinks are prohibited they should be prohibited for everybody?—Yes, it should be general. I know a friend of mine came to our place and said that a certain Government official spent about half his wages in drink.

3658. Did he get drunk, do you know?—I have no idea. He may have drunk privately.

3659. He spent half of his wages in drink?—So I was told. I do not know him myself.

3660. (*Mr. Welsh.*) You were speaking about Iru just now?—Yes.

3661. Have you any idea what the population of Iru is?—I have no idea.

3662. Are there any licensed houses there?—Not that I am aware of. I used to go there as a minister.

3663. There is a licensed house there, I believe?—There may be.

3664. And therefore they must do a fairly large trade in order to be able to pay for the licence?—Yes.

3665. I suppose the principal customers are the people who are employed on the harbour works down on the beach?—I cannot give any definite answers in regard to the population of Iru. All that I know of Iru is that we have withdrawn our mission from there because we did not prosper.

3666. Was there any relation between your withdrawing your mission from Iru and the use of alcoholic liquor?—Oh, dear no ; none at all.

3667. Have you seen many evil effects in the interior from the use of liquor?—I left Abeokuta when I was a lad of 16 years of age.

3668. You have been in Lagos all the time since?—Yes.

3669. Have you seen any change for the worse in the habits of the people of Lagos, or for the better ; are the people better morally, socially, and physically than they were when you came to Lagos first?—People are very much the same, but I should say that people nowadays drink more than they used to do when I first came here.

3670. (*Mr. Cowan.*) With regard to this drunkenness you have spoken of, are we to understand that you have just got a general idea that there is more drunkenness? You think the imports are more, and consequently there must be more drunkenness?—I have seen the effect of drunkenness. For instance, some time in February, when we were holding a special service in the church a man came in quite drunk, and we had to turn him out.

3671. Do you know if he was drunk as the result of taking imported spirit, or as a result of his drinking palm wine?—Of course it was imported spirit.

3672. Did you satisfy yourself about that?—I saw him drunk, and I ordered him to be assisted out.

3673. We have had many witnesses before us here giving evidence, and they have told us that they have seen people drunk from drinking strong palm wine and strong corn beer.—This was not palm wine at all. It was imported liquor.

3674. How do you know that?—This man was a Fantee man, and not a native of Lagos.

3675. That is a native of the Gold Coast?—Yes. I knew he had been drinking imported spirits because I could tell by the smell of it.

3676. That enabled you to make up your mind as to what he had been drinking?—Yes.

3677. Are there many of your people who drink?—They drink, but not to excess—not to the extent of the man who got drunk on that day ; but they do drink.

3678. You mentioned that drinking was more noticeable amongst the young men nowadays?—I say that our young men drink now.

3679. You said again, though, that the stopping of the importation of trade spirits would not be sufficient in itself, and that it would be necessary to stop all spirits?—Yes.

3680. I suppose when you say "young men" you are speaking of young men who have got salaries, and who are able to afford to drink whisky and these other drinks?—Yes.

3681. So that the stopping of the importation of trade spirits would not be sufficient, in your opinion, because it would not prevent these young men from drinking?—No, the prohibition should be general.

3682. Have you gone into figures at all regarding imports—you said the imports were greater? Have

you studied the figures at all?—I have not studied the figures. I am only speaking from observation.

3683. The figures that we have had put before us go to show that the imports, for instance, in cotton goods have increased in a greater proportion than the imports of trade spirits.—That does not frustrate my argument. The imports of cotton goods might have been double the imports of trade spirits, but that does not show that the importation of drink nowadays is not in excess of what it was years ago.

3684. I am not trying to make out that the figures are less than they were years ago, because the figures are here, but making due allowance for the extra territory which has been taken in, and in your experience you must have known of many places having been opened up, sometimes by treaty, sometimes by punitive expedition, and so on, and taking all that into consideration and the fact that the drink is distributed over a very much larger area, do you still think that the people you are mixing amongst in Lagos drink more than they used to do?—Yes, I am still of that opinion.

3685. But you are quite satisfied, you have no doubt at all about it, that the drinking in this particular village of Iru had nothing to do with the withdrawal of your mission from there?—I am.

3686. (*Capt. Elgee.*) Have you ever travelled in Europe?—I have.

3687. How do you compare the people whom you have seen there, as regards the drink question, with the people you see out here?—I have been to Paris, for instance, and I saw the people there, but of course they take drink as a luxury there.

3688. (*Chairman.*) Have you been in London?—I have.

3689. And in Liverpool?—Yes.

3690. What do you say about drunkenness in the streets of Liverpool, say, on a Saturday night?—I have not lived in Liverpool. I have only passed through.

3691. (*Capt. Elgee.*) From what you have observed would you say that the people you saw in Europe were a more or less sober lot than the people you have seen in Lagos?—My time was more confined to the College. We were not allowed to mix with a bad lot; we always lived in the homes of good people.

3692. You said just now in your evidence that you thought there was an increase in the drinking habits amongst Europeans here?—Yes.

3693. Upon what do you base that statement?—On the information given to me by friends who sell whisky and other drinkables.

3694. Not from your own personal knowledge beyond what you have been told?—Well, for instance, one Sunday I held a service at Abeokuta, and some Europeans came in to my service, and when I got there they served whisky out on the table.

3695. In Church?—No, after service; when I went to see them as officiating pastor on that Sunday they asked me to have whisky.

3696. You say you have been in Lagos a very long time?—Yes.

3697. Have you observed all the big works which have been undertaken by the Government in order to improve the sanitary condition of the town?—Yes.

3698. Has not that led, in your opinion, to an increase in the general health of the population?—I think it has.

3699. Except from what you have heard you do not know very much about the whole of the territory now known as Southern Nigeria, apart from the town of Lagos?—I know the town of Lagos, and I have lived at Ibadan for some time, and also at a place called Shagamu.

3700. You cannot help us with regard to how matters are in the Eastern and Central Provinces, and right down to Calabar?—No; I have not been to Calabar.

3701. (*Chairman.*) As regards Iru, I suppose a good many people labouring on the new harbour works would pass through that village?—Yes.

3702. Would they use the licensed premises *en route*?—I have only been there once lately.

3703. Do you think the people ought to be total abstainers, or have you any objection to moderate drinking?—I prefer total abstinence.

3704. You think that is the right thing?—Yes. Some people may be able to control themselves and others not.

3705. You think there is danger in moderate drinking?—No, I do not think there is any danger in moderate drinking.

3706. But you prefer total abstinence for everybody?—Yes.

3707. (*Mr. Welsh.*) Which do you think more important, the moral health of the community, or the physical well-being of the community; do you prefer sanitation to the prohibition of the sale of drink?—The moral health will include the physical health. If one is healthy morally one must be healthy physically.

3708. (*Chairman.*) I do not know that.—Yes, he is bound to be.

3709. (*Mr. Welsh.*) In that case I take it that you prefer prohibition of the sale of liquor to any sanitary measures?—I have no objection to the sanitation of the country—none whatever.

3710. Which is more important from your point of view, supposing you had the choice?—The moral health of the people is more important, which also, of course, includes the physical health.

3711. Not necessarily.—It does, in my opinion.

(*The witness withdrew.*)

The Hon. FREDERICK SETON JAMES, called and examined.

3712. (*Chairman.*) You are a Companion of the Order of St. Michael and St. George?—Yes.

3713. You are at present Acting Colonial Secretary?—I am.

3714. How long have you been acting?—I acted from March, 1907, with an interval of about 15 days till I went home towards the beginning of November in 1907. I came out again in May, 1908, and acted until Mr. Thorburn's arrival in August, and I then acted again from the 1st December to the present date.

3715. While you were not acting did you go back to your own Province, or did you remain here?—I returned to my Province for altogether about a month and a half.

3716. How long service have you had in Nigeria?—I arrived out at Calabar in February, 1896.

3717. You have had 13 years' experience, therefore?—Practically.

3718. Has most of that been in the Eastern or Central Province, or where?—From 1896 to 1902 I was in the Eastern Province, with the exception of about three months in the Central. From about the end of 1902 till the time I acted as Colonial Secretary I was in the Central Province, with the exception of the period from June to the end of September, 1905, when I acted as Deputy High Commissioner at Calabar.

3719. You know the Eastern and Central Provinces pretty well?—I think so.

3720. We will come to some questions about them later on. You have been acting as Colonial Secretary while preparations were being made for this Committee?—Yes.

3721. Would you kindly tell us what steps the Government took to notify the appointment of the Liquor Committee?—On the arrival of the Secretary of State's despatch the papers were sent down to me from the Governor. I realised that the matter was rather important, and all the action that has been taken has been taken personally by myself, and I am quite ready to tell the Committee exactly what action was taken.

The Hon. Frederick Seton James.]

3722. Will you kindly tell us what was done?—On the Secretary of State's despatch arriving in Lagos on the 7th February, letters were sent to the Provincial Commissioners of the Eastern and Central Provinces notifying the appointment of the Committee of Inquiry and giving the names of the members and the probable date of session. I also forwarded to them a list of the questions to be circulated to district commissioners, medical officers, and police officers, and called for statistics to show the extent of drunkenness as dealt with by the police. A second letter was also written to the Provincial Commissioners of the Eastern and Central Provinces formulating proposals as to the attendance of witnesses at the Inquiry, requesting that every facility and encouragement be given to anyone desirous of giving evidence, suggesting that missionaries should submit names of native witnesses as well as Provincial Commisioners and District Commissioners, and notifying that the expenses of witnesses would be defrayed by the Government. It also requested that all the facts should be put before the people in all districts by meetings to be held with chiefs, and that commercial firms should be written to, and all classes of the community be informed of the Inquiry and its object.

3723. Of course, we cannot undertake to hear the whole population; what we wish is that a certain number of witnesses should be selected who will be more or less representative of the different interests and sides?—Yes. This is the letter that I sent to the Provincial Commissioners. The date is the 9th February:—"Sir,—As you are doubtless aware, the Secretary of State has appointed a Committee of Inquiry into the facts connected with the liquor traffic in Southern Nigeria, and I have the honour to inform you that the Committee will be composed of Sir Mackenzie Chalmers, K.C.B., as chairman, and three other members. The gentlemen who have been invited to serve as members are Captain C. H. Elgee, Mr. T. Welsh, and Mr. A. A. Cowan, and it is probable, but not yet certain, that these three gentlemen will consent to serve. (2.) The Committee will, it is hoped, assemble at Lagos in the month of May. It is impossible as yet to give an exact date, but it is felt desirable that before their meeting information of a statistical nature should be collected so as to avoid any possible delay in the proceedings after the assembling of the Committee. (3.) I enclose a list of questions which please circulate to all Commissioners in charge of districts, to senior officers of police, and (as regards the questions numbered 5, 6, 7, and 8) to medical officers in charge of districts; and I have to request that instructions may be given to the various officers so as to ensure that full and careful replies may be furnished in good time to be laid before the Committee at their first meeting. (4.) I am to add that statistics should also be drawn up showing the extent of drunkenness as dealt with by the police, whether it is increasing or not, and in what measure criminal offences are traceable to it. (5.) You will be good enough to see that prompt action is taken in this matter, and that the information called for in this letter is forwarded to this office as soon as possible." The second letter to the Provincial Commissioners was on the same date, and was to this effect: "Sir,—As I have already informed you in a separate communication addressed to you this day, the Committee of Inquiry into the facts connected with the liquor traffic in Southern Nigeria will assemble at Lagos in the month of May, and it is, of course, necessary to formulate proposals as to the attendance of witnesses whose evidence will be heard by the Committee. It is not desirable to multiply them unnecessarily, but at the same time every facility and encouragement should be given to any person who desires to be called as a witness, and who may be in a position to give evidence at first hand on the subject-matter of the inquiry. The selection of Government officers in your Province as witnesses must be left to your discretion on the understanding, of course, that any officer who should express a wish to appear as a witness should not be discouraged from doing so if there should appear reason to suppose that his evidence will be of value, and I should be glad to hear from you as to the names of the officers you will propose to attend the Committee as witnesses. The mercantile firms should be requested to arrange in good time for the appearance before the Committee of such gentlemen as they may select as witnesses, and the heads of the different missionary and other religious bodies working in the Province should be asked to do the same. I would suggest that one or two witnesses from each of these bodies should be sufficient to ensure that the results of their experience are fully placed before the Committee. (2.) It is, however, important that all persons desirous of giving evidence should be made to clearly understand that the inquiry is into *facts*, and that mere impressions or general opinions are not evidence of fact. (3.) As regards the question of the selection of the native witnesses, this matter will require very careful consideration. The missionaries should suggest certain names, others will be recommended by yourself with the assistance of your officers, and it is hoped that other native witnesses may come forward voluntarily. In all cases it is essential that every effort should be made to remove any timidity or distrust which might render a native witness reluctant to come forward, and no such witness should be refused access to the Committee unless it is certain that he can have no evidence of any value to lay before them. (4.) I am to add that any expenses necessarily incurred by witnesses in consequence of their attendance before the Committee will be reimbursed to them by the Government. (5.) I suggest for your consideration that it may be advisable, if you can spare the time, for you to put these facts before the people in the various districts at a meeting to be held with the chiefs and the people, and I should imagine, as regards the bringing of the subject to the notice of the commercial firms, that a circular letter addressed to the Chamber of Commerce in each district, where such a body exists, would be the best method; in the event where no such body exists, each firm should be addressed separately. It is very necessary that all classes of the community should be informed as to the meeting of the Committee of Inquiry and its object." There being no Provincial Commissioner in the Western Province, each District Commissioner of that Province, and the Police Magistrate, Lagos, were written to by me on the same date, the 9th February, the following letter: "Sir,—As you are doubtless aware, the Secretary of State has appointed a Committee of Inquiry into the facts connected with the liquor traffic in Southern Nigeria, and I have the honour to inform you that the Committee will be composed of Sir Mackenzie Chalmers, K.C.B., as chairman, and three other members. The gentlemen who have been invited to serve as members are Captain C. H. Elgee, Mr. T. Welsh, and Mr. A. A. Cowan, and it is probable, but not yet certain, that these three gentlemen will consent to serve. (2.) The Committee will, it is hoped, assemble at Lagos in the month of May. It is impossible as yet to give an exact date, but it is felt desirable that before their meeting information of a statistical nature should be collected so as to avoid any possible delay in the proceedings after the assembling of the Committee. (3.) I enclose a list of questions which you should return to me duly answered, and I have to request that full and careful replies may be furnished in good time so as to be laid before the Committee at their first meeting. (4.) I am to add that statistics in your district should also be drawn up showing the extent of drunkenness as dealt with by the police, whether it is increasing or not, and in what measure criminal offences are traceable to it. (5.) You will be good enough to see that prompt action is taken in this matter, and that the information called for in this letter is forwarded to this office as soon as possible." A second letter was also sent to the District Commissioners on the same day: "Sir,—As I have already informed you in a separate communication addressed to you this day, the Committee of Inquiry into the facts connected with the liquor traffice in Southern Nigeria will assemble at Lagos in the month of May, and it is, of course, necessary to formulate proposals as to the attendance of witnesses whose evidence will be heard by the Committee. It is not desirable to multiply them unnecessarily, but at the same time every facility and encouragement should be given to any person who desires to be called as a witness, and who may be in a position to give evidence at first hand on the subject-matter of the inquiry. The mercantile firms in your district should be requested to arrange in good time for the appearance before the Committee of such gentlemen as they may select as witnesses, and the heads of the different missionary and other religious bodies working in the district should be asked to do the same. I would suggest that one or two witnesses from each of these bodies should be sufficient to ensure that the

results of their experience are fully placed before the Committee. (2.) It is, however, important that all persons desirous of giving evidence should be made to clearly understand that the inquiry is into *facts*, and that mere impressions or general opinions are not evidence of fact. (3.) As regards the question of the selection of the native witnesses, this matter will require very careful consideration. The missionaries should suggest certain names, others will be recommended by yourself, and it is hoped that other native witnesses may come forward voluntarily. In all cases it is essential that every effort should be made to remove any timidity or distrust which might render a native witness reluctant to come forward, and no such witness should be refused access to the Committee unless it is certain that he can have no evidence of any value to lay before them. (4.) I am to add that any expenses necessarily incurred by witnesses in consequence of their attendance before the Committee will be reimbursed to them by the Government. (5.) It will be advisable, I think, for you to put these facts before the people in your district at a meeting to be held with the chiefs and the people. It is very necessary that all classes of the community should be informed as to the meeting of the Committee of Inquiry and its object." Perhaps you would like to know the people who were written to outside Government officials, and what their replies were?

3724. Yes.—The following were addressed notifying the appointment of the Committee of Inquiry, giving the names of the members, and requesting the names of witnesses selected to be sent in, and stating that the expenses of witnesses would be defrayed by the Government: Bishop Lang, for the Roman Catholic Church, he sent no reply; the Church Missionary Society, acknowledged; the Yoruba Anglican Church, no reply; the Wesleyan Mission Society, acknowledged naming one witness; the American Baptist Missionary Society, no acknowledgment; the American Baptist Church, no acknowledgment; the Native Baptist Church (Ebenezer), no reply; Native Baptist Church (The Fields), no reply; United Native African Church, no reply; African Bethel Church, no reply; Congregational Denomination, acknowledged; Mohammedans, Alimani Brima, acknowledged, naming two witnesses; Alimani Abibu, no reply; Bishop Tugwell, acknowledged, nominating 20 witnesses.

3725. The instructions from the Colonial Office were that each denomination were, if possible, to nominate two persons from their respective denominations to come before the Committee. That is what the Colonial Office suggested, if you look back at the instructions?—Yes, that is what I point out in my letter: "The mercantile firms should be requested to arrange in good time for the appearance before the Committee of such gentlemen as they may select as witnesses, and the heads of the different missionary and other religious bodies working in the Province should be asked to do the same. I would suggest that one or two witnesses from each of these bodies should be sufficient to ensure that the results of their experience are fully placed before the Committee."

3726. Yes, I thought so.—Then to go on with the replies. The Church of Christ the Saviour acknowledged naming two witnesses, that was after the Commission arrived here; the Secretary of the Chamber of Commerce acknowledged; the Lagos Produce Firms acknowledged; the Agent of the Elder Dempster Co., no reply; Prince Eleko of Lagos, who was requested to let the White Cap Chiefs be notified of the coming of the Commission, acknowledged; the Manager of the Bank of British West Africa, acknowledged; and the Manager of the Bank of Nigeria, acknowledged. Those were the steps taken after the receipt of the first despatch from the Secretary of State.

3727. Would you tell us what steps the Government here took to obtain replies to the series of questions which were forwarded from the Colonial Office asking for certain specified information from the officials and medical officers under the Government? — The Provincial Commissioner of each Province was written to asking him to forward the series of questions to each District Commissioner, and at the same time, from what I can gather, the District Commissioners also handed the paper on to the medical officers of the district who answered the questions there, although I had also addressed Dr. Strachan who was obtaining, and did obtain, answers from each of his medical officers in respect of it; and, as far as this Province was concerned, a letter enclosing the questions was addressed to each District Commissioner because no Provincial Commissioner is now in existence.

3728. Would you kindly explain, for the information of people who do not know, what the position of District Commissioner is?—The District Commissioner is the representative of this Government in his district in every matter. In the Western Province he practically does very little beyond political work, but in the Eastern and Central Provinces he is practically everything—postmaster, Customs officer, and every sort of thing.

3729. He is the eyes and ears of the Government, and also the unit of administration?—Yes, under the Provincial Commissioner.

3730. He corresponds very much to a Deputy Commissioner in the Punjab or any non-regulation province in India, does he not?—I cannot say as to that.

3731. Have replies been received from all the District Commissioners and Medical Officers?—I understand that replies have been received from all the various District Commissioners who, at the time the questions were sent out, were in charge of the districts.

3732. There have been shifts in consequence of leave intervening.—Yes, there are other men who have arrived out since the questions were addressed to the District Commissioners, but you will get the replies from them before you leave.

3733. We shall get replies from the whole of the officials concerned in the administration of the country, and from the medical officers with regard to the hygiene of the country?—Yes.

3734. I take it that the medical officers in each district are concerned with the health of the native population, as well as with the health of the European population?—With both, undoubtedly. The District Medical Officer in the Eastern and Central Provinces certainly very often travels with the District Commissioner, and is, in my opinion, one of the greatest assets in getting the confidence of the people.

3735. It is his duty to make himself acquainted with the condition of the people?—Certainly.

3736. And to give assistance in the case of any disease prevailing among them?—Yes.

3737. I believe you notified publicly the sitting of the Committee?—Yes, I notified the fact that the Committee were expected to arrive at the beginning of May, that being the approximate date of their arrival given to us by the Secretary of State. At the beginning of April it was notified in the "Gazette," and in all the papers published in Lagos, that the Committee would probably hold its sittings at the beginning of May. A further despatch came out from the Secretary of State, in which he pointed out that there might be a certain amount of doubt amongst the Government clerks as to whether they could give exactly what evidence they liked or not, and instructions were issued to assure the native staff that any members giving evidence before the Committee might be confident that they would have the fullest freedom and would not be prejudiced in any way whatever as to the nature of their evidence. There was a further notice published in the "Gazette," and in the Lagos papers, requesting witnesses to arrange a brief summary of the heads of their evidence and forward it beforehand to the Secretary of the Committee.

3738. We have heard that since the duty was raised to 5*s*. there was a stoppage of the liquor trade at Ibadan?—Yes.

3739. Have you anything to tell us about that, and what action the Government took?—The Chamber of Commerce asked for an interview with the Acting Governor, which I think took place about the beginning of January. They said that the whole of the liquor traffic had been stopped, or had come to a standstill in Ibadan, and they attributed this action in one way to the Bale of Ibadan. The Acting Resident of Ibadan was present at this meeting, and was instructed by the Acting Governor to go into the question when he returned to Ibadan, which he did the following day. He reported to this office on the 1st March that he had formed the opinion that the Bale had personally instigated the people against buying or selling or drinking spirits in Ibadan, and he suggested that the Bale's stipend should be withheld. Apparently, however, between the 1st and the 12th he

changed his mind, because on the 12th he reported to the Government that the Bale had convinced him that he had not personally instigated the people, and he suggested that the subsidy should not be withdrawn. On the same day I instructed one of the Assistant Colonial Secretaries to write to the Resident approving his later suggestion, which was done.

3740. As far as you are aware, the Bale's stipend was not withdrawn? — It was not, as far as I am aware.

3741. Did you cause inquiries to be made as to the meaning of this movement?—We did what we could. The Ibadan people, so far as I can make out, attributed it to the liquor licensing system which had been started since the 1st January last.

3742. Not only an increased duty, but a new licensing system was introduced into Ibadan?—That is so, but as far as I could see from the papers, it had all been agreed with the Resident and everybody else that they should start the liquor licence system, and the proposal was put forward to the Secretary of State by Sir Walter Egerton on the initiation of the Bale and Chiefs of Ibadan and the Resident.

3743. Is there any treaty or agreement with the Bale of Ibadan as to non-interference with trade—for instance, supposing the Bale had said, "I do not want liquor sold in Ibadan," would that have been a breach of any treaty or agreement?—I think so, decidedly; Ibadan is under our protectorate, and to that extent they have to observe the proper laws between individuals; the Bale could not interfere with the individual liberty of any of his subjects.

3744. He can, of course, use his influence if he likes?—Yes, I suppose he can use his influence if he likes, like anybody else can.

3745. You mean he cannot, as a matter of law, forbid any trade which is not forbidden by the general law?—Yes, I do not think he can do that; of course, if he can persuade the people not to do a thing, that is perfectly legitimate.

3746. The Government would take no exception to that I take it?—No, certainly not.

3747. There was a similar report to you that the trade had been stopped at Oyo, was there not?—Yes.

3748. What do you know about that?—The Secretary of the Chamber of Commerce sent a letter to the Government, in which he enclosed copy of a letter written to one of their members by Bishop Tugwell. The gist of Bishop Tugwell's letter was that he had called on the Alafin in order to ascertain his views with regard to the drink traffic, and that the Alafin had declared himself to be in favour of entire prohibition and stated that he had recently forbidden his people to buy or sell spirits. The Bishop goes on: "He," that is the Alafin, "added that his action had caused annoyance to your representative, Mr. Trantom, and that he understood he had written to Lagos complaining of his action. I at once called upon Mr. Trantom, who was good enough to tell me that he had written to you, and to authorise me to say so. I do not know what action you may be led to take, but I venture to write and express a hope that you will not endeavour to force this traffic upon the people in opposition to the expressed wishes of their native rulers. The Alafin may be technically at fault, but morally he is right, and I am satisfied that this is the view which would be taken by a very large section of the British public. As the matter is one of importance, I am forwarding a copy of this letter to His Excellency, the Acting Governor, in confidence. I hope you will forgive me for doing this, and that you will realise that my conduct is prompted entirely by a desire to combat what I believe to be an evil and a curse to this people." I had better read the letter from the Secretary of the Chamber of Commerce.

3749. Yes.—It was addressed to the Colonial Secretary: "Sir,—I have the honour to enclose copy of letter addressed to a member of this Chamber by Bishop Tugwell, in which the Bishop states that the Alafin of Oyo has forbidden his people to trade in spirits. In view of the fact that a special Committee has been appointed to sit in May next to investigate the conditions and effects of the trade, this Chamber is of opinion that in the meantime the Chiefs and the people influencing them should be restrained from imposing any such restrictions. This Chamber considers that as long as the importation of spirits is allowed, the trade must be considered a legitimate one, and therefore subject to the protection of this Government. The Alafin has in the past been a good customer in spirits, and it is the opinion of this Chamber that undue influence has been brought to bear upon him in view of his changed attitude towards the spirit trade." I had better also read the letter that the Government addressed to the Chamber of Commerce in reply.

3750. Yes, I rather think that Mr. Brown read it to us, but we had better have it again from you in this connection.—It was as follows: "Colonial Secretary's Office, Lagos, 5th March, 1909. Sir,—I have the honour to acknowledge the receipt of your letter of the 4th inst. on the subject of the liquor trade in Oyo, together with an enclosed copy of a letter on the same subject from the Right Reverend Bishop Tugwell. (2.) In reply, I am directed by His Excellency the Acting Governor to inform you that on the very large question involved the Government, pending the publication of the report of the approaching Liquor Traffic Committee, retains an entirely open mind, and, consequently, does not propose either to oppose or support any such action on the part of native chiefs as that attributed by your correspondent to the Alafin of Oyo."

3751. What am I to understand is the position of the Government—that the Alafin may use any influence he likes, but that he must not impose penal legislation forbidding a trade which is allowed by the Supreme Government?—Certainly.

3752. He may exercise any personal influence he likes?—Yes, any moral influence.

3753. But he must not legally forbid anything without, so to speak, first getting the leave of the supreme Government?—That is my opinion.

3754. Would that apply to other legislation of his as well?—Yes, it would be submitted to the Government, I should think.

3755. Supposing that he proposed to alter the marriage customs of his people, for example?—I have not very great knowledge of the procedure so far as native customs are concerned, but I should think that the thing would certainly be discussed and referred to the Colonial Secretary, and before the Alafin would dream of doing so it would have to be approved by the Government.

3756. Or, to take another example, if he wanted to put down polygamy where polygamy existed, or wanted to introduce polygamy among people who were monogamous?—I think a thing of that kind would be duly reported to the Government before he would take any action. Then, if I may go on, with regard to the further action we took. We asked the District Commissioner to report, and this is his first report—it is dated the 10th March: "Sir,—In answer to your telegram I have the honour to inform you that on my return to Oyo yesterday I inquired into the alleged prohibition of liquor traffic. (2.) The Alafin informed me that he had not forbidden the purchase of spirits, but that at the usual Friday meeting of chiefs the question of the price of gin was discussed, and it was agreed that owing to the heavy cost of gin and the consequent drain on their resources in the entertainment of their followers and guests, no gin should be used by them for this purpose until it could be obtained at a lower rate. The Alafin informed me that he thought that this was a good arrangement, and quite in accordance with the wishes of the Governor and the missionaries. This false impression on his mind appears to have originated from the recent interviews with missionaries, and the Council meeting held in accordance with the instructions contained in your letter of February 9th. (3.) About six weeks ago the missionaries interviewed the principal Yoruba chiefs who were then in Oyo, and also the Alafin, on the subject of the liquor traffic, and there is no doubt they spoke against the consumption of gin. The Alafin expressed to them his disapproval of the liquor traffic on the score of expense to hosts and the consequent debts which were incurred in the carrying out of hospitality. He expressed similar views to me which I am forwarding under a separate cover. During my absence travelling, Bishop Tugwell visited Oyo and the Alafin, and heard a similar statement of views, and, I am given to understand,

addressed himself very emphatically to the evils of gin-drinking. These influences appear to have persuaded the Alafin that he was taking a very proper course in limiting the consumption of gin. (4.) I have informed him that there must be no interference with individual liberty in this matter, but I have not yet had the opportunity of personally talking to him about this, and I will forward more definite information, if possible, later on." Then on the 14th March he reported further: "Sir,—In continuation of my letter of 10th inst., I have the honour to inform you that I have seen the Alafin on the above subject. (2.) Bishop Tugwell, Archdeacon Melville Jones, and his colleagues, interviewed the Alafin and chiefs and held forth on the evils of drinking imported gin. (3.) The Bishop pointed out that the people of Abeokuta and Ibadan had stopped buying gin, that no white man would drink it, and so it was shipped out to the natives, and that if the natives did not want it the Europeans would stop sending it now. (4.) The Alafin told the Bishop he did not drink gin and did not like his people buying it, for of late the cost has been so great that many get into debt over their entertainments, as gin is always expected. (5.) The Chiefs were asked their opinion, and the Bashorun replied that the price of gin is too great, but that if they could purchase at 3*d.* and 6*d.* a bottle it would be very good, and they could afford to buy it. (6.) The Alafin informs me that it was in consequence of this meeting, and all that the Bishop said, that they resolved not to buy any more unless the price is reduced. He had no idea that this was other than a friendly visit and ordinary conversation; he assures me that there will be no interference with those who wish to buy. (7.) I am informed that the traders are selling gin now as heretofore."

3757. Shall we be able to see the District Commissioner?—I certainly propose that the District Commissioner should attend the Committee. I think he will be here to-morrow, and he will be able to give you, of course, at first hand what I am only giving you by report.

3758. You are merely telling us what your official subordinate reported to you?—Yes.

3759. In consequence of inquiries directed by you?—By the Government.

3760. That was the action you took on receiving the Bishop's communication?—Yes.

3761. There was also a stoppage of the sale of spirits at Ilesha, was there not?—Yes, it was reported to me that on the 17th of March the Owa of Ilesha had sent out a bell-ringer ordering no gin to be sold in Ilesha after eight days time. I thereupon sent a telegram to the District Commissioner of Oshogbo, in the absence of Mr. Partridge from Ilesha, saying, "You should visit Ilesha and make position quite clear that no objection exists to Owa advising his people not to drink gin, but he must not interfere with their liberty of action if they wish to do so," and I received his report, dated 8th April, as follows: "I have the honour to state that I went to Ilesha on 1st April and carried out your instructions. The Owa denied having given the orders for the bell-ringer to make the proclamation objected to, and, at my suggestion, sent the bell-ringer again to publicly contradict it."

3762. Was that movement a temperance movement, or merely a protest against the increased price?—As far as I can gather the local Bale prohibited the sale of spirits in Oshogbo, and sent a messenger to the Owa of Ilesha to do likewise, the original order emanating from Ibadan. If we could, therefore, get at the real reason of the stoppage of the drinking of gin in Ibadan we might find out the real reason for it at Oshogbo and Ilesha.

3763. We may or we may not be able to find that out on the spot. I should like to know, if you can tell me, whether the Government has any information as to whether the retail price of liquor was raised, and if so, how much, after this increased taxation was imposed in January last?—I am afraid I cannot tell you that.

3764. How are we to obtain that information?—If the duty is increased here on the gallon or anything else I should suppose myself that the retail price would naturally be raised unless the merchants were content to take a less profit, but that question should be easily answered by the merchants of Abeokuta or Ibadan.

3765. Can you give us any information at all as to whether the increase of duty has been responsible for any increase in the retail price of spirits?—I can quote this instance: I am a member of the Committee of the Club here, and we had already made, not a regular contract, but an agreement with one firm to supply us at a certain price, and immediately the duty was increased they informed us that their prices would be increased as well.

3766. Proportionately?—We pointed out to them that the increase they suggested was hardly proportionate, and they withdrew a slight proportion in our favour.

3767. You do not know what the effect of the increase of duty has been on the retail price to the natives?—No, I cannot say.

3768. We must try and get some evidence as to that, because it is important. The trade again was stopped at Abeokuta—you had complaints as to Abeokuta?—Yes.

3769. Did the Government make any inquiry there?—Yes; we asked for a report from the District Commissioner. I can read you Mr. Young's report, but you will be able to examine him personally at Abeokuta.

3770. I want from you what action the Government took?—The Government took no action.

3771. He will be able to tell us what actually passed?—Yes.

3772. Can you tell us anything about the carriage of spirits up the Ewayong River, and the refusal of the Government to carry spirits on the boats of the Government Transport Service on the Cross River?—In June, 1908, Sir Walter Egerton wrote to the Secretary of State proposing that the transport of spirits up the Ewayong River, which is a large tributary of the Cross River flowing into the Cross River just above Obubra Hill, should be put a stop to in Government transport vessels. The Secretary of State agreed, and instructions were issued to the Provincial Commissioner, from the date of the receipt of the Secretary of State's despatch, that no further trade spirits were to be carried in Government transport vessels above Obubra Hill. I can read you a telegram from Mr. Fosbery, the Provincial Commissioner, with regard to those instructions: "With reference to your telegram of the 29th, no trade spirits have been carried up the Ewayong River by Cross River Transport Service since the orders were issued on 5th December, 1908."

3773. Those orders were given in consequence of complaints from Northern Nigeria that European spirits were filtering into Northern Nigeria?—I have no cognisance of any complaints. If I were asked, I should say that Sir Walter was of opinion that as they were prohibited on the Niger he would prohibit them on the Cross River, too.

3774. May I now ask you about the Niger? What rules have the Government laid down with regard to the carriage of spirits on the Niger?—Yes, but may I first tell you what further action was taken with regard to the Ewayong River?

3775. Certainly.—Sir Walter Egerton, in his despatch to the Secretary of State, said: "I hope that in 1908 effective control may be established in the country between the Northern Nigeria boundary and latitude 6 degrees 30 minutes, and, as soon as that is effected, I would suggest that the transport of spirits by water be prohibited on the Ewayong and its tributaries above Ogoja, the new station in the Ibi country on the Akaju River, and on the Yahe River, an affluent of the Ewayong."

3776. Does that mean prohibited in Government transport vessels?—This means total prohibition. "This will not prevent the continued introduction of gin into the country to the north, but it will lessen the quantity introduced, and will make introduction much more costly and difficult. For some time yet the Government will not be in a position to prevent the introduction of spirits by land." The Secretary of State approved of these proposals, and then the matter was discussed in the Executive Council, but we could do nothing until we knew the country was under effective control, which practically meant on the return of Col. Trenchard.

The Hon. Frederick Seton James.]

3777. Is this perfectly wild country?—It was perfectly wild country at the time Sir Walter wrote to the Secretary of State, and another reason was, it was a most difficult thing to get out the order because at that time the country was not mapped.

3778. It was practically a jungle country?—Quite; it was absolutely unknown to Europeans. I hope to put in a map showing the Committee where the prohibition zone is.

3779. Do you know what steps the Northern Nigeria Government took to preserve its own territory? — I really cannot tell you.

3780. Now, about the Niger. So far as the Niger is the boundary between Southern and Northern Nigeria, is there any regulation of liquor on the Niger?—Yes, the Spirituous Liquor Importation Ordinance, No. 6 of 1901, prohibited the sale and barter of imported spirituous liquors in the inland regions, north of the junction of the River Niger and the River Anambra. The steps that were taken by the Government were a preventive station at what in the old days was known as the Nkissi plantation on the left bank of the Niger, just below the junction with the Anambra Creek, and ever since 1902, I think, a Customs officer and twelve canoe boys have been stationed at Onitsha, who search every vessel, whether it is a Government vessel or a trading vessel, or a canoe, for spirits. A preventive station and two boys have also been placed at Idah. Under the Ordinance certificates may be granted to Europeans and officials and traders, and to anybody, except natives of the country, by which they can import spirits for their own consumption.

3781. Cannot a European import spirits for the consumption of other Europeans?—No, he has to sign a certificate that it is for his own consumption.

3782. How do Europeans in Northern Nigeria get their liquor?—I take it that if a military mess sent down, they would give a certificate that it was for the consumption of the mess.

3783. But a civil officer would have to import his own spirits?—A civil officer would have to import his own spirits and give a certificate that it was for his own consumption. The expense to the Government, as far as I can make out—I think Mr. Pontifex would probably be able to give clearer evidence about it—has averaged about £400 a year for the last six or seven years.

3784. Can you tell us roughly how many miles of the Northern Nigeria frontier march with the Southern Nigeria frontier?—It marches right away to the Cameroons.

3785. Would it be about 500 miles?—Yes, I can get that figure for you exactly.

3786. There are something like 500 miles of frontier between the two territories?—Yes.

3787. Is a lot of that wild country?—Absolutely, I should say.

3788. To watch it effectively night and day would require a good many thousand men, I should suppose?—I should imagine so.

3789. Now, as regards the railway, which is a possible source of danger, what regulations have the Southern Nigeria Government made to prevent the importation of spirits by railway into Northern Nigeria?—The first action that was taken was the raising of the freight on spirits carried above Ibadan.

3790. Ibadan being how far from Lagos?—123 miles from Iddo, and a further 122 up to Ilorin. Ibadan is practically midway between Iddo, which is Lagos, and Ilorin; Ilorin is beyond the boundary.

3791. Can you tell us what the freights were raised to?—No, I cannot tell you that exactly. The next step was to prohibit the importation by railway beyond Ikirun—that is a station 15 miles north of Oshogbo and about 12 miles short of the boundary, leaving, therefore, a buffer strip of 12 miles.

3792. Do you know at all what is done at Ikirun?—The Government of Southern Nigeria have taken upon themselves to do their best to see that their railway does not break their own law and carry spirits into Northern Nigeria, and a number of policemen have been stationed—six privates and a corporal—at Okuku, the last station before arriving at the boundary, and they search every train between Okuku and Offa.

3793. Which is in Northern Nigeria?—Yes. I may say that the search has been so strict that a Member of the Legislative Council complained about it, and put a question in the Legislative Council with regard to the discomfort passengers were subjected to.

3794. Do you mean that passengers are searched?—I am afraid they are, or at least their baggage is.

3795. When goods are sent by rail, are any precautions taken to prevent spirits being packed in cases and sent as some other article?—They have power to search anything they are at all suspicious of.

3796. Is any freight note signed which mentions the contents—on which people have to declare the contents of articles sent by rail?—I should say so, undoubtedly.

3797. It is not within your personal knowledge?—It is not within my personal knowledge, but I should say that that is undoubtedly the case.

3798. Is public notice given that spirits will not be carried by rail?—Yes, a railway by-law was published.

3799. Is there a penalty for taking wholesale or retail quantities, or what?—There is a penalty for being in possession of spirits at all when crossing the frontier.

3800. A question has been raised about the acceptance of gin in payment of fines and fees in the Native Courts in the Brass District. I believe the Government have made a good many inquiries with regard to the matter?—Yes.

3801. Can you tell us the result of them?—The Government made the most exhaustive inquiries, and I do not think that anybody regrets more than the Government does that it has been discovered that gin was taken in payment of fees and fines at certain Native Courts in the Brass District, namely, Nembe, Twon, Sabagreia, Ogbayan, Amassama, and Ekow.

3802. Are they under one District Commissioner?—Yes, the District Commissioner at Brass.

3803. Are there any other Courts under him?—He has his own Court at Brass.

3804. But these are Native Courts which he visits occasionally?—Yes, he is supposed to visit the Native Courts when his other duties allow him.

3805. He has his own Court at Brass, you say?—Yes.

3806. How many other courts are under his own supervision?—He has his own District Court, and then he has the other six. The Native Courts that may be established in any one district are under the supervision of the District Commissioner of that district—it just depends how many there are—and in this particular case there were six.

3807. What is his position—who presides in these Courts?—By the Ordinance the District Commissioner is the president; in his absence he has the power of appointing the leading chief as vice-president.

3808. He can sit himself if he likes?—He can.

3809. But when he is absent the proceedings are presided over by some native chief who is approved by him?—Yes.

3810. Can you tell us exactly what you found out about the taking of gin in payment of Court fees and fines?—We discovered, after exhaustive inquiries, that there was no doubt that gin had been accepted as I say in payment of fines and fees in the Native Courts at Brass. I should like to say that this, of course, was an absolute contravention of the orders of the Government. We have been assured by both the Officers administering the Provinces that in no other district is there the slightest truth that gin has been accepted in the Native Courts.

3811. The Government Proclamation of 1901?—Yes. Rule No. 2 of 1901 absolutely prohibited gin as currency to be used in any Native Court. From my experience I can find some excuse for what has been done at Brass. The administration of what was then called the old Protectorate consisted of divisions, of which the Senior Officer was the Divisional Commissioner, and comprised a certain number of districts. There is no doubt that in those days, unless you had a strong Divisional Commissioner, who visited his districts and kept the District Commissioners up to the mark, a good many things occurred which otherwise should not have occurred, and I attribute this practice that existed at Brass to the fact that Colonel Gallwey, now Governor of Saint Helena, and who was then the Divisional Commissioner, was employed

at that time as Chief Political Officer with the Aro Expedition, and Sir Ralph Moor had no confidence in any of the other District Commissioners to justify him in appointing as Acting Divisional Commissioner any of the officers then in charge of the districts in the division.

3812. So that the district was without a head really for the time?—Yes, the Eastern Division was practically left for four months without a Divisional Commissioner.

3813. You think the original promulgation of that order was overlooked?—It was overlooked, although the extraordinary thing is that Mr. Harrison, who was then the District Commissioner of Brass, actually wrote to the Secretary acknowledging the receipt of that particular rule.

3814. Was it a rule by itself?—It was, and this District Commissioner wrote and acknowledged the receipt of the rule on the 6th of April, 1902, and stated that the fees and fines in the two courts nearest to Brass, Nembe and Twon, were being paid in cash, whereas, as a matter of fact, they were not.

3815. He did not know what was going on in his own courts?—No.

3816. I suppose the judge does not witness the actual payment of the fine in any court—that is left to the executive officer of the Court, I suppose?—Yes.

3817. The judge merely imposes the fine?—Yes, in all the decisions come to by the Native Courts the returns are sent to the judges. In those days there was only a Chief Justice for the whole place, and the returns were sent to him, but the record, of course, was not made up in gin.

3818. The fine is imposed in money?—Certainly.

3819. And all that would appear would be that the fine was paid?—That is all.

3820. What steps have been taken now to stop that practice? What is the state of the law now?—The rule is exactly the same, and they have been warned to obey it.

3821. How otherwise could fines have been paid; was there any recognised currency at that time in the Brass District?—From my personal knowledge of Brass there was no currency as far as I can make out; there were no manillas, no brass rods, and no cowries.

3822. A fine of £1 could hardly be paid in cowries,* could it?—Suppose you had nothing but that or gin, you would have had to take it in cowries if you were carrying out the order.

3823. If gin is the currency of the country, the result would be that every imposition of a fine where gin was not taken would mean a sentence of imprisonment?—Undoubtedly, and as far as I can make out, gin was the currency of the country. But the attitude I take is that the officers there in Brass never reported to the Government that they could not carry out this order; they ought undoubtedly to have reported that, and, as a Government, we would have had to face the situation and probably authorise gin to be accepted as currency until we could introduce another currency.

3824. It was never reported to you that there was no currency except gin?—No.

3825. How do you account for gin having become the currency in certain places; is it because it is easily stored, and because the price is pretty well fixed?—I cannot say, except that in certain places it is so. The Brass River is one of the entrances of the Niger, and gin appears to have been used as currency in that district, except where cowries were used.

3826. A transaction of any size cannot be settled in cowries?—I believe it is so done in Northern Nigeria, where they use cowries; but I cannot tell, because I have had nothing to do with any district where cowrie currency has been prevalent.

3827. Was coin currency in circulation in the districts that you had to deal with?—In the old days in the Eastern Province the currency was either brass rods or manillas.

3828. Manillas being little horseshoe bits of metal?—Yes, and, of course, tobacco you might also almost call currency.

3829. You do not know how or why the practice arose—I am not speaking of the Government—among the people of taking gin as currency?—In Brass?

3830. Yes, or elsewhere.—No, I cannot tell you that.

3831. We have heard that great difficulty has been experienced by missionaries sometimes in obtaining necessaries when travelling, unless they pay for them in gin or spirits. What is your experience with regard to that yourself?—Absolutely the contrary—shall I tell you shortly my experience?

3832. First of all, tell us, please, what part you are referring to?—In 1896 I was stationed at Akwete. The map in that year showed no inland town beyond Akwete, and there was a very different map in 1897 and 1898, as the result of my travelling throughout the whole of the Hinterland 20 to 30 miles north of Akwete, and east and west. I had no force with me, simply three Court messengers and an interpreter. In 1896 my custom was to travel from town to town, make friends with the natives, and then be led on by the chiefs to the next town. In those days presents were exchanged between the natives and myself, and my present invariably was, dependent on the number of chiefs and people, one or two bottles of trade gin, 10 or 20 heads of tobacco, and a few pieces of trade cloth. That was the invariable custom in 1896.

3833. Trade gin being a recognised present?—Yes, to a chief. Towards the end of 1897 Sir Ralph Moor published a Government Order to the effect that trade gin was not to be used by Government officers in their travels as presents to chiefs and natives. During 1898 I was entrusted with the duty of opening up the country between the town of Azumini, on the Azumini Creek, an affluent of the Opobo River, and the town of Inen on the Kwa Ibo River. This country was inhabited by the Kwas, in my opinion the most truculent and ignorant natives I have had to deal with in Southern Nigeria. My instructions were to get through this country in peace, and that was accomplished by giving them presents, and by continual meetings with the various people, till eventually I persuaded the head chief of the Idiong section, the most powerful authority in the Kwa country and the ruling authority, to personally conduct me through the country to Inen. I can say that not one single bottle of trade gin was used during those negotiations.

3834. Did you always get what you wanted? That is the material point.—I arrived at Inen in perfect health with my followers, and I was always able to buy chickens, and eggs and goats, and any things I required for my personal consumption.

3835. Not only as regards presents, but as regards the things you had to buy, spirits were not used?—Never. That was in 1898, and since then up till March, 1907, when I had to come to Lagos and lead rather a sedentary life, I have continually travelled throughout the Eastern and Central Provinces, and I have never since 1898 travelled with trade gin, and it has never been a requisite thing for me or for any of the people with me to have with us, and when I say that I say it also for my officers.

3836. You have had about 10 years' experience of the Eastern and Central Provinces?—Yes.

3837. I should like to know what you think of the habits of the people as regards drinking?—If I might answer that by first referring to a quotation, I should like to do so.

3838. Certainly.—Bishop Tugwell, in an address delivered at the Pan-Anglican Congress in June last year, stated that the traffic was socially destructive and demoralising, and that in earlier days when one man in West Africa visited another the symbol of friendship and hospitality was the kola nut, but now it is the gin bottle. I should like to give you my own experience with regard to that. In my travels I have invariably been accompanied by friendly chiefs, and in any big town the head chief of that town used to personally present me with a few kola nuts, and to my followers, that were not my carriers or my own personal staff, a calabash of either tombo or palm wine was brought out and given to the friendly native

* Cowries run about 240–300 to the penny.

chiefs who were with me. In no single instance can I remember throughout my travels a bottle of trade gin ever being offered to any friendly chief who was accompanying me by the chief of the town we had been visiting.

3839. The Bishop's statement rather related to the habits of the natives amongst themselves?—This was practically amongst themselves; my presence ought not really to have affected their ordinary customs. Then as to the drinking habits of the people, I have had 13 years' experience.

3840. As a responsible officer?—As a responsible officer. I wish to be perfectly moderate, but I cannot help thinking that if the statements made by Bishop Tugwell and other missionaries are true, the administration since I have been connected with it must have been dishonest from top to bottom, and that the people engaged in trade in this country are mostly men without principle and character. These statements personally to me convey the opinion that hardly an officer connected with the administration of this country is a man worthy of belief, that these men who have done their best and given the best of themselves to the development of the country have never succeeded in gaining the confidence of the natives, have never got beyond the fringe of things, and in that case, how could the good work of administration have been carried on? Surely we officers who have dealt with and administered these wild districts must have gained the confidence of the people in a similar manner to the missionaries. We must have got to the hearts of the people, and I can vouch that I have never heard one complaint from the people as to the importation of trade gin, and from my own personal observation I have never seen evil effects from the people drinking the same.

3841. There is no doubt, I suppose, that individuals do get drunk?—Undoubtedly people get drunk all over the world.

3842. Has there been to your knowledge any increase in the drinking habits of the people?—I would like to quote an instance that came to my knowledge in 1900. I was then Acting Divisional Commissioner of the Eastern Province, which included in those days Calabar, although it was really the headquarters of the Administration. Sir Ralph Moor, who was there at that time, asked me to go down and try and open up the country between Oron, a place on the Calabar River, and Eket, a town on the Kwa Ibo River, two or three attempts having already been made and having failed. That was almost a continuation of the work I had done in opening up the country between Inen and Azumini. I went down, accompanied by Mr. James Watt, who was the Assistant District Commissioner at Calabar then, and who is still in the service of the Government. I had a small escort, and my orders were, if possible, to get through in peace, and in any case I was not going to use force of any description because no value would have been obtained by reaching my destination by force. At Oron I was joined by the Native Political Agent there, Mr. Daniel Henshaw, who accompanied me. I spent, I should imagine, quite ten days in the country, having got a certain distance from Oron, in trying to induce the natives to lead me through. The method I employed was to sit down in a town and discuss matters with the people, and give them a few presents. We arrived at a town where my progress was practically stopped. I remained in that town—I am speaking from memory—I think quite ten days, and during the whole of that time the people, the chiefs principally, spent practically the whole of their day consuming palm wine, and they were in an absolutely stupid, fuddled condition. The natives met with in this district are known as the Kwa Ibibios, and are a peculiarly low type of native. I saw no imported trade gin whatsoever. Their condition was caused by their drinking either tombo or palm wine, I cannot say which. In my interviews with these chiefs, in trying to induce them to pilot me on to the next town, they continually had recourse to their calabashes of country-made wine, and it was entirely, I think, through the state those people were in, that I was unable to do any good, and eventually had to return to Calabar. Mr. Daniel Henshaw, I remember, told me at that time—I think it was in the spring, but I cannot be certain—I can find the date if necessary—that at that particular time of the year the people, owing to the scarcity of their farms, practically ate nothing, and that the wine was practically food and drink to them, and the people were of such a low type that they took no interest in anything.

3843. Was this on the occasion of some great festivity?—No, I do not think there was any special festivity going on.

3844. (*Capt. Elgee.*) It was not in your honour, was it?—I do not think so.

3845. Mr. Daniel Henshaw was a native, I think?—Yes, he was Political Agent of Oron, and he is there now.

3846. (*Chairman.*) You have also done service in districts where trade gin has been introduced for a good long time, I think?—Yes.

3847. Do you see any deterioration physically in the people of those districts?—No, I see none.

3848. You have never had to complain of an excessive amount of drunkenness anywhere?—Never.

3849. Speaking of the Eastern and Central Provinces, would you describe the people generally as a sober people or a drunken people?—I undoubtedly would describe them as a sober people. I can only judge of the people from the towns I have been in, from the carriers I employ, and from the general demeanour of the native employees of the Government.

3850. Do you camp within reach of a town when camping out so that you could hear any drunken revel going on if there was one?—From 1896 to 1900 I should say that in all my travels I invariably lived in the compound of the head chief of the town. Since 1900 at the principal places we have had rest houses built some distance from the town because it has been very clearly pointed out that you are running a serious risk of getting fever by living in the native towns.

3851. You did not come across signs of drunkenness or disorder in any of your travels?—No, and I go so far as to say that I have often seen native plays, but I have not witnessed what have been called drunken orgies at any of those native plays.

3852. According to your opinion they would drink somewhat in the same way in which the more respectable class of Europeans drink when they have a festive occasion?—Very similar I should think.

3853. Do you think there is any real difference between the effect of drink on a native and the effect of drink on a European?—What should you say about that?—It is rather difficult, because there are Europeans and Europeans, and I suppose also natives and natives.

3854. Those are individual idiosyncrasies, but taking them as two different races, do you see any difference between them?—No, I do not think so.

3855. You must have come across natives who have had more than is good for them?—Yes, but very rarely. The type of native that I have seen in my time out here, and that I can say has been drunk or who has taken more than is good for him, has been mostly cooks. They seem to follow the same trend all over the world, and they get drunk out here as well as they do at home. I have several times had a drunken cook.

3856. Do you know any of the big towns in England well?—I know London very well.

3856A. Do you know the East End of London at all?—I cannot say that I do.

3857. You cannot compare a native town here with any of what we may call the slums of London?—I cannot, but I take it that they are slums you meet with in walking through Wardour Street, and I have been through those.

3858. That would be more a foreign slum quarter than an English slum quarter.—Certainly, but if that will do for the purposes of comparison, it would be a very unfavourable one to the alien as regards the native towns in this country.

3859. That is a district which is largely inhabited by foreigners?—Well, to take Seven Sisters Road again. I think that is a pretty bad place, and that also compares unfavourably.

3860. Have you any opinion on this point. whether there would be ill-feeling on the part of the native of Southern Nigeria if alcoholic drinks were pro-

hibited in his case, but allowed in the case of Europeans?—I have heard one or two of the chiefs say that they sincerely trust that trade gin will not be prohibited.

3861. As Colonial Secretary, I believe you see the death sentences for murder cases that come up for confirmation to Government?—Yes.

3862. Would they all pass through your hands?—Yes.

3863. Does the judge, as in England, give a private report on the case as well?—He always sends a covering report.

3864. Among those judicial reports, or according to the evidence that appears at the trial, are any of those cases attributable to drink? I do not mean any individual case, but from your experience generally is drink an effective cause of serious crime judging from the reports which have come before you?—I should say not.

3865. I do not want the name of any particular individual, but can you recall any cases where drink has been alleged as the cause of crime?—I think in the course of my time as Acting Colonial Secretary—I am speaking entirely from memory—I can only recall one case where a man had committed murder, and the crime was attributed to drink.

3866. Do you know what it was he had been drinking?—No, I cannot remember that.

3867. (*Mr. Welsh.*) You told us that you considered the people of Southern Nigeria to be essentially a sober people?—I consider that they are a sober people.

3868. Would you say the same of the Brass men?—I cannot give you a first hand opinion about Brass, because in the course of my duties I have only been at Brass for one and a half days, when I visited Brass as an Acting Divisional Commissioner.

3869. I understand that at least 75 per cent. of the exports from Brass are paid for with gin. Would you not say that that enormous proportion would indicate that the people were not a sober people?—It would have to be proved to me whether the spirits were consumed by the Brass people first, and then I should like to know the area over which they are distributed.

3870. A large proportion of it must be consumed by the Brass people, because they cannot go very far up the Niger without coming into competition with the Niger people.?—Has it ever been proved that the Brass people are a drunken people?

3871. What would be considered drunken by one man might not be considered drunken by another.—When you are talking about a race, I think you can come to a conclusion as to whether they are a drunken people or not.

3872. You think that, as compared with England, there is no excessive drinking in Southern Nigeria?—I am certainly of that opinion.

3873. Then you stated that, if the statements are true which had been made by missionaries and others, the administration could be called a dishonest administration for permitting such things to go on?—I went on to say that they would be dishonest from head to bottom if the Englishmen who have been officials of this Government have passed so many years in administering the country without ever getting near, we will say, the hearts of the people, and into such intimate touch with their habits as the missionaries report.

3874. You say that there is less drinking here than in England, and if that holds good, you might say that the British Government are dishonest because they are responsible for the administration of England?—Not at all; what I claim is that you have had, I am certain, very fine specimens of high-minded Englishmen in charge of districts here, who have given the best of themselves in administering wild people.

3875. Yes.—That they have gained the confidence of those people.

3876. Undoubtedly.—And that if this trade gin was corrupting and demoralising the people, the Government official must have known it, and in all honesty he must have reported it.

3877. That is not exactly the point whether these things are true or not, because what one administrator might consider an accurate statement another might consider inaccurate—one might look at it from one point of view, and another from another, and without impugning the accuracy of their statements, your statement that the administration would be dishonest is rather an exaggeration, is it not?—I hold very strong views on the subject of the duties that we owe to the people whom we are governing. Personally, my feeling is that I have been charged with the administration of the people of this country, and if I thought that any act of mine as an officer of the Government in allowing these spirits to be sold to the natives was absolutely destroying them my action must be wrong in not reporting it and still remaining an officer of the Government.

3878. Do you know that in Natal in 1899 there was a law passed which forbade any native to be employed as a barman, or to be employed on licensed premises at all?—I will take your word that there was such a law passed.

3879. And that in 1906 there was a law passed imposing a fine for the first offence of £10 on any person who sold spirits to any native of Natal?—I will accept that also.

3880. If that is the case, would you not say that in Natal they are utterly wrong if our system in Southern Nigeria is the right one?—I have not the slightest knowledge of the conditions that obtain in Natal.

3881. The inhabitants of Natal are of the African race, and are employed in agriculture and in other ways, just as the people in Southern Nigeria are, and what is a poison to them cannot be a good thing for the inhabitants of this country, I take it?—There must have been excellent reasons for the legislation, extracts of which you have read to me, but if I may ask a question——.

3882. We must take it that the fact that these laws were passed is a sufficient indication that there were reasons for them—what the reasons were I do not know, except that they found that the country was becoming demoralised by the liquor traffic? — That means to say that the Government recognised it. I have an extract here which I would like to read on that point. It is from one of Bishop Tugwell's letters to the "Times": "The Resident Magistrate of Middledrift, South Africa, writes: 'Experience proves that the native is constitutionally incapable of being a moderate drinker, and unless under control will drink to excess.'" That was written in South Africa by a Government officer.

3883. Yes, I have seen that, and many others have said the same thing.—That is what led to the legislation.

3884. But there have been reports, have there not, of the result of the legislation in South Africa, which reports have confirmed the legislation and justified the necessity for it?—I know nothing about South Africa, but I take it that before the legislation was brought into force, there were excellent reasons for making it.

3885. We find what seem to be excellent reasons advanced by many people for adopting similar legislation in this country. I do not know whether you know that in Basutoland, over 10,000 square miles of territory, no liquor whatever is allowed to be sold?—I will accept that from you.

3886. And that in New South Wales no aboriginal is allowed to get liquor at all, and that the person who supplies him is liable to a minimum fine of 40*s*. In Western Australia the fine is £20, and in Queensland £20 also for a first offence. If these regulations are in force in British Colonies under conditions which are in some respects similar to the conditions in Southern Nigeria, would you not consider that it was necessary for the Government of Southern Nigeria to go into the question and find out whether their policy was not a mistaken one?—As I have already said, I have no idea of the conditions existing in the places you have mentioned, and, as far as I can see, the Government are carrying out the steps you are asking me to consider by the appointment of this Committee.

3887. Was not the Committee appointed by the home Government?—I think the Government of Southern Nigeria were perfectly ready for the Committee.

3888. You told us that gin was the currency in

The Hon. Frederick Seton James.]

Brass, and that fines were received in gin. Is it not the case that Brass was a port of entry?—I think so.

3889. All duties of Customs would be paid in cash, would they not?—I think so ; sometimes half in cash and half in bank drafts.

3890. So that cash must have circulated in the country, and the District Commissioner need not have accepted payment of fines in gin, seeing that cash was circulating in the country?—As a representative of the Government, I have not been able to defend the action of the District Commissioner at Brass.

3891. Ikirun is 12 miles south of the boundary between Southern and Northern Nigeria?—Yes.

3892. Would it be of advantage to Southern Nigeria, do you think, if the buffer zone were extended in area—if, instead of permitting spirits to go as far north as Ikirun, they were stopped at a station further south on the line, would it not make it easier to prevent spirits getting into Northern Nigeria?—I do not see why. You would only be making another 12 miles buffer zone to watch, and you would, of course, increase the cost of transport to Northern Nigeria.

3893. What reason is there for prohibiting the sale entirely in Northern Nigeria and having practically free trade in Southern Nigeria?—I cannot give you any reason.

3894. It is obvious that there must be a reason for the action of the Government in Northern Nigeria?—I am not a member of the Northern Nigerian Government.

3895. No, but you must, as a member of the Southern Nigerian Government, have an idea why they adopt that practice?—When the two Governments are amalgamated I shall have to learn, but up to now I have no idea why the Northern Nigerian Government prohibited trade gin.

3896. You may have no official knowledge?—I have not, really—I have no knowledge at all.

3897. Is it not rather illogical to permit a man who happens to live in Ikirun to get as much liquor as he likes, and a man who lives a few miles further north dare not touch a drop? Is not that rather an illogical position?—Personally I think it is.

3898. Then to come to Ibadan, was the Bale not within his rights in expressing his wish that his people should not buy gin?—Certainly, he was perfectly right to advise his people not to buy or to sell gin.

3899. And it was a mistake—a blunder—therefore on the part of the District Commissioner to stop the Bale's stipend for a day or two because he thought that?—I do no think so, because he understood that the Bale had instigated the people against their own wish and desire to stop buying or selling gin. That is what I claim to be interfering with the liberty of the subject.

3900. If it was a wrong thing to do, why was his stipend paid so promptly afterwards—why was the stoppage of his stipend removed so quickly?—In my evidence to your Chairman, I stated that the Government were informed on the 1st of March that the District Commissioner was of opinion that the Bale had instigated the people against their own wish to stop having anything to do with the liquor traffic.

3901. (*Chairman.*) Had forced it on them?—Had forced it on them. The letters from the Acting Resident practically arrived by the same mail. On the 12th March he altered his mind, after several interviews with the Bale I suppose, and he wrote on the 12th March that he had now changed his opinion, and had come to the different opinion that the Bale had not forced his wishes on the people, and he proposed that his original suggestion that the stipend should be stopped should be negatived.

3902. (*Mr. Welsh.*) Because the Bale had done nothing illegal? — That is the conclusion the Acting Resident came to—on the 12th March he had a different opinion from the opinion that he held on the 1st March.

3903. How often does the Bale get his stipend?—It is either paid once a month or once a quarter, I am not quite certain which ; but I can get that information for you.

3904. We have a Treaty with the Bale of Ibadan, I suppose. Our authority over Ibadan is based upon a Treaty made with the Bale of Ibadan, is it not?—I think so.

3905. Do you happen to know the date when the Treaty was made?—I am perfectly ready to turn up the law, but I think the Acting Resident of Ibadan will be able to answer fully any question as to that.

3906. (*Chairman.*) What is his name?—Captain Humfrey ; he is acting for a member of this Committee, Captain Elgee.

3907. (*Mr. Welsh.*) The Alafin of Oyo seems to have taken similar action in stopping the sale of spirits in his country. His stipend was not stopped was it, or does he get a stipend?—I am not sure whether he gets one or not.

Captain Elgee. Yes, he gets £300 a year—at least, to the best of my knowledge he does.

3908. (*Mr. Welsh.*) The Owa of Ilesha rang the bell, advising his people not to buy spirits?—According to the report made, as I have already given evidence, he denied that he rang the bell, and then went round and rang another bell to say that he had not rung the first bell, but you can get the evidence as to that at first hand from Mr. Binny at Ibadan.

3909. Now, I would like to put a few questions to you with regard to taxation. On what section of the community of Southern Nigeria does the burden of taxation fall under the existing conditions—on the people of Lagos, or on the people of the interior?—That is an exceedingly difficult question for me to answer. I am not sure that I can say offhand.

3910. Would it not fall on those who consume most of the imports ; most of the revenue is raised from the imports, is it not?—It could be found out by a comparison of the price that the people sell their produce for and the price that the imported goods are bought at by the merchants.

3911. The man who takes most cotton goods and consumes most liquor is the man who pays the taxes. Is any share of the taxation borne by the European merchant, the professional man, the mechanic, the native trader, or the householder?—None.

3912. Does the present system operate in favour of the non-producing section of the community?—I cannot tell.

3913. There is some opposition in Lagos at present to the idea of direct taxation is there not?—If I may believe the local papers, I understand that there is.

3914. Of course the Government have done nothing to create this impression in the minds of the people?—What impression?

3915. The impression that if prohibition is introduced it means that direct taxation must follow?—Not that I am aware of. I do not see what action the Government could possibly take.

3916. Do you think it is good for the future of this country that one-half of its produce should be exchanged for spirits?—All I can say again is that as far as I have seen, the importation of spirits has not affected the people of this country.

3917. Would it not be better for the people of this country if they took more in the shape of provisions or cotton goods or hardware than they do—if a portion of the money spent on spirits was spent on other things?—From the Utopian point of view, I should think that probably would be much the best.

3918. Then the nearer we get to Utopia the better?—I think that is the idea, but it is a long hail.

3919. We have been told by some of the witnesses that the people would not work if they could not get spirits. Do you think that is correct?—Absolutely incorrect.

3920. You think they would be just as industrious, or perhaps more industrious, if they got no spirits at all?—That I am really unable to say anything about.

3921. (*Chairman.*) You think they would work, whether they got spirits or not?—I do.

3922. (*Mr. Welsh.*) Do you think the consumption of spirits in Lagos, or in the interior, such as it is, does not lead to the same evils in this country as follow it in other countries?—In what countries?

3923. The excessive consumption of alcohol in Europe produces a certain percentage of crime. Do you think

that the consumption of spirits in this country has or has not the same result?—My opinion is that the consumption of imported spirits in this country, from what I have seen, does not lead to crime.

3924. Sir Claude Macdonald, when Governor of the "Oil Rivers," spoke of the liquor trade as "a pernicious traffic," and added, "could the liquor traffic be entirely and immediately done away with, and a sufficient revenue obtained from other sources, I for one would be very glad." Do you think Sir Claude Macdonald was mistaken in that opinion?—That is a curious thing to ask me.

3925. Does your opinion coincide with Sir Claude Macdonald's?—That it is a pernicious traffic?

3926. Yes.—I cannot say that any traffic in my opinion is a pernicious one, if it is not shown that it is followed by pernicious results.

3927. I suppose Sir Claude Macdonald saw pernicious results, or he would not have made the statement?—I do not know about that.

3928. Sir Frederick Lugard has referred to the trade as a bar to civilisation and progress in Africa. You would not agree with him?—I do not agree.

3929. And the late Mr. Cecil Rhodes said: "Apart from humane considerations, I would from a commercial point of view oppose the liquor traffic amongst the natives of Africa"?—Cecil Rhodes was talking then of the Africa he knew; I am talking of the Africa I know.

3930. You evidently think it is probable that there may be a difference between the races in South Africa and the races in West Africa?—I think it is highly probable.

3931. When Sir Alfred Moloney was Governor here some years ago he said that the uncontrolled sale of spirits had a degrading and degenerating effect on the aborigines. With that also, I suppose, you do not agree?—I do not agree with that. I should like to state that, in differing from these high officials, I think that I probably have got a more intimate knowledge of the natives of Southern Nigeria than any of the officers you have quoted.

3932. My point is, of course, that these are men of position administering important Colonies, and they have arrived at conclusions which are quite in opposition to those you hold.—Sir Claude Macdonald was administering, as you know, simply the coast line of the "Oil Rivers," and it is many years since Sir Alfred Moloney was administering Lagos.

3933. About overproof spirits, could you tell me when they began to be imported here?—I would prefer you would ask, if you have not any objection, the Collector of Customs with regard to that question, because he is the adviser of the Government on that subject.

3934. Speaking generally, do you consider the people of Lagos to be in a prosperous condition financially?—From my observation, and I have gone about this town a good lot, I should say so.

3935. (*Mr. Cowan.*) From what you have said, I assume that you feel you are not in a position to compare the native here with the native of South Africa?—I am not.

3936. Even if what is said in the extract you have just read is true of the native of South Africa, would you say that he was different in any way from the native here?—Granting that this extract I quoted was a true one as regards the native in South Africa, would I say that that native is different from the native here?

3937. Yes.—Absolutely different.

3938. Would you look upon it as a reflection upon the native of Southern Nigeria to be classed with men who cannot control themselves?—Absolutely.

3939. Do you happen to have any figures beside you as to what the imports, or rather what the gin taken to Ikirun during the ten months of last year during which the railway was working, amounted to?—No, I have not, but they can easily be obtained.

3940. If it is the fact that it was only 3,000 gallons, would you say there was very much need for increasing the buffer zone or adding to the 12 miles buffer strip?—I do not consider myself that it is necessary, but I may say that I know very little about the railway. I have only just passed through it on my way to Ilorin.

3941. Mr. Welsh put it to you that some evidence had been given before us to the effect that in the event of the importation of spirits ceasing, there would be less of an incentive to work on the part of the native. I am not sure whether you understood it to mean if the native did not get spirits would he refuse to work. In your opinion, would the importation of spirits tend to restrict or to help trade in the Colony?—You mean to say conversely that if there is prohibition the native would not work as much as he does now.

3942. I am asking you whether in your opinion the native would have the same incentive to go on trading as he has now if spirits were eliminated from the trade of the Colony?—You have got to look at statistics. The native evidently likes the imported gin, and it is an essential thing for the carrying on of his trade, I should think.

3943. Would you think that the different markets in the Colony or the Protectorate could absorb all at once a sufficient quantity of other staples to make up for what would be lost if what is now got from gin were done away with?—I certainly do not think so; it would take a long time, I think.

3944. I gathered from your answer to Mr. Welsh also that while you might admit there is a considerable trade done in gin in Brass, it does not necessarily follow that that means there is a considerable amount of gin drunk?—That is what I stated. I have no knowledge as Acting Colonial Secretary of any report ever having been received from any of the various District Commissioners at Brass that the Brass people were a drunken people.

3945. You are aware, of course, that much of the gin imported into Brass is taken up and disposed of at Oguta and at other native markets?—Yes.

3946. There is one point here that I should just like to get your views upon. You read out a very long list this morning of public bodies and missionary societies that had been notified of the sitting of this Commission, and I was rather surprised personally that so few of those bodies had replied. For instance, quite a number of different religious bodies do not seem to have sent any reply to your notification. What inference would you draw from that?—I should draw the inference from that that they had a lack of interest in the question.

3947. If things are so bad as they have been painted in some places, you scarcely think that these people could remain indifferent, do you?—As far as my personal opinion goes, I do not think they would remain indifferent if things were bad. If people are written to who, we are told, have been looking forward for this matter to be enquired into for so many years, and are asked to come forward as witnesses, and they do not come forward, it occurs to me that they cannot have much interest in the matter.

3948. You know Bendi, of course?—Yes.

3949. In the event of the population there being a little less to-day than it was a few years ago, could you advance any reason why that should be so other than that the place is deteriorating and going down? Would you not rather say that some other part of the country has benefited by the addition to their population of the people who have left Bendi?—In 1896 I went to Bendi with Major Leonard. Bendi was then the great slave market of the interior. On the next visit I paid to Bendi, the only way we could get through was by force. In the Aro Expedition of 1901 and 1902 we visited Bendi, and, of course, by the fact that Bendi was occupied, naturally the Aros and the slave market had disappeared. They had gone to Ozuakoli, which was a market about seven miles away. They held meetings week by week—regular slave markets, and the Aros used to meet with them in turn each week. The Bendi traffic was diverted to Ozuakoli. That happened while I was in Bendi in 1902. I went out with an escort. I got the Ozuakoli people to consent to hear me, and I went out to see them, and I lectured them on the slave traffic, because we could not do anything more at the time, but there is no doubt that Ozuakoli diverted a considerable portion of the population from Bendi in 1902; but if I were to visit Ozuakoli now in 1909, I should see a great difference in the population of that town, because the slave market, and all that sort of thing, has been driven up further northward beyond our control. That is what I should put it down to if I was asked to say there was any difference in the population of Bendi now.

3950. If it could be proved that the population of Bendi is less to-day than it was a few years ago, but that that is on account of no deterioration on the part of the people, but merely because markets have changed and many people have left Bendi and gone to another part of the country, which part of the country has benefited by

The Hon. Frederick Seton James.]

Bendi's loss, would you say that that showed a falling off in the population and a depreciation of the people?—Certainly not.

3951. Can you give us any information at all as to what preventive work is now being done on the western boundary, that is the boundary between Southern Nigeria and Dahomey?—I can only give you very slight information with regard to that. There are a certain number of detectives there, and a Customs Station at Ijara; and the District Commissioners of Meko and Idoroko are what are known as Protective Officers, and look after the boundary. I asked both the District Commissioners in charge of those places to attend here, and you may expect to take their evidence on the subject of the boundary.

3952. Supposing the importation of spirits were prohibited here would you look upon it as a matter of necessity to have much of a preventive force along the Dahomey boundary?—I had hoped to have had a map here on a large scale showing the extent of the boundary between Dahomey and this Colony. I think it is 114 miles of road alone, on which there are 12 to 14 well known trade roads. Anybody who has any idea of travelling in this country and of bush paths, and that sort of thing, knows that a native, if he is aware that one road is going to be stopped, has a majority of ways of going by another road or a little parallel bush path, by which he can walk in the bush past any person who may be looking for him. Therefore, if you want effective prohibition between this Colony and Dahomey, you would want a very large force of policemen indeed to effectively watch the boundary line.

3953. (*Chairman.*) Night and day?—Night and day.

3954. (*Mr. Cowan.*) In giving your evidence to the Chairman you read a Report from the District Commissioner at Oyo?—Yes.

3955. Would you be good enough to refer to that again? What I want is the statement made by the District Commissioner after he had seen the Alafin.—Would you like me to read the whole letter?

3956. If you would be good enough?—There are two letters; perhaps I had better read them both. The first was dated the 10th March, and says: "I have the honour to inform you that on my return to Oyo yesterday I enquired into the alleged prohibition of Liquor traffic. (2) The Alafin informed me that he had not forbidden the purchase of spirits, but that at the usual Friday meeting of Chiefs the question of the price of gin was discussed, and it was agreed that owing to the heavy cost of gin and the consequent drain on their resources in the entertainment of their followers and guests no gin should be used by them for this purpose until it could be obtained at a lower rate. The Alafin informed me that he thought that this was a good arrangement and quite in accordance with the wishes of the Governor and the Missionaries. This false impression on his mind appears to have originated from the recent interviews with Missionaries, and the Council meeting held in accordance with the instructions contained in your letter of February 9th. (3) About 6 weeks ago the Missionaries interviewed the principal Yoruba Chiefs who were then in Oyo, and also the Alafin, on the subject of Liquor Traffic, and there is no doubt they spoke against the consumption of gin. The Alafin expressed to them his disapproval of the Liquor Traffic on the score of expense to hosts and the consequent debts which were incurred in the carrying out of hospitality. He expressed similar views to me, which I am forwarding under a separate cover. During my absence travelling, Bishop Tugwell visited Oyo and the Alafin, and heard a similar statement of views, and, I am given to understand, addressed himself very emphatically to the evils of gin drinking. These influences appear to have persuaded the Alafin that he was taking a very proper course in limiting the consumption of gin. (4) I have informed him that there must be no interference with individual liberty in this matter, but I have not yet had the opportunity of personally talking to him about this, and I will forward more definite information, if possible, later on." Then he wrote again on the 14th: "In continuation of my letter of 10th inst. I have the honour to inform you that I have seen the Alafin on the above subject. (2) Bishop Tugwell, Archdeacon Melville Jones, and his colleagues, interviewed the Alafin and chiefs, and held forth on the evils of drinking imported gin. (3) The Bishop pointed out that the people of Abeokuta and Ibadan had stopped buying gin, that no white man would drink it, and so it was shipped out to the natives, and that if the natives did not want it the Europeans would stop sending it now. (4) The Alafin told the Bishop he did not drink gin and did not like his people buying it, for of late the cost has been so great that many get into debt over their entertainments, as gin is always expected. (5) The chiefs were asked their opinion, and the Bashorun"—he is the second chief, I understand—"replied that the price of gin is too great, but that if they could purchase at 3*d.* and 6*d.* a bottle it would be very good and they could afford to buy it. (6) The Alafin informs me that it was in consequence of this meeting, and all that the Bishop said, that they resolved not to buy any more unless the price is reduced. He had no idea that this was other than a friendly visit and ordinary conversation. He assures me that there will be no interference with those who wish to buy. (7) I am informed that the traders are selling gin now as heretofore." And then he signs it—"William A. Ross."

3957. From these two communications you would say that what had brought about the stoppage or temporary stoppage at Oyo was the result of their feeling that the price of gin was rather high, and from what Bishop Tugwell had said to the Alafin?—From the District Commissioner's reports it would appear to be so.

3958. Might I ask if the Government have ever had any complaint from any missionary body—say the Missionary who has been resident in Brass for some years back—of the fact that fines were being paid or taken in payment in gin at the Native Courts? The matter has never been reported to the Government, has it?—As far as my time as Acting Colonial Secretary goes, I would say no.

3959. (*Chairman.*) I thought Bishop Tugwell called your attention to the fact that fines were being paid in gin?—Yes, and action was taken at once. Mr. Cowan was asking me prior to that. I understood him to ask whether the missionary at Brass had ever made any complaint.

3960. (*Mr. Cowan.*) Yes, that is so; there had been a missionary resident at Brass for some years?—Yes. Of course Bishop Tugwell drew attention to it, and we at once took action.

3961. Was the attention of the Government drawn to this by Bishop Tugwell prior to his giving publicity to it in speaking at public meetings in England, or afterwards?—When Bishop Tugwell made his statement that gin was accepted in payment of fines by the Government, I assured Sir Walter Egerton that it must be incorrect, and said that the Government, I was certain, had never accepted any fines or fees in gin, and Sir Walter telegraphed giving an unqualified denial to Bishop Tugwell's statement.

3962. (*Chairman.*) Did Bishop Tugwell not communicate with the Government here first?—No, not that I am aware of.

3963. (*Mr. Cowan*): His public statement preceded anything that took place here?—Yes; as to the Brass business I have never seen any prior communication.

3964. Could you give us an idea of your views as to what the relative effects are of the excessive drinking of imported spirit and the excessive drinking of native liquors? Have you noticed whether one has a worse effect than the other?—I cannot answer that very well, because I frankly say that as far as I am concerned I have never seen the natives drinking imported spirits to excess, whereas I have often seen them drinking native liquors.

3965. Where you have seen them drinking in excess it has been native spirits?—Yes.

3966. You are quite emphatic that you have seen no deterioration whatever in the people of this country by reason of drink?—Absolutely. I would like, if I may, to quote my information with reference to Warri, as the Committee are going there.

3967. (*Chairman*): I do not know whether we shall go to Warri or not. It depends on the time we have at our disposal.—Certain statements have been made to the effect that the drinking of trade gin is conducive to impotence and sterility, therefore leading to the depopulation of this country. I have seen statements to that effect. From my own observation I should like the Committee to visit Qwanga, which is the home of Chief Oagbi at Warri, and ask him the number of children he has got, and see the number of his descendants and his brothers' and sisters' descendants. Mr. Cowan has asked me whether I know much about the drinking of imported spirits. I should say if I were asked that more imported trade spirits are drunk at that particular place than anywhere on the coastline, and without speaking with any disrespect for Chief Oagbi, I do not think it has ever hurt him.

3968. You think it would be interesting for us to visit that place?—Yes; and if you were to ask Chief Oagbi himself, it would give you a fair idea, because he is a man who has certainly drunk European spirits for years.

3969. Now just one or two questions that I should like to be clear in my mind about. When we enter into agreements with Chiefs as we extend our administration, do we stipulate for freedom of trade; is that a stipulation that is introduced in order that people should be free to trade?—Absolutely. The first thing in a political officer's gospel to the natives is absolute freedom of trade.

3970. As a matter of fact, was the Bale's stipend ever stopped at all?—As far as the Government are concerned, no; because we never answered the letter of the 1st March. We answered the two letters together and approved of the acting Resident's proposed action in his letter of the 12th March in not stopping it.

3971. You have been asked some questions about the incidence of taxation; have you ever considered the question whether it is advisable to tax producers instead of consumers?—Frankly I have not really considered the question, and I do not think my views would be of value.

3972. With regard to taxing consumers, if an undue proportion of taxation fell on them owing to the high tax on gin, the simple plan would be to lower the tax on gin, and that would lower the tax on the consumer *pro tanto*?—I suppose so.

3973. As a matter of fact the Government imposed the additional tax on gin and rum for the purpose of discouraging consumption of it, did it not?—Yes.

3974. To discourage the use of those particular articles?—Yes.

3975. You tax it at the rate of 250 per cent. *ad valorem*?—Yes.

3976. And that produces, as we know, a pretty large revenue?—Yes.

3977. If too much taxation results from the tax on gin, a reduction of that tax would relieve the consumer *pro tanto*?—Yes.

3978. But that, politically, would not be advisable?—No.

3979. As regards the German and French frontiers, you are of opinion that to guard them effectively it would require a large force?—Very large.

3980. There is not much fear of smuggling so long as the French and the Germans keep up their duties somewhere near to our scale. Any danger of smuggling would arise through prohibition here?—Yes, or if our duty were materially higher.

3981. As long as we can get them to keep in line with us in the matter of duty we get over any difficulty with regard to smuggling across the frontiers?—Yes.

3982. But as soon as you get prohibition it would become worth everybody's while to smuggle?—Certainly, if prohibition did not take effect in the French and German Colonies as well.

3983. Unless you could persuade the Colonies over the boundary to go in for prohibition as well as us, there would be a danger of smuggling?—Yes.

3984. Have you any actual data as to when the last payment of fines was taken in gin in the Brass district? Do you know how late the practice was continued, or was it continued until the Order the other day finally stopping it?—It was continued up till June, 1908.

(*The Witness withdrew.*)

His Hon. Mr. EDWARD TURNER PACKARD, called and examined.

3985. (*Chairman.*) You are a Puisne Judge of Southern Nigeria?—I am.

3986. And also a Judge of the Supreme Court here?—Yes.

3987. How long have you been a Judge of this Colony?—10 months.

3988. Previous to that what was your experience?—Where did you derive your African experience?—I was Attorney-General at Sierra Leone for nearly five years, and Solicitor-General before that. I was nearly six years in Sierra Leone.

3989. You have just returned, I believe, from a long circuit?—Yes. I have just come down from the Central Province. I have been acting as Judge over the Central Province for the last 10 months—since I took up my appointment.

3990. Have you had many cases of serious crime on that circuit?—A great many.

3991. Could you give me roughly the number of murder and manslaughter cases you tried?—I have tried 74 cases of murder and manslaughter in the last 10 months.

3992. Have you tried many cases of causing grievous bodily harm, and rape, and robbery with violence?—Yes, there have been a great many crimes of violence. I could not give you the figures. The majority of serious crimes are crimes of violence. 33 were convicted of murder, and about 8 of manslaughter. The rest were either acquitted or otherwise dealt with—sometimes deported. It is rather a turbulent country on that circuit.

3993. In your experience on that circuit did you find that many of the crimes were attributable to drink?—Hardly any. I should hardly consider drink a cause of serious crime in the Central Province. Of course in the Supreme Court we only try indictable offences.

3994. I am speaking of the crimes you tried on this circuit. How many could you attribute directly to the influence of drink?—There was no indication that any of the murders were in any way attributable to drink: they were due to entirely different causes.

3995. What is the main cause—robbery or jealousy?—A great deal is due to superstition and native juju—they regard human life very cheap up there, and they fight over boundary disputes, and that sort of thing. The majority of them lately have been on account of native superstition.

3996. That has been the main cause of the murders that you have dealt with yourself on this circuit?—Yes, There has been a very serious outbreak of human sacrifice up in the Agbor District lately.

3997. How does that arise—what is the reason for the offering of human sacrifice?—It is difficult for us to understand the exact reason, but it was one of the greatest sources of power among the Chiefs of ancient time, if they had a very dangerous juju to which human victims could be sacrificed, and that was so in the Agbor District.

3998. Among the other serious crimes are there any which you could attribute to the influence of drink?—There was a manslaughter case which was directly attributable to drinking palm wine. A native of Onde got drunk through drinking palm wine in the market, and he took up a gun and fired it off among the people, and killed two of them and wounded another. He did not do it intentionally: he pulled the trigger in a drunken way, and I regarded it as gross negligence; that is one case that was attributable to drink.

3999. He was drunk at the time?—Undoubtedly.

4000. It appeared that what he had been drinking was palm wine?—Yes, that was the evidence. He was drunk when he came into the market, and he took up a bowl of palm wine, and instead of sharing it, as is the native custom, he drank the whole lot himself, and became very drunk, and then he took up the gun and asked if he could try it, and he pulled the trigger and killed two people. I cannot at the moment recollect any other serious crime in which there was evidence that it was due to drink.

4001. You were not called upon as Judge to comment on the fact that any other crime was caused by drink?—No.

4002. What was your experience in Sierra Leone? Was drink a common cause of crime there?—I should say not. I was there a good many years, and I have come across isolated cases there which were partly, at any rate, attributable to drink.

4003. You do not attribute any serious proportion of the crime in Sierra Leone to drink?—No, not according to my observation.

His Hon. Mr. Edward Turner Packard.]

4004. Would you describe the people of Sierra Leone as a sober people, or a drunken people?—I should call them a sober people. I think the consumption of liquor per head amongst the Coast tribes in West Africa is very much smaller than in most European countries.

4005. Would you draw any distinction between the effect of drink on an African native and the effect of drink on a European?—I have not personally observed any difference, but I think there is a native drink that they call tombo here, which makes them very wild when they drink any quantity of it, but I cannot say from personal experience. I have only heard that.

4006. You would not like to draw any distinction between the effect of drink on a native and the effect of drink on a European?—No.

4007. It depends upon the individual in each case to a certain extent?—Yes: it affects different people in different ways.

4008. You do not think race comes in at all?—No, I do not think so. I think it is the quality of the drink if anything, that would have a different effect.

4009. The quantity and the strength?—Yes.

4010. As Attorney-General you would be concerned in all the important cases of crime in Sierra Leone?—Yes, and I frequently acted as Chief Justice there.

4011. Does the Attorney-General prosecute in the more important cases himself?—Yes, in the Colony, and sometimes in the Protectorate.

4012. Is he allowed private practice?—No; he practically only does criminal work for the Government.

(*The witness withdrew.*)

Mr. JOHN AMBLESTONE (Native) called and examined.

4013. (*Chairman.*) Are you a native of this Colony?—No: I am a West Indian.

4014. How long have you been in this Colony?—Ten years.

4015. What is your trade or occupation?—Carpenter.

4016. You are a member, I think, of the Church of Christ the Saviour?—No, not exactly. I was born and bred an Anglican, but I do not really know what I am now.

4017. The Pastor of the Church of Christ the Saviour gave us your name as a witness, and I assumed you were one of his congregation.—He asked me to give evidence before this Commission some months ago, and I told him that I did not think I could help him in the business, but after thinking the matter over, as he still insisted, I said I would come and give you my experience.

4018. How many men do you employ?—A good lot—sometimes over 50.

4019. What are their wages?—They vary from 9*d.* up to 3*s.* 6*d.* a day.

4020. The very skilled workmen get 3*s.* 6*d.* ?—Yes.

4021. And the ordinary labourer 9*d.* ?—Yes.

4022. Have you done contracts in Lagos or outside Lagos?—Both in and out of Lagos, and in the interior of the Colony also.

4023. During the last ten years do you see much difference in the drinking habits of the people?—No, I have not seen much difference.

4024. Do you see much drunkenness about the streets?—Plenty of Europeans, especially when they are dismissed from the railway. You see them lying about, a disgrace to the town, night and day.

4025. Are they a nuisance to the rest of the population?—They are a nuisance to themselves. The people here do not trouble much about them.

4026. They are dismissed employees?—Yes, and also sailors from the ships.

4027. What is the greatest number you have seen drunk?—I think two. In fact, I think there is one knocking about in the streets now.

4028. He is not drunk now, I hope?—Yes, I think he is.

4029. You are speaking of a European?—I am.

4030. Do many of your men get drunk?—No; they are too wise to get drunk. I do not think they can afford to get drunk, in fact, because they want something to put by.

4031. You think they save their money?—Yes, they will drink when they can get it for nothing, but they will not spend their money on it.

4032. They do not care for the present high price, perhaps?—No; and they can get their palm wine and so on, and they drink that all right.

4033. Have you ever seen a man drunk on palm wine?—I have.

4034. Who are the people among the natives who get drunk on gin?—Properly speaking, I have only seen a woman and a man drunk in the last 10 years, people whom I would call habitual drunkards.

4035. You only know yourself of one man and one woman?—That is all.

4036. Do you live in the native part of the town?—I live just over there, in the populous part of the town.

4037. Do you go out at night?—Yes.

4038. Have you heard drunken rows in the houses at nights?—No, not here, like you do in the West Indies.

4039. Where do you come from?—I come from Antigua.

4040. Do they drink more there than they do here?—Yes, they drink their own liquor there.

4041. Do they make it themselves?—Yes, they make the pure rum there, and they drink it very much.

4042. They distil the rum, I suppose?—Yes.

4043. Is it easy to learn to make rum?—Very easy.

4044. You do not require much machinery for the purpose?—No. Any man can make as much rum as he wants. It is simply the remnant of molasses and mango; once they get it to ferment it is finished.

4045. Is drunkenness very bad in Antigua?—I cannot call it good. It is a good deal worse than at this place.

4046. You would describe the native people here generally as a sober people, would you?—I would call them moderate drinkers: that is all. I would not call them sober, because everybody takes a little, and I do not think it is bad, either.

4047. You think they drink in moderation, but not to excess?—Yes; especially if a man works hard it does him no harm as long as he does not take too much.

4048. You think very few take too much?—Very few, if any.

4049. When they do drink too much do they drink by themselves, or is it on the occasions of marriages and funerals?—A man seldom drinks by himself. It is only a matter of accident when one man gets drunk.

4050. (*Mr. Welsh.*) I understand you have not heard much in the way of noise from drunken people in Lagos?—No.

4051. Might there not be a good deal of drinking and a good deal of drunkenness going on in the houses without your knowledge?—If you are passing of a night any house where there is a noise, you must hear it.

4052. My point is there may be lots of drinking without any noise?—Noiseless drinking?

4053. Yes, quiet, so that although you have seen very little drunkenness there may be a good deal?—There may be a good deal that I do not see, but at all events it is not shown in the streets.

4054. (*Mr. Cowan.*) If your workmen drink to excess like that at night, even though the drinking is silent, would they be able to work well for you the next day?—They could not work well, and you would be sure to see it. A man could not work well after a hard night's drinking.

4055. Even if they had not made a noise the night before?—Yes.

4056. With regard to the making of rum, do you think if the importation of trade spirits were prohibited in

Southern Nigeria that the natives here would have any difficulty in making similar drinks for themselves as they do in the West Indies?—No difficulty at all; once one man teaches them it is not hard to do, and they would be able to make it for themselves.

4057. So that you are afraid if they could get no gin or imported spirit they would make their own?—They would make their own.

4058. If a man wanted spirits he would not do without them?—No, he would make it for himself.

4059. He would make it in some form or other?—Yes.

4060. (*Capt. Elgee*): The gentleman who asks you to come and give evidence signs himself E. Collins, of the Church of Christ the Saviour in memory of Bishop Crowther. Do you belong to that Church?—No; I am only a friend of Mr. Collins.

(*The witness withdrew*).

Mr. Charles Ungebauer, called and examined.

4061. (*Chairman*): What is your nationality?—I am a German.

4062. How long have you been in the colony?—32 years.

4063. What part of Germany do you come from?—Hamburg.

4064. Are you an importer of liquor yourself?—Not now. I used to be in my early career.

4065. You imported Hamburg liquor in those days, I suppose?—Yes, Hamburg gin.

4066. Do you know how that was manufactured, whether it was pot still spirit or patent still spirit?—It was Russian potato spirit rectified in Hamburg.

4067. Whether by the patent still or the pot still process you do not know?—No, I do not know the manufacture, but I know the manufacturer; he is a well-known man in Hamburg now, and he used to import the raw potato spirit and rectify it in Hamburg himself.

4068. When was it flavoured?—That was done in Hamburg.

4069. You get practically what you call silent spirit?—Yes.

4070. That is afterwards flavoured with juniper, coriander, and sugar?—Yes.

4071. Each firm has its own recipe for flavouring?—Yes. In the days I am speaking of he was the only firm that supplied Africa.

4072.—Do you know now how many firms supply from Hamburg?—There are about six well-known firms.

4073. Would it all be silent spirit flavoured there, do you know?—I could not give you much information now about that. The trade has been very much changed in that respect. It is more Holland spirit now, which has a better flavour, and is grain spirit. I have been out of the trade for the last 20 years.

4074. What are you doing now?—I am an importer of beads and hardware. I have given up the spirit trade altogether because I represent a different firm. We do anything else but spirits.

4075. For 32 years have you been doing business in Lagos itself?—In Lagos and Porto Novo, and 3 years on the Niger.

4076. What firm do you represent now?—A. Sachse & Co.

4077. That is an Austrian firm, is it not?—Yes.

4078. Can you tell us whether the new tax has raised the price of trade spirit here or not?—It has.

4079. Do you know by how much?—They say it is about 1*s.* on a case of gin.

4080. That is about 1*d.* a bottle more?—About 1*d.* a bottle.

4081. What do you say generally as to the effect of drinking spirits on the population here?—I must confess that I have not seen much drunkenness in my time.

4082. Is drunkenness, in your opinion, more prevalent now than it was?—No, I cannot say that it is. I would much rather endorse what the previous gentleman said, that there is more drunkenness amongst the visiting European community. I should like to say that there is less drunkenness among the Europeans who are really stationed in the Colony; there is very much less hard drinking amongst the stationary Europeans than there used to be, but it does exist amongst the visitors.

4083. You think that among actual residents here there is less drunkenness than there used to be?—Yes, it is not to be compared with what it was.

4084. And quite apart from drunkenness, there is less hard drinking?—Much less. People live quite differently now from what they used to do in the early days.

4085. What do you say with regard to the native population?—I must confess that I see very little drunkenness amongst them.

4086. Would you be in a position to see it if it existed?—Yes, I have mixed very much with the natives. I was, as I said before, up on the Niger, and I saw very little drunkenness when I was there; and also in Dahomey there is very little drinking except on festive days.

4087. Would you say that there is very little drunkenness in Porto Novo?—Yes, very little there, but speaking of Dahomey itself, I think you would get more drunkenness there, but of course you cannot compare Porto Novo with the rest of Dahomey. They are two quite different things.

4088. You can, however, compare Porto Novo with Lagos?—Yes.

4089. And you say that the people of Lagos are a sober people?—I do.

4090. What do they drink in Dahomey principally?—Taffia rum mixed with water, and bamboo palm wine. The French law has made it a penal offence to cut down an oil palm tree there. You can touch the bamboo palm, but you must not touch the oil palm.

4091. Does that mean that you must not tap it?—Yes, you must not tap the oil palm. Anybody found selling palm wine is simply prosecuted at once.

4092. What do they drink in place of it?—Anisado, and manufactured drinks in the country.

4093. Is that made in the country?—Yes. Rum is added. It is flavoured with aniseed imported from Germany. It is a very weak drink and it takes a long time to make a man drunk on it, it is so weak.

4094. The question is whether a man has enough money to buy it in a sufficient quantity to make him drunk?—Yes.

4095. Would you describe Dahomey as a drunken place?—No, I should not call it a drunken place.

4096. You see no deterioration in the physique of the people here?—I do not.

4097. Do you think it is a good thing to have an increased duty on spirits, or a bad thing?—I suppose it is a good thing. It certainly prevents people buying too much, because they have to work more if they want it. If a man cannot afford to buy two bottles of gin he takes less, and he takes it in moderation, or he puts water with it. But I do not take spirits myself, and it does not matter to me. It certainly, however, interferes with business generally in Lagos at present, and altogether I do not think the increased duty will stop drinking.

4098. You think the extra penny a bottle will not have much effect?—It will have a certain effect, but people will have it, anyhow. The only thing is that they will have to work more if they want more.

4099. Do you think if actual prohibition were enacted that it ought to be enacted for Europeans as well as for natives?—I should think what is sauce for the goose is sauce for the gander.

4100. You do not think it would be possible to draw a distinction?—I do not think it would be just.

4101. (*Mr. Welsh.*) Is there not a good deal of drunkenness in Dahomey?—No.

4102. Are spirit licences needed there the same as they are in Lagos?—Yes. They have licences since the last four years, but they are only nominal licences. They

have a different class of taxation. There are trading licences and spirit licences, but they are on a different scale from the licences here.

4103. From what you have seen you do not think there is much drunkenness in Dahomey?—I do not. In fact the alcoholic consumption has decreased very much in Dahomey of late.

4104. I do not think the imports have fallen off at all?—They have in the last quarter.

4105. I have the returns over four years here.—Yes, but you will find there is very much less sold now.

4106. What is the duty?—It is two francs per litre.

4107. (*Chairman.*) That works out at 3*s.* 7½*d.* per gallon?—Something like that. It is somewhat lower than Lagos was last year, when the duty here was 4*s.* It is a little lower than our old tariff.

4108. (*Mr. Welsh.*) Do you know that the imports of absolute alcohol into the Colony of Dahomey for the year 1905 were 335,896 gallons, and for the year 1906 they were 345,510, and for the year 1907 they were 447,172 gallons?—It is very much less now, because in 1907 people imported in anticipation, but for the last six months the sale of alcohol has fallen off very much in Dahomey. I do not know why, but anyhow people do not buy it.

4109. Would you not attribute it to an increase in the duty?—Yes, certainly. People prefer now, as I said before, to manufacture anisado and drink that.

4110. Is it manufactured from alcohol?—Yes, but diluted to such an extent that you can get it down to 14° or 15°, and that is hardly anything—50° is proof.

4111. This anisado and taffia are made locally?—Taffia is rum, and they break that down and make the anisado with it.

4112. The best spirit is rum, is it not?—Yes.

4113. There is a great deal of that consumed there?—Yes, they manufacture that locally.

4114. (*Mr. Cowan.*) You have given us some interesting information with regard to this action taken by the French Government for the purpose of protecting the palm trees: when did the Government find that measure necessary?—Only just lately. They found that people were tampering with the oil palms.

4115. In order to get palm wine they have been felling the palm trees, and so destroying the wealth of the country?—Yes.

4116. Would you think, if the prohibition of trade spirits were carried out, that the Government of Southern Nigeria would find a similar difficulty?—I think most decidedly they would, and that they would have to pass a similar law in order to protect the trees.

4117. You have told us you have seen very little drunkenness altogether, but in the many years you have spent in the country you must have seen a little. Could you give us some idea as to the relative effects of drinking native liquors and drinking imported spirits?—I do not think I could do that, because when you go to a Chief in the interior he does not offer you drink; he offers you kola nut, and he expects you to make him a present, which is a bottle of gin, or two bottles of gin. I have made a journey in Dahomey to the interior and we got the kola nut there and gave a present of a piece of cloth, and I have never seen anything of hard drinking going on there. You see palm wine offered in nearly every market you go through, and the people go and buy a small calabash for a few cowries and drink it—especially the carriers.

4118. Do you know the Ilaro District?—Yes.

4119. Would you say that the natives of that particular part were better physically than round about the other places?—I would not care to say that.

4120. Have you seen a man actually drunk on tombo?—Yes, I have.

4121. Does he recover as quickly as if he had taken perhaps too much gin?—No, it takes him longer, because what I was told when I saw a man like that was that the effects of tombo were very bad, and that it would take him a long time to recover from it.

4122. From what you have seen of this excessive drinking would you say that the effects of drinking tombo to excess are worse than the effects of drinking common gin to excess?—Yes.

(*The witness withdrew*).

Dr. JOHN TICHBORNE, called and examined.

4123. (*Chairman*). Would you kindly give us your medical qualifications?—I am a Doctor of Medicine of Dublin University.

4124. Do you hold any other diploma?—I am Master of Arts and Doctor of Medicine, Dublin.

4125. You have only recently come to Southern Nigeria, I think?—Yes.

4126. Before that you were in Northern Nigeria?—Yes.

4127. How long did you serve in Northern Nigeria?—From the beginning of 1898 to the beginning of 1907.

4128. Practically nine years?—Yes.

4129. Has prohibition been in force in Northern Nigeria during that period?—Yes. The Protectorate was only taken over in 1900 by the Government, and I am not quite sure with regard to the sale in the Niger Company days, but at that time it was confined to the Rivers only, and there were very few white men then.

4130. Speaking generally would you call the people of Northern Nigeria a sober people?—Very sober.

4131. As far as you know has trade gin penetrated there?—Very little, I think; along the border there has been such good protection and watchfulness on the part of the police that very little has got through.

4132. Could you tell us the stations that you have been at?—I have been a good deal at Lokoja, Zungeru and Jebba, and a station at Boussa.

4133. You have been at some of the frontier stations?—No, none of those are frontier stations.

4134. Lokoja is more or less, is it not?—Well, more or less it is: it is the Niger entrance to Northern Nigeria.

4135. As far as you know are there any restrictions on the making or sale of native liquors in Northern Nigeria?—There are now, to a certain extent.

4136. On native liquors?—The only native liquor they make there is stuff they call pito, which is made from guinea corn.

4137. Have you seen cases of intoxication from the drinking of guinea corn beer?—I have, but it is a very mild form of intoxication.

4138. I suppose you could hardly compare what you have seen in Northern Nigeria with what you have seen in Southern Nigeria?—I have not had sufficient experience of Southern Nigeria to express an opinion. I have only been here six weeks.

4139. I suppose there would be no great difference in general constitution between the people of Southern Nigeria and the people of Northern Nigeria?—I do not think so. Of course there are different types in Northern Nigeria; the majority of the people there are Hausas, in the northern parts.

4140. Is there anything which you could describe as drunkenness in Northern Nigeria? Have you seen the labourers, for example, on the railway?—The railway was not there when I was up there.

4141. Where have you seen masses of people collected?—Jobbers, carriers, and people of that sort I have seen.

4142. Have you noticed anything approaching drunkenness among them?—No.

4143. Have you seen any drunkenness in Northern Nigeria?—I have not seen any. I have seen natives occasionally on festive occasions rather exhilarated, but you could hardly say that they were really drunk.

4144. Do you think there is any difference between the native constitution and the European constitution?—I think there is a good deal.

4145. Generally is there any difference in the effect of drink on the native constitution and the effect of drink on the European constitution?—Not in the same way.

In the case of a person not accustomed to drink, of course drink has more effect on him than on a person who is accustomed to it; but, other things being equal, I do not think there is much difference between the one and the other.

4146. You think excessive drinking would neither be more nor less deleterious to the native than to the European?—That is my opinion.

4147. Of course individual idiosyncrasy comes in enormously?—Yes, and of course the food makes a great deal of difference.

4148. Will you tell us where the difference comes in there?—The natives are bigger eaters than Europeans, and eat a large amount of vegetable food.

4149. What effect would that have on taking liquor?—I do not think, therefore, that it would affect their constitutions so much as it would that of the European.

4150. Have you any opinion as to the necessity of alcoholic drinks in a climate like this?—As far as the natives go I do not look upon alcohol as in any way necessary at all.

4151. Have you any opinion on the question of whether much injury is done or not by moderate drinking?—I certainly believe in moderate drinking.

4152. Do you believe it to be merely harmless, or do you think it is at all beneficial?—I certainly believe it to be harmless. What is "moderate," of course, differs in different people's views, but I think the moderate drinker is better off than the teetotaler.

4153. You mean in this climate and under these conditions?—I think so.

4154. Apart from the man who is inclined to get drunk, you do not think that total abstinence has any physiological advantage over moderate drinking?—I do not think so at all. As a matter of fact in my experience the people who were total abstainers were the people who did less well here than men who were strictly moderate.

4155. But anything like excess is exceedingly deleterious in a hot climate?—Exceedingly so. There are many things that contribute to make it so. First of all one perspires so much that alcohol has to be got rid of through the kidneys, and it passes through the other organs in a more concentrated form than it does in a colder climate where there is more liquid to pass it out through the other organs.

4156. You think alcohol passes in a more concentrated form through the internal organs in a hot climate?—That is so.

4157. Therefore you would recommend strict moderation rather than total abstinence?—Yes.

4158. However, a good many get on very well without alcohol?—Yes; I do not know a great many who are total abstainers in that sense, but I am quite sure that a man can get on very well without it.

4159. Should you, as a medical man, prescribe a strictly moderate amount, or not?—I would.

4160. You think in certain circumstances that alcohol is useful as a food or as a drug?—It is a useful drug.

4161. And as a stimulant?—Yes.

4162. To the temperament or to the constitution?—To the constitution generally.

4163. What is the physiological amount beyond which alcohol ought not to be taken by a fully grown man?—That is a matter that it is hard to express an opinion upon. I have frequently heard it said that anything beyond two ounces a day is deleterious.

4164. Does that mean absolute alcohol, or two ounces of whisky or brandy?—That would mean two ounces of whisky or brandy in a day.

4165. That would mean two small whiskies and sodas, to put it in popular language?—Yes; a small whisky is a little more than an ounce.

4166. That is assuming the whisky to be about one-half absolute alcohol and one-half water, &c.?—Yes.

4167. Two ounces of absolute alcohol would be too much?—It would be a great deal too much—that would be a great amount.

4168. You have not seen labourers, I suppose, come up from Southern Nigeria into Northern Nigeria, to work?—No. We had once, 1,000 labourers come up from Lagos to Jebba, but that was in the year 1898.

4169. Were they under your charge at all?—No, but I saw them almost continuously when they were at work.

4170. Did you notice any difference in the men who came up from the South as compared with those in the North, in constitution and in power of work?—I did not notice very much difference. They were only there a short time.

4171. They were men coming from the non-probibition country?—Yes.

4172. And you did not see any difference between the Northern Nigerian and the Southern?—None: they had no opportunities, of course, of getting liquor there.

4173. No, but as regards the past effect of liquor upon them, had they been deteriorated at all in any way as far as you observed?—No: I did not notice anything at all in that way.

4174. (*Mr. Welsh.*) You think a man can get along quite well without liquor, whether he is white or black?—Yes, no doubt he can.

4175. And two ounces of whisky or brandy is as much as can be taken with safety?—I often prescribe more myself, but a lot of people say that that is enough.

4176. As a drug you would prescribe more, but not as a beverage?—In a case of sickness I often give as much as four and six ounces.

4177. That is for medical purposes?—Yes.

4178. I suppose you know that missionaries, as a rule, remain longer in Nigeria than officials or merchants do?—Yes.

4179. And that in the main they are abstainers?—Yes; but is their health better?

4180. (*Chairman.*) I am afraid you must answer that, and not Mr. Welsh.—I beg your pardon.

4181. (*Mr. Welsh*) The fact of a missionary remaining for 20 or 30 years in the country without alcohol is rather against your view, is it not? There is one at Ibadan, Mr. Harding, who has been there for 35 years, and is still working. That speaks very well for total abstinence, does it not?—They lead a very different life from the ordinary person who has a lot of cares and worries, and they can more or less regulate their own time and their own way of working.

4182. You have not noticed any difference in physique between the inhabitants of Northern Nigeria and those of Southern Nigeria?—The tribes differ very much, and the physique differs with the tribe. The Hausa and the Fulani, for instance, have much more endurance than the Yoruba, and men of that type.

4183. If prohibition were enforced in Southern Nigeria would the people suffer in any way from the health point of view, do you think?—I think they would very probably be better off.

4184. 4,000,000 gallons seems a lot of spirits to be imported in one year into Southern Nigeria?—Yes; it does seem a lot.

4185. I take it that all alcohol is eliminated from the system through the organs—It does not pass off in perspiration?—A little is got rid of in perspiration.

4186. Very little?—Not a very large amount. It is largely got rid of by the kidneys.

4187. (*Chairman.*) Very little indeed through the lungs?—Yes.

4188. Not the essences—nothing except the fumes?—Only the fumes.

4189. (*Mr Welsh.*) Do you know anything of the death rate in Lagos?—I am not aware of it.

4190. Then you are not aware that in the last 11 years the death rate has been very slightly in excess of the birth rate. In 11 years the number of deaths amounted to 21,000 odd, and the number of births to 21,000 for the same period?—I should think statistics here are very unreliable.

4191. I was rather of opinion that in Lagos Colony, in the Island, the statistics were fairly reliable by this time, but I do not know.—I really do not know, either.

4192. (*Mr. Cowan.*) Referring to these statistics do you think you would see an improvement if sanitation could be carried forward or pushed on a little more than it is at present?—I certainly think that it would improve matters considerably.

Dr. John Tichborne.]

4193. You would see a marked improvement?—I think so.

4194. You say that two ounces of whisky per day is a very moderate amount?—Exceedingly moderate.

4195. Have you ever calculated what that would mean over a year?—No, but a person who would drink two ounces on one day probably might not drink it continuously for a year round.

4196. Supposing he did, it would be equal to a bottle and a half of whisky a week?—No, it would be 14 ounces, not two-thirds of a bottle a week, it would be very little over one bottle a fortnight.

4197. Yes. What would that work out at—30 bottles a year?—About 28 bottles a year.

4198. That would be equivalent to about 5 gallons?—Yes, nearly 5 gallons.

4199. If statistics go to show that the natives here do not have more than two-thirds of a gallon would you say that they were excessive drinkers at all?—No, I should say that they were exceedingly moderate.

4200. You have actually given a good deal more than two ounces to patients, as a medical man?—Yes, it is quite common here, and quite common at home in typhoid and lowering diseases to give six and eight ounces in a day; six ounces is quite a common thing in the 24 hours.

4201. There you find it very useful?—Yes.

4202. The natives are not clothed and do not arrange for different weights of clothing as we do, so that the fact of their having a little stimulant when working out in the open country and with very little clothing will do them good rather than do them harm?—For those who have not been accustomed to it and who are strong and healthy, I do not think it would be necessary at all, and I do not think it would do them any good.

4203. On the other hand, do you think it would do them any harm?—I do not think a moderate amount would do them any harm.

4204. A man taking two thirds of a gallon a year as against a man taking five gallons?—I do not think it would affect that man in any way.

4205. You said, if prohibition were arranged for that you did not recognise that there would be any necessity for the native getting drink at all; but we know that the man who wants drink as a rule gets it?—Yes. He would manage to get it somehow.

4206. Would you say that the native you have seen in Southern or Northern Nigeria has so little self-control that he would be likely to go too far?—I do not think the native, taking him all round, is at all likely to be a drunkard—the average native. I have known natives up with us who have been on good terms with the white man and who have occasionally had a bottle of gin, or a bottle of whisky on the quiet, but I have never seen them drink to excess. One old man especially drank it as a sort of medicine, and never took too much.

4207. Would you advise interfering with the liberty of the subject—that is, refusing to allow them to get it if they wanted it?—I do not think I would, unless it applied to certain tribes in an aboriginal state who would not be responsible.

4208. On the importation of trade spirits being prohibited would you not be afraid of their perhaps manufacturing and making their own drinks more than they do now?—I think where they have been accustomed to spirits that the tendency would be for them to do that.

4209. Have you come across any cases of palm trees being destroyed for the purpose of getting palm wine?—No, I have not come across any cases of that sort. There are however very few palm trees of that description in Northern Nigeria. It is only in a few places that you find them.

4210. (*Chairman.*) Apart from this supposed physiological rule of two ounces, which may or may not be open to question, supposing a man takes three large whiskies and sodas a day, one at lunch, one at dinner, and one before he goes to bed, would you call him a moderate drinker?—I should call him a fairly moderate drinker.

4211. Would you expect any physiological effect in that case?—Do you mean large whiskies or small whiskies?

4212. I mean ordinary glasses.—I would call him an exceedingly moderate drinker.

4213. Would you expect him to find some bad effects?—To put it another way, a small whisky at lunch and a small whisky at dinner, and two small whiskies after dinner—I would call a man who drank no more than that a moderate drinker.

4214. Would you expect to find any ill effects physiologically in an ordinary person who took that quantity?—I would not, unless the person had any sort of idiosyncrasy—if it was likely to upset his digestion. But the man who can eat well I do not think it would affect in any way. The man that whisky affects is the man whose appetite is upset by it. One man will take a large glass of whisky on an empty stomach, and another man after a big dinner, but the glass of whisky will affect the man with the empty stomach very much more than two glasses will affect the man who has eaten a big dinner.

4215. And in course of time produce physiological effect and degeneration of tissue?—That is so.

4216. (*Mr. Welsh.*) Do you find many cases of cirrhosis of the liver among the natives?—I have never had any case of alcoholism among natives.

4217. Among Europeans you have seen it out here, I suppose?—I have.

4218. A native suffering from alcohol probably would not care to go into the hospital?—I do not think he would, unless he got to that stage when he gets so ill that he would be compelled to come in.

4219. The absence of statistics as to alcoholic disease does not necessarily prove that alcoholic disease does not exist?—I think one would come in contact with it occasionally without statistics, and would point out that there were a considerable number of cases, but not meeting one occasionally you naturally come to the conclusion that the thing does not exist.

4220. (*Chairman.*) Is it a well-known medical fact or an ascertained medical fact that indulgence in alcohol affects the power of procreation in men and women?—It undoubtedly does. Excessive indulgence in alcohol rather tends to check sexual desire, and undoubtedly the man is not as virile who drinks a lot of whisky as he who abstains.

4221. And in the case of a woman?—I think in the case of a woman it is probably the same.

4222. There is a distinction, is there not, between the way in which a hard drinker and a sober person takes chloroform?—Yes. You can easily tell the person who is a drinker; when he is going under chloroform he struggles very much, and it is very hard to administer it to him. He has to be held, and he shouts a good deal. There is another thing, as you have mentioned the sexual element; I always hold very strongly in those cases of excessive alcohol that when conception takes place either the man or the woman being under the influence of drink, undoubtedly the offspring in my opinion suffers; it would have some deformity or other; it may be an epileptic, or one of those big-headed children, or something of that sort.

4223. The offspring will be hydrocephalus?—Hydrocephalus. I believe a lot of those cases are the result of a man or women being under the influence of drink to some extent at the time of conception.

4224. Do you mean if they simply happen to be drunk at the time?—Yes, at the actual time of conception.

4225. Or where they have undergone degenerative changes owing to drink?—I think at the actual time of conception.

4226. Coition, rather?—Yes.

4227. Is syphilis prevalent in Northern Nigeria?—It is prevalent now, but it was not formerly.

4228. That affects the birth rate of course; as the result of syphilis you find miscarriages, and all sorts of diseases in the children?—Yes, undoubtedly, but it is only among these women that are allowed to go loose. The ordinary native woman who gets married is pretty well protected; they are looked after up to the time of their marriage.

4229. Is impotence produced by early excessive indulgence in sexual intercourse?—I do not think so, not if the person is otherwise healthy.

4230. Has malaria any effect on reproductive power?—It weakens the individual, and anything that weakens the individual has a tendency to lessen the reproductive power.

4231. If you had complaints of impotence, should you enquire about alcohol, or enquire generally what was the cause?—I should enquire generally, first, because it is very often through some defect in the woman; but barring that, I would enquire for an alcoholic history.

4232. You would also enquire, would you not, as to whether there was any history of syphilis, and also other acute diseases from which the person might have suffered?—Yes.

4233. Supposing a man does take too much liquor, which is the most harmful? if he takes it, so to speak, habitually, or if he takes it in bouts, with long intervals in between?—The man who goes in for drinking bouts with long intervals in between does not suffer much. It is the continual toper who suffers.

4234. An occasional bout may produce drunkenness, but does not injure the constitution so much as steady over-indulgence?—The man who suffers most is the man who is never drunk but is continually nipping. He is the man who suffers from the effects of it later on, and he is the man, moreover, who probably goes by the name of being a very sober man.

4235. (*Mr. Cowan.*) In connection with impotence, have you seen any cases in this country which you could say resulted from excessive drinking?—I could not say so.

(*The Witness withdrew.*)

Mr. JAMES EUBA (Native), called and examined.

4236. (*Chairman.*) Are you a native of Southern Nigeria?—Yes.

4237. What are you?—A carpenter.

4238. Have you any other occupation?—No.

4239. Are you a Christian or a non-Christian?—A Christian.

4240. What denomination do you belong to?—The Wesleyan body.

4241. Are you an abstainer or a non-abstainer?—I belong to the Independent Order of Good Templars.

4242. Is that a large body here?—Not very large.

4243. Of how many members does it consist?—About 200.

4244. Are you an office-bearer of that society?—I am.

4245. What are you?—Representative of the Grand Lodge of England.

4246. Have you any office here connected with the Order?—I have.

4247. What are you here?—I am the treasurer.

4248. Is that an honorary office or a paid office?—An honorary one.

4249. Are you always in Lagos?—Always.

4250. What do you know about the state of drink here? What have you got to say about it?—There is more drinking now of late years than there was some years ago; in the past five years drinking has been going on at a higher rate than it used to.

4251. Have you got less Good Templars or more good Templars?—We have got more.

4252. But there are other classes of the population who drink more, you say?—The public in general.

4253. What is your evidence of that?—In former years the young men did not take to drink, but of late years both young men and young women have taken to drink.

4254. How many do you know have taken to drink?—A lot of them.

4255. About how many do you know yourself?—I know more than 25 who have taken to drink.

4256. Do they take too much, or do they drink moderately?—Some are moderate and some take too much.

4257. How many take too much?—I know about five.

4258. Are they men or women, or both?—Both sexes.

4259. Three men and two women, or three women and two men, or what?—Two women.

4260. And three men?—Three men.

4261. Is that all you know about the people who take too much?—Yes.

4262. Have you seen them drunk?—Yes, I have led some of them home at night.

4263. When did you last lead somebody home?—About three weeks ago.

4264. Who was that, a man or a woman?—A man.

4265. Where had he been, and what had he been doing?—I saw him returning from outside. I do not know where he had been to.

4266. Did you know who he was?—I knew him.

4267. Had you ever seen him drunk before?—I had.

4268. You took him home?—On this particular night I took him home.

4269. As an act of neighbourly kindness?—He was catching hold of my coat, and wanted to follow me to my place, so I had to lead him home.

4270. Where did he get drunk, do you know?—I do not know. I happened to meet him by the way.

4271. What time of night was that?—Between seven and eight.

4272. How long before that did you meet any of these people drunk?—Yesterday I saw one drunk.

4273. In the night?—No, in the day, about ten o'clock in the morning.

4274. Where was he drunk?—I saw him in the street.

4275. Anyone you knew?—I knew him very well.

4276. A European or a native?—A native.

4277. What was he, do you know?—A clerk.

4278. Did you find out what he had been drinking?—I did not.

4279. But you saw he was drunk?—I saw he was drunk.

4280. About 10 o'clock yesterday morning?—10 o'clock yesterday morning.

4281. Had he got drunk that morning, or do you think he had been drunk overnight?—It may have been overnight or in the early morning; I cannot say.

4282. He must have got up early to have got drunk that morning?—Yes, he must have got up very early.

4283. At any rate, you know five or six drunkards?—Yes.

4284. And a few years ago you did not know any?—Not so many.

4285. How many did you know a few years ago?—I cannot remember now.

4286. Who asked you to give evidence here, the Wesleyans?—No; I come as representative of the Good Templars.

4287. (*Mr. Welsh*). You have told us that the use of drink has increased during the last five years?—Yes.

4288. You mean in Lagos itself?—Yes

4289. You have not been much in the interior, have you?—No.

4290. Apart from the drunkenness that you have seen in the streets, do you see any in private houses, or do you know of any going on in private houses?—I know it goes on in plenty of private houses.

4291. You think the people would be better without spirits altogether, do you?—They would be better without them.

4292. (*Mr. Cowan*). We have been told that these young men you spoke of that seemed to be taking to drink have a fondness for European drinks, that is, whisky and Old Tom?—Yes.

4293. Is that what they take mostly?—Yes; not the trade gin.

4294. If it was arranged to prohibit the importation of trade spirits, that would not keep these young men right. You would require to stop all kinds of drink?—Yes,

Mr. James Euba.

4295. You say you know of a good deal of drinking in private houses?—Yes.

4296. Have you seen that yourself?—In many cases.

4297. Or do you simply suspect it?—No. One Sunday afternoon, about six months ago, I was crossing Gebase Street when I saw some young men in passing; they called me, because they know that I am an abstainer, and they showed me a bottle of whisky and invited me to come and take a drink. That was about half-past two on Sunday afternoon. On returning about five o'clock I noticed the same young men with the same bottle of whisky, and I saw that it was about two inches from the bottom of the bottle.

4298. (*Chairman.*) What was two inches from the bottom of the bottle?—That the whisky had been emptied down to two inches from the bottom.

4299. (*Mr. Cowan.*) How many young men were there?—Three.

4300. That means that they had taken fully three-quarters of a bottle between them?—Yes about that.

4301. But this was not secret, if they came out and showed you the bottle?—I was passing by the house

4302. Do you know whether or not anyone else had had a drink out of that bottle? If they invited you to come and have a drink with them as you were passing by, possibly they invited some one else as well? Supposing they invited some other friends who were not Good Templars. You, being a Good Templar, could not take any, but perhaps the others, not being Good Templars, did?—I cannot swear that only the three of them drank it.

4303. But at any rate you think there is a good deal of drinking going on privately?—Yes, a good deal.

4304. Is it because you are working in a temperance way now that you think that, or have you actually noticed it personally?—Yes, and they are still at it.

4305. Amongst the general community, apart from these young men and women that you have told us of, does drinking go on generally more than it used to do?—Yes, I think they are drinking more than usual, because even large numbers, 16 or 17, I have seen drunk.

4306. Are the natives of Lagos buying more cotton than they used to do?—I am not in a position to say that.

4307. You could not speak as to that?—No.

4308. Do you know that the cotton trade has increased more in proportion than the drink trade, as far as the imports go?—I cannot say exactly.

4309. (*Capt. Elgee.*) With regard to the three young men with the nearly empty whisky bottle, what was their state when you first saw them?—They were sitting down and drinking.

4310. And laughing and talking together?—Yes.

4311. Did they appear to be very happy, or to be very miserable?—They were jolly. I was simply passing. I was not there two minutes.

4312. They were not very ill, they seemed to be very well, did they?—They were all right.

4313. Not totally intoxicated?—They have endurance, and they can bear it.

4314. They were well enough to talk?—Yes.

4315. And walk?—Yes.

4316. You seem to think that gin and whisky and European spirits are very harmful if people take too much?—Whether people take too much or not, I think they are always harmful.

4317. Do you think the same about native drinks, palm wine, tombo, and things like that?—I cannot tell you about palm wine, because I do not see much of it.

4318. But other native drinks generally: do you think they are good or bad for the native? Would you like to see the natives drink nothing but water?—It is better to drink palm wine.

4319. Palm wine is better than water?—No: I mean it is better than any other drink, such as gin and what not.

4320. If you had your choice would you like to see them give up palm wine and native drinks as well as give up gin?—If I had my choice I would prefer to see them give them all up.

4321. In your Association do you have to give up native drinks as well as other drinks?—That is not imperative.

4322. Do the majority of your 200 members take native drinks as well as others?—I think one or two take palm wine.

4323. But not to excess?—I have never seen them drunk.

4324. (*Chairman.*) In your opinion, even in moderation drink is bad?—It is bad. The word "moderation" has been used, but I cannot understand it, because what would be moderation to one man might not be moderation to me.

4325. Whether in moderation or excess, drink, in your opinion, is equally bad?—Equally bad.

(*The Witness withdrew.*)

Mr. HENRY CARR (Native) called and examined.

4326. (*Chairman.*) Are you a native of this Colony?—I am a native of Lagos.

4327. I think for some time you acted as Director of Public Instruction?—Yes.

4328. What is your present position?—I am Inspector of Schools.

4329. I think you have held other important public appointments?—Yes. I have been Assistant Secretary for Native Affairs, and Assistant Colonial Secretary.

4330. How long have you been in the public service?—I have been in the public service for nearly 20 years now.

4331. You have had no medical training yourself, have you?—None whatever.

4332. I suppose in connection with the schools you see a good deal of the parents as well as the children?—I see a good deal of the parents, naturally, being a native of the place.

4333. In your opinion is drunkenness on the increase, or is it diminishing, or is it stationary?—I should say that there is more drinking now, but I would not say that there is more drunkenness.

4334. Do you mean that more people take liquor, or that the people who take liquor take larger quantities, or what?—I see more people take liquor.

4335. In your opinion there is no increase in the actual drunkenness?—I have not noticed any.

4336. Apart from actual drunkenness do you think there is an increase of what I may call hard drinking?—That is to say people taking it immoderately?

4337. People taking more than is good for them, but not getting drunk—have you any opinion on that point?—I have no opinion on that point.

4338. As regards schools, have you any evidence that the infant population have suffered from the drinking habits of the parents?—No, I have no evidence to that effect.

4339. Do you notice any general deterioration in the population of Southern Nigeria which you can attribute to drink?—None, that I can attribute to drink; if there is any deterioration I should say it was more attributable to insufficient care being taken of the children or infants.

4340. Is there anything in the sanitary conditions which may affect the health of the people?—There has been a great change in the native conditions in that respect: women bearing children used to live under what I might call gentler conditions than they do now.

4341. There is more hurry and stress now in their lives?—Yes, there is more hurry and more stress now, and that tells on the children.

4342. Do you think mothers work more now?—That is my opinion, that mothers do work more now than they used to do.

4343. And therefore they have less time to attend to their children and look after them?—Yes.

4344. Do they suckle their children for longer or shorter periods now than they used to?—It does not appear that there has been any great change in that respect, but they suckle their children for longer periods than medical men approve of.

4345. At what age do children go to school here?—They go to school at almost all ages. We recognise in the schools children of at least four years of age, but we have sometimes to take them at less than four in the schools.

4346. The great infant mortality is between birth and one year of age, I suppose?—Yes.

4347. And then again there is a large infant mortality between one year and five?—That is so.

4348. Can you form any opinion as to the causes of that infantile mortality?—I have made enquiries on that subject myself, and medical opinion first of all points to the prolonged period of nursing as being partly responsible for it.

4349. Through the child getting insufficient nutrition because of the quality of the milk getting poorer?—Yes; and, again, children are more exposed now than they used to be, because the mothers are more in the habit of taking their children to the markets, and the consequence is that the children suffer more from colds and pneumonia, and that sort of thing. I think that accounts greatly for the large infant mortality. I have heard it said that drink also is responsible for it, but I have not been able to satisfy myself on that head, because a very careful Commission went into the matter some years ago, and they found that there was no evidence given that drink was a cause of infantile mortality.

4350. Would you expect to find marked symptoms in the children if the parents drank to excess—symptoms which would be easily recognised?—I do not know what I should look for.

4351. That would be a medical question?—Yes.

4352. I do not know whether you yourself would care to express any opinion as to the respective merits of increased taxation or total prohibition?—I am certainly not in favour of total prohibition. I think the question of prohibition raises the very difficult question as to whether it should be a certain class of drink that should be prohibited or all alcoholic liquors.

4353. Do you think any distinction could fairly be drawn between the supply of drink to the European and the supply of drink to the native population?—I should be very sorry if such a distinction were made—you say if one could be drawn?

4354. Yes.—I suppose simple cheapness would be the distinction, but I should be very sorry if such a distinction were made, because it would have the character of class legislation, and that would be much resented in this community.

4355. You think it would be very much resented?—Yes.

4356. Supposing drink were prohibited, or supposing that the sale of drink fell off very greatly, can you suggest any new form of taxation which would not be very unpopular with the native?—It is difficult to think of any that would not be unpopular.

4357. Have the people here ever been accustomed to any form of direct taxation?—Before the advent of the European?

4358. Yes.—Of course there are tolls—that is the only form.

4359. Are those tolls abolished now?—At Lagos certainly.

4360. Would the re-imposition of tolls be unpopular?—I take it that the Customs dues supply the place of the tolls.

4361. Supposing the Customs dues were to fall off, and that other revenue had to be sought for, would the imposition of new tolls be very unpopular or not?—I think people could hardly make any distinction between tolls and customs dues. I do not quite take in your point.

4362. For instance, a hut tax or anything of that kind. Do people prefer the present system of indirect taxation, do you think, or would they not object to direct taxation?—They certainly would prefer indirect taxation.

4363. There would be trouble in imposing direct taxes, you think?—I certainly think so.

4364. Are there any untouched sources of indirect taxation which would not be productive of great hardship upon the people?—I cannot tell you.

4365. As regards the present duty on spirits, do you think it is too high or too low?—I have no definite opinion on that point, save this, that as a general thing I would say that if it is possible to so raise the duty as not to divert present trade to other channels it might be raised.

4366. (*Mr. Welsh.*) How would an export duty on produce be received by the people? Such a duty as that would be paid by the merchants who shipped the produce, and they are a very small body. Practically all the importers here are exporters. Do you think that would be agreeable to the natives, or that it would meet with opposition?—I cannot tell you. I am not engaged in trade.

4367. Have you considered how high the import duty might be raised on general goods or on spirits without disturbing the present state of things?—People feel that the present 10 per cent. *ad valorem* duty is quite as high as it ought to be.

4368. Do they consider the duty of 5*s.* a gallon on imported spirits a high duty?—I cannot tell, for the simple reason that I do not know how it has affected the trade, but it does not seem to take recently since the extra duty has been imposed.

4369. Do you remember when the duty was raised from 6*d.* to 8*d.* per gallon?—Yes.

4370. Was there an outcry then?—There is always an outcry whenever a duty is raised.

4371. Just as there is at present?—Yes.

4372. In process of time people adapt themselves to the increased duty?—They do, but that does not say that it can go on *ad infinitum*.

4373. Could it go on till the level of spirit duty in England is reached, that is 10*s.* 6*d.* a gallon?—I cannot express an opinion on that point.

4374. So far as you know is there any connection between mortality in Lagos amongst infants of under one year of age and the use of intoxicants?—I have not noticed any.

4375. You know of course that about two-fifths of the children born in Lagos die before they have reached the age of 12 months?—Yes.

4376. You know that is an excessively high rate?—It is excessively high, but I feel that there are other causes to account for that.

4377. Altogether apart from the question of intoxicants?—Yes.

4378. (*Mr. Cowan.*) You have heard evidence given as to the tendency of the young men in the community to drink spirits more than was the custom a few years ago; have you noticed that tendency?—What I have noticed is that there is a wider area of drinking now among young men than there was before. There is more money in the country, and there is a general rise in the standard of comfort, and somehow they associate this rise with the standard of living in European style. Many of these people come in contact with Europeans and see them use drinks with meals, and they follow their example.

4379. You say that the general community, as a whole, are wealthier than they were before?—That is a question that really wants explanation, because there is a class of people whose condition has been depressed—that is what you may call the raw order, or the petty trader; he is more depressed of late, but for the educated youths there have been wider openings.

4380. Do you think, even supposing drink is on the increase, whether to excess or not, in the case of these young men, that the prohibition of the importation of trade spirits would put matters right altogether?—I do not understand what you mean by putting matters right.

4381. Suppose it to be the fact that there is a great amount of drunkenness on the part of these young men?—I do not speak of drunkenness, I speak of drinking.

4382. You have not seen any drunkenness at all so to speak then?—Hardly any.

4383. You would not say that the natives of Lagos, or of the Western Province were not able to look after themselves, would you?—I should be very sorry to say that. I think that all the evidence points the other way, and that the people are remarkable for their self-restraint

Mr. Henry Carr.]

and that they are superior to many of the tribes along the coast.

4384. That being so, you would think it unfair, would you not, to bring in any legislation which might properly be called class legislation?—Yes, I should think it would be very unfair to bring in class legislation.

4385. I gather that you are strongly of opinion that much could be done in the way of assisting mothers to look after their children better, and to provide better facilities for them than are perhaps in existence now?—I certainly am of that opinion.

4386. And that if more improvements were made in that respect we would find a marked difference in the population very soon?—So far as infant mortality is concerned, certainly.

4387. I gather also from your answer to the Chairman that you know of no articles upon which the existing taxation could be increased—I am referring to the present form of indirect taxation?—That is not in my line, and it is not a matter to which I have given any thought.

4388. No doubt you have formed some opinion with regard to it?—The only thing I can think of at present is bicycles. We think they are a very great nuisance. and I do not think there would be much objection if a tax were put upon them.

4389. Even supposing a tax were put upon bicycles, it would go a very little way towards making up the big loss in revenue that would be sustained on the spirits.—Yes, it would go only a very small way.

4390. (*Capt. Elgee.*) You have been 20 years in the public service, I think?—Yes.

4391. Have you travelled much during that time?—Not very much. I have been as far north as Abeokuta, and to the eastern and western districts of Lagos, that is to say, about 150 miles in the eastern district, and about 60 miles in the western district.

4392. You have not been in the Eastern or Central Provinces at all, have you?—I have only spent about ten days in the Eastern Province.

4393. Generally from what you have seen in your travels, and also from your experience of Lagos, would you say that small-pox is doing much harm in the country?—Not unless there is an epidemic, and at Lagos we have not had an epidemic for sometime, although I know there is a view that small-pox is endemic in Lagos, but that is in the other quarter of the town.

4394. Would you say from what you have seen that the alcoholic tendencies of the people were doing much harm to the population?—In Lagos?

4395. No, from what you have seen of the country generally?—There is no marked harm at present.

4396. Can you compare the ill effects of alcohol with the ill effects of small-pox?—No, I do not think there is any comparison between the two.

4397. You are of opinion that small-pox does more harm than drink?—When it comes it certainly does.

4398. Therefore, if you had money to spend and only two ways of spending it, one being in stopping drink, and the other being in stopping small-pox, which would you prefer to spend your money upon, the stopping of small-pox or the stopping of drink?—If I had money to spend I would spend it in regulating the drink if necessary, but certainly if I had money to spend on small-pox I would spend it on stamping it out altogether.

4399. (*Chairman.*) You would not simply raise the duty on small-pox, you would prohibit it altogether?—I would.

4400. (*Capt. Elgee.*) Supposing you were to prohibit the importation of European liquors into this country altogether, do you think that the native would try and start brewing some stronger drink than palm wine himself?—It is very difficult to prophesy, but certainly I think there would be an increase in the quantity of the native potations.

4401. Have you ever been to the West Indies?—Never

(*The witness withdrew.*)

Mr. William Thomas George Lawson (Native), called and examined.

4402. (*Chairman*). Are you a native of this Colony?—No.

4403. Where do you come from—Sierra Leone?—Yes.

4404. How long have you been in this Colony?—I was first ordered down here as Colonial Surveyor to the Colony in 1877.

4405. Then you have had 30 years' experience in Southern Nigeria?—Yes, but I left for a short time and returned again.

4406. What is your present posttion?—Town Warden of the town of Lagos.

4407. Are you concerned with sanitary matters?—I am.

4408. Do you have free access to the houses of the people?—I do.

4409. What is your opinion as to the increase of drunkenness in Lagos?—I am decidedly of opinion that it has increased immensely during the last 20 years.

4410. You think it has very much increased?—Very much.

4411. Do you think the increase of drunkenness is becoming a serious question?—I do, especially amongst the young men and the young women—the rising generation.

4412. Have you reported that to your official superiors?—No, because that is not my line, that has more to do with the medical department than mine.

4413. Is not that a question for the medical department?—Yes, but I am not connected with the medical department, I report on the sanitation more, and not on the health of the people.

4414. You think there is a great increase in drunkenness?—I do.

4415. Where do you find the people who get drunk—what class do they come from?—All classes.

4416. Among Europeans as well as natives?—Oh yes 30 to 40 years ago for a man to take hold of a glass of brandy was considered almost a sin; he would think it would almost eat him inside, but now he takes it down as coolly as possible.

4417. I am not referring to drinking, I am referring to drunkenness: how many people have you seen drunk in the last month for example?—It is very difficult to see a black man drunk in the street, because he takes enough home with him and gets drunk at home, and the general stuff that is being sold outside it takes a good deal of to get a man drunk; it is only a very weak-minded man who can get drunk on that.

4418. They do not get drunk then?—Not about the town.

4419. What is it you complain of?—An increase in the ill effects on the health of the people generally. The young men frequently get drunk. You do not see them drunk in the streets, but at home they drink a good deal and it undermines their constitution in my opinion, and they are not able to withstand the least attack of any serious complaint, hence so many deaths amongst young persons.

4420. What do you mean by young persons?—Young men of from 25 downwards.

4421. Would you say that the death rate amongst those people is increasing?—It certainly has increased.

4422. And you attribute it to drink?—Mainly, although I daresay there are other causes.

4423. The Medical Officer of Health must know that, must he not?—He ought to.

4424. If a man's health is injured by drinking, you would expect to find well marked symptoms, would you not?—Yes.

4425. What symptoms have you observed?—I do not know of any what you may call symptoms of drunkenness, but you see the effects on the minds of these people.

4426. The symptoms you refer to are chiefly mental, and not physical?—Yes, mental; and of course there is the loss of strength too.

4427. General debility ?—Yes.

4428. Have you noticed any other symptoms ?—Not that I am able to judge.

4429. You do not know whether there is any increase in liver disease, for instance ?—Not being a medical man, I do not know.

4430. You have not heard whether there has been much increase in disease of the kidneys, have you ?—That I have heard.

4431. You have heard that there is a good deal more kidney disease than there used to be ?—Yes, I have heard that there is a good deal more.

4432. How is it that the Medical Officer of Health reports that there is very little kidney disease ?—I have heard so ; I do not know how that is.

4433. Do you know anything about the village of Iru ? —Yes.

4434. Have you often inspected that village ?—Not lately, the last time I went there was about two years ago.

4435. Did you know Iru 20 years ago ?—30 years ago I knew it, and also 20 years ago.

4436. Is it a very large village ?—It used to be a very large village.

4437. We have been told that it has become depopulated. Do you know what has been the reason of it becoming so much smaller ?—Because of the liberty of the slaves—the Chiefs have no more control over what you may call the servants or the slaves, and they go away from the village, and look after their own business now.

4438. They go about the Colony and get work for themselves, you mean ?—Yes. The village of Iru you will find to be one of those what we call here Royal towns, originally belonging to the sons of the first Chief, the princes. You always see in a Royal town a house peculiarly built and daubed over with red mud, that generally denotes a Royal town. Ikoyi has one of those houses, and that is a Royal town.

4439. Do you think drinking leads to crime here ?—Yes, it naturally does.

4440. Do you know of many cases in which crime has been committed by people who were drunk at the time ? —I do not remember any case now.

4441. But you think on the whole that the health of the population has deteriorated owing to drink ?—I do think so ; what I mean is this : that formerly it was very difficult to get a young man to drink at all, but now it is getting quite the custom.

4442. I want to know if his health has suffered ?—Certainly it has.

4443. You attribute that to drink and not to other causes ?—To other causes, but to drink materially.

4444. Which church do you belong to yourself ?—I am a Baptist, as they call them.

4445. Do you appear on behalf of the church at all ?—No, I am only invited here to come and give evidence.

4446. You have not reported this opinion of yours in any way officially with regard to the effect of drink, have you ?—No, that would not be within my jurisdiction.

4447. You have simply noticed it ?—Yes, and as a father I am concerned about it too naturally.

4448. Your own children do not drink, I hope ?—No, but they are not teetotalers.

4449. Do you wish they were ?—I do not quite take to teetotalism in a sense. I take a little and I find it very good.

4450. As long as people take a little you think it is a good thing ?—Moderation with me.

4451. But some of these other people are not moderate ?—No, they get into the habit and it is difficult for them to get out of the habit of over-doing the thing.

4452. However, you and your children are very moderate ?—I was 32 before I touched spirits and so I am able now to control myself. It is the early drinking that brings about all this loose life in drinking.

4453. You think people begin to drink too young ?—Too young nowadays. Formerly they did not.

4454. As we get older and wiser we can stand a little drink ?—Yes. You would think your father would tell you when he sees you with a glass in your hand, but he does not. Up to 25 or 30 years of age fathers used to have more control over the children, but now the English liberty has overridden that.

4455. You rather regret the loss of power on the part of the Chiefs at Iru and the independence of the slaves and servants, and the weakening of the control of the father over the children ?—Yes, because most of this drinking comes of the English liberty, because a child used to be a child until the father died ; even if the father was 100 years of age, and the father could chastise the child always.

4456. A grey-haired child ?—Yes.

4457. (*Mr. Welsh*) You would not introduce drink into your own family if your family were young ?—No, I certainly would not.

4458. You would keep them from the use of it ?—I would.

4459. You have seen in many cases amongst your friends and acquaintances the evil results of indulgence in strong drink ?—Yes, through giving the child the English liberty. The people were hundreds of years before they got their present liberty, and then they have become free in a hundred years.

4460. If there was a district in the interior where imported spirits had never been sold, or made use of, would you endeavour to keep that district without the use of imported liquors, or would you let it fall into line with the other parts of the Colony ?—I would not put what you call a hindrance anywhere. The secret always is the control of parents over the children. That is my opinion. The natives hate drunkenness as a rule ; they do not like it, but owing to the English liberty which the child has he gets drunk, and you have to take him to Court, or flog him, but if you flog him too much the judge fines you for flogging your own child.

4461. (*Chairman.*) Even if he has got grey hair ?—Yes.

4462. (*Mr. Welsh.*) Would not you look on a district in the interior, which has not yet got imported trade spirits, as something analogous to the child that needs the control of the father ?—Yes, as I say again and again, it is the control over the child and over the individual that is wanted, that is the thing.

4463. If you cannot get that control, if it has gone beyond recall, is there anything else to be done ?—It cannot be gone if the parent has the power to check it.

4464. (*Chairman.*) Do you mean the power after the child has grown up ?—The whole time. When a man has reached 20, 30, and 35 years of age a sober man, it is difficult for that man to become a drunkard, it is the early drinking which makes the habit which we now deplore.

4465. Supposing the parent is a drunkard, and the son is a sober man, would you permit the drunken parent to chastise the sober son ?—No, the son would exercise his parental regard, and we could only mourn the father's condition.

4466. (*Mr. Cowan.*) I gather from what you say that it is not so much prohibition or restriction of spirits that is wanted, but a more effective control over the young men who seem to be becoming addicted to drinking more than they used to indulge in—is that your opinion ?—Yes, that is exactly my opinion.

4467. You hold rather strong views do you not ?—Yes, I hold strong views ; I want moderation and not drunkenness, and, as I said before, I was 32 years of age before I took anything.

4468. (*Chairman.*) That is the right age to begin in your opinion ?—Yes, and now I can control myself, and I would like other people to begin at that age too.

4469. (*Mr. Cowan.*) You do not believe in prohibition ?—Well, I am afraid the more you prohibit a thing the more the people will long for it.

4470. You do not believe in interfering with the liberty of the subject ?—Certainly not. The Government have done their best to prohibit it by raising the duty from 6*d.* in the Sixties up to 4*s.* last year and 5*s.* now, and the revenue comes in and the Government is thankful for it, but if you shut drink out the Government would then have to provide other means of taxation. After all, the increase of duty again is more in the line of prohibition and it was originally done for that purpose, because as I say the duty in the Sixties was 6*d.* a gallon, then it rose to 1*s.* a gallon, then 1*s.* 6*s.*, then 2*s.* 6*d.*, and so on up to 5*s.* But the more you prohibit it the more people long after it ; your throat longs after a thing if you cannot get it.

Mr. William Thomas George Lawson.]

4471. It is the moral strength the young men need rather than restriction you think?—Yes, that is my opinion.

4472. We have been told that a good many of these young men who seem to have got this tendency are drinking whisky and brandy and things like that, in order to be like Europeans?—Not so much to be like Europeans as to get the strong stuff. The native stuff is not good enough. At Lagos it is supposed to be dignified to ask for a brandy and soda or a whisky and soda, and that sort of thing; it is not so much to imitate the European as to get the good stuff.

4473. If the importation of trade spirits were prohibited altogether it would not stop the drinking on the part of these young men, would it?—No. Very few of these young men that I have been speaking of drink the trade spirits.

4474. (*Chairman.*) What do they prefer?—Whisky, and Old Tom and schnapps.

4475. The higher priced and high class spirits?—Yes, the drinkers of these low class spirits are the labourers and the poor classes, but our educated young men say that those spirits are too mild for them, they have improved their taste, and they want strong stuff.

4476. Those are the people you are anxious about?—Yes.

4477. Do you know anything about tombo?—In my country, Popo—my cousin is King of Popo now—we make tombo there and drink it.

4478. Do you know anything about palm wine?—Yes, we drink that too.

4479. And corn beer?—Yes.

4480. Have you come across any drunkenness resulting from taking that a little too strong, or from taking too much of it?—Yes, it is very powerful: guinea corn they make into a very strong drink.

4481. It is what is called pito, is it not?—Yes, and they get another form of pito from the ordinary maize; that is not so strong, but is very fattening, and that and the palm wine from the Bonny and the lower districts are used for fattening. People like myself who drink it would soon get twice the size.

4482. That is tombo you are speaking of?—Yes.

(*The witness withdrew.*)

(Adjourned till to-morrow at 10 o'clock.)

SEVENTH DAY.

Tuesday, 4th May, 1909, at the Secretariat, Lagos.

PRESENT.

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Rev. FATHER SHANAHAN, called and examined.

4483. (*Chairman.*) You hold the ecclesiastical office of Prefect of Southern Nigeria?—Yes.

4484. Do you belong to the secular clergy or to the regular clergy?—To the regular clergy.

4485. What is your Order?—The Society of the Holy Ghost.

4486. Do the priests usually belong to the regular or to the secular clergy?—All the priests belong to the regular clergy, or what we call religious congregation societies.

4487. How long have you laboured in Southern Nigeria?—I have only been seven years here.

4488. At what stations have you worked?—I was placed for about a year and a half in Onitsha Town, a big town within about three miles of the Niger River—it was just behind Onitsha. The Mission is at what we call the water side of the town. Then I spent nearly a year and a half in Northern Nigeria in the Bassa Province, and then I came back to Southern Nigeria for a time until I was appointed to this mission.

4489. You are now the head of the local mission?—No, I am delegated with the ecclesiastical powers of a bishop for what we call Southern Nigeria. Our ecclesiastical mission is confined to the left bank of the Benue and the left bank of the Niger down as far as Brass.

4490. I suppose you have seen a good deal of the natives in your travels through the country?—I have.

4491. And in the course of your labours directly with the natives?—Yes.

4492. Are there many Europeans of your faith in Nigeria?—Of white European missionaries we have 27.

4493. I was rather meaning among the lay population?—We have 3,500 who are baptised members of our faith, and I suppose about 1,000 children who come to our schools, not members, but with whom we are in contact. These are natives.

4494. How many have you got in your schools now at Onitsha?—Do you mean in the whole district, or in the station itself?

4495. We will begin with the station, itself, first.—At Onitsha station the average is about 400 boys and about 60 girls. I am speaking from memory at present.

4496. Yes, approximately. Under your supervision what number of children would you have?—In the school we would have about, roughly, 450 coming to school every day—do you mean only the Onitsha station?

4497. I mean the whole number that you are responsible for.—In the whole mission, roughly speaking, we have about 2,500 children in all our schools. We have seven stations with the white missionaries residing at them, and the whole combined give us about 2,500 children.

4498. Are they all brought up in the Catholic faith, or do you allow children to attend who are not intending to become converts?—We never insist on anyone becoming a convert. They come to the school and we teach them, and teach our religion, and if they accept it they can.

4499. They are not obliged to attend the religious part of the instruction unless they like?—It is in this way, that our school is divided into two sessions; for half an hour there is religious instruction, and that religious instruction consists of Catechism and prayers, but they are not compelled to follow what they learn, just as boys learn a song or a piece of prose simply as a matter of discipline; they are by no means compelled to follow what they learn. They are perfectly free. That is especially so in Calabar, where a great many boys attend our school who belong to the United Free Church, and they have left us, as far as religious convictions go, just as they came. We have never tampered with their religion in any way.

4500. Have you a good many pagans among them?—We have.

4501. And a great many who remain pagans?—No, not amongst the smaller children. They all insist on being baptised and following the service of the Church.

4502. What should you say as to the amount of drinking among the native population?—That is one of those questions that I am afraid I had not given very much thought to until my attention was called to it.

4503. Do I understand from you that you did not think it a very pressing question until your attention was specifically called to it?—No, not amongst the children amongst whom we work. We work especially among the children, and we have not on any occasion been compelled by their conduct, or the conduct of their parents, to insist especially upon this.

4504. You have noticed the physical condition of your children, I suppose?—Yes.

4505. Have you noticed many signs of children being the children of alcoholic parents—any signs of ill-health that you would attribute to alcoholic excess on the part of the parents?—No, I would not attribute it to alcohol; I would rather attribute it to something else—that is the immorality in their private lives.

4506. Have you been in stations where you think syphilis is prevalent?—Yes, I think it is prevalent on the Onitsha water side.

4507. In the country generally it is not prevalent, is it?—Not in the interior.

4508. You do not see signs of it in the children?—No, very, very few signs of it.

4509. Have you noticed any increase in the drinking habits of the adults?—I really do not think I could say, speaking, of course, always of the people I know, that there is any special increase except in the case of boys and young men, perhaps, who are earning good salaries. They may, I suppose, take a certain amount of drink.

4510. I wanted, first of all, to draw a distinction between drinking and drunkenness.—I have not noticed amongst our Christians any case of drunkenness.

4511. In particular, judging of the pagan parents of the children, have you noticed any increase of drunkenness amongst them?—I could not say that I have noticed any increase of drunkenness.

4512. Are you near any native houses or villages where you live?—Yes, I am within about 300 or 400 yards of the water side of the town, where there is an agglomeration of some 10 or 12 different tribes.

4513. Are you ever about the town after nightfall?—Either there or elsewhere.

4514. Do you come across many signs of drunkenness or heavy drinking there?—Of my own personal knowledge I have not—I have not come across any signs of it.

4515. In Onitsha would trade spirits be in use as well as the native liquors?—Yes, they are both there.

4516. And in the other stations where you have been would trade spirits also have penetrated?—In one of our stations, at Agonlari, they have not penetrated—that is above the line. I think it is the sixth degree.

4517. Have you noticed any difference between the condition of the people above the line and that of the people below?—No, I think they are about the same. I have been in Northern Nigeria, where spirits are prohibited, and I found that there they used a very strong fermented drink called pito.

4518. Is that made from guinea corn?—I think it is a mixture of maize and guinea corn, and it is strongly fermented.

4519. Have you ever seen people the worse for drinking that?—Yes; in the Bassa Province I have seen that. It is an extremely strong drink, especially when allowed to ferment for five or six days.

4520. It gets stronger and stronger up to the sixth day?—Yes, just the same as palm wine does.

4521. What sort of drunkenness does that produce if a man takes too much of it?—I have seen some of them lying on the ground helplessly drunk.

4522. Have you noticed for how long they have remained there?—I have not.

4523. You have simply seen them lying about?—Yes, but it is very rare.

4524. Would you describe the population that you have come across as a sober population on the whole? Have you worked at all in European countries before you came out here?—I have always lived an energetic life, but I had nothing to do with the ministry at home. I was only employed in the colleges in different places. However, from what I know about the Ibo country here and of the interior, they are all of them hard-working farmers, and they drink regularly their palm wine every day. There are men appointed who trade in palm wine and bring it into the market. It is their business to do that, and they have either the fresh palm wine or the fermented palm wine. The fermented palm wine is allowed to ferment in very old calabashes in which they allow a deposit to remain, and that makes the ferment very strong. When it is allowed to stand for a day or two the palm wine becomes extremely strong, but I do not think that the natives indulge to excess in that particular kind. I think it was only on one occasion that I have found a native drunk from palm wine. They eat freely, and strongly-spiced food, and it does not seem to affect them so much, but if a European took it I think he would feel very much greater effects from it.

4525. Are you a total abstainer?—No, I am not a total abstainer.

4526. Have you noticed any difference in the places where trade spirits have penetrated and the places where only the native liquors are consumed? Do you find more drunkenness in one place than in the other?—That is one of those questions it is rather difficult to answer.

4527. Yes, because it is only an impression that you can gather?—Yes. It has not struck me that it has been more apparent in one place than in another.

4528. It is not one of those things that you have hitherto regarded as a very crying evil?—Not in the case of the people I have laboured amongst, and in dealing with the natives we think there are other points that are much more essential.

4529. Are there other sanitary questions which are more essential, do you think, as regards the actual health of the population?—From our point of view we think that the training of the child is the principal thing, and we believe in taking the child and forming him and giving him a character and an idea of self-respect, respect for his neighbour, respect for himself, and respect for the Almighty Lawgiver, and we think that if he learns to respect himself and to respect his neighbour and to respect the Almighty, he will always be able to control his own will and do things temperately, both in the case of drink and everything else. That is what we like to do, to begin with the child and form his character; we have nothing to do with the adult, who is confirmed in his opinions, because we believe that he will live on in the habits that he has acquired, and that it is next to impossible to teach him to change his habits.

4530. Speaking generally, would you like to give an opinion as to whether you consider these people a sober people or a drunken people?—The tribe that I work most among, the Ibos, are a sober people.

4531. (*Mr. Welsh.*) I did not hear whether you said you had been to Old Calabar?—Yes, I have been to Old Calabar, but only to visit the station.

Rev. Father Shanahan.]

4532. You have not resided there for any length of time?—No, I have only been there for some months.

4533. Calabar is partly Efik and partly Ibo. Would you say, from your observations, that those people were as sober as the people in Onitsha?—Usually I have not witnessed any scenes of drunkenness. There are occasional scenes of revelling on feast days and festive occasions, and I suppose they do drink more than usual on those occasions, but I must say that I have not noticed any scenes of drunkenness in the place.

4534. You told us just now that when a strong palm wine was desired the natives have a practice of leaving the residue in the calabashes in which they ferment the palm wine or the maize beer, with the result that after a few days a very strong fermented drink is obtained?—Yes.

4535. Have you any idea what the alcoholic strength of that liquor would be?—No, I have only seen the effects it has produced.

4536. You have no information as to the actual alcoholic strength?—No, I have no information on that point.

4537. So that you do not know whether the effects produced might be due to alcohol or some other deleterious substance that has been created in the fermented liquor?—I could not say that.

4538. (*Mr. Cowan.*) There is just one point with regard to the people you came across in Northern Nigeria—would you say that there was any difference in physique or general character between them and the people, say, of Onitsha, or the Ibo race that you have been speaking of?—Yes, I think there is a difference. At Bassa Komo the people there, I think, are of an inferior type to the tribe that we are working amongst.

4539. Mentally?—Both physically and mentally they are of an inferior type, in my opinion.

4540. Would you consider that that is in any way due to this drinking of pito?—I really could not say. Other things have taken place; I think they have been beaten back by superior tribes and driven out of their own country, and they have been under the influence of slave dealers and very badly treated by them; in fact, they have been treated more or less as slaves, and I think that that has had a great deal to do with their physique, as it would have with the physique of any people. I think I am right in attributing it to that a good deal. They have lost the spirit of manliness and manhood, and it would be very hard to say what the effects of drink would be on such a tribe.

4541. However, as they stand, you look upon them as being inferior both mentally and physically to the Ibo people?—Yes.

4542. Do you know whether any trade gin or liquor has been imported into that Bassa Province?—No, it is absolutely prohibited.

4543. Have you never seen any gin there at all?—Occasionally, but very, very rarely here and there.

4544. Then it had filtered through?—Yes.

4545. But they are not getting it in any such quantities as to entitle you to say that they drink it?—No. Very stringent observations are kept by the police up there.

4546. (*Chairman.*) As far as you have observed people who have taken too much, is it your opinion that those people were habitual drinkers, or do you think that that happened merely on festive occasions?—It has been mostly always on festive occasions that I have noticed it—when friends come from a distance to meet them, or if there has been a birth or a marriage, or a death; and deaths occur very frequently in one family where there are such a number of wives, and that multiplies the number of festive gatherings in individual families.

4547. Is polygamy the rule in your part of the world?—It is.

4548. Is there a great surplus of females, or do the very poor have to do without wives altogether?—The very poor are not able to get a wife, but the big chiefs have a great number of them. The poor man or the poor boy cannot afford to pay the amount necessary for a wife, or he is unable to give the necessary number of presents, and so he is not able to possess a wife. I have met several of them who could not afford to pay for a wife.

4549. What is the minimum cost of a wife—has a man to give a dowry, or what?—The man must pay in most cases. I know a girl in Aba, for whom £20 was paid.

4550. Is that paid to the family?—It is paid to the head of the family. There is always a head of the family, whether it is the father or the brother, or whoever it may be, and the money is always paid to him.

4551. That is a large sum to have to pay?—Yes, but the usual sum is not so much as that—it is generally about £4 or £5.

4552. I suppose it would be a girl of the better class where the cost went up to as much as £20?—Yes.

(*The witness withdrew.*)

Mr. Richard Edward Dennett, called and examined.

4553. (*Chairman.*) What is your present office?—Forest Officer.

4554. Is that in connection with Mr. Thompson's work?—Yes; I am under him.

4555. You have had long experience in this country, I think?—Yes.

4556. How many years?—Altogether very nearly 30.

4557. What were you doing before you entered Government employment?—I was a trader.

4558. Have you visited much of the country, or been pretty much in the big towns?—Do you mean down South, or here?

4559. Either.—I have visited most of the towns.

4560. Have you travelled about the country as well?—I am very nearly always travelling as Forest Officer, but also as a trader down South I did a good deal of travelling, although not very extensive—not more than 200 miles in the interior.

4561. I think you are the author of a book that we have all heard of?—Yes.

4562. "At the Back of the Black Man's Mind?"—Yes.

4563. Was that work a result of long study of native character and usages?—Yes.

4564. Have you mixed with natives freely and tried to get at the back of his mind?—I have.

4565. In your 30 years' experience have you noticed any increase, first of all, in the taking of liquor?—Of any kind of liquor?

4566. Yes; we will go into details afterwards.—No.

4567. In your experience have trade spirits to some extent taken the place of the old native drinks?—In the larger towns on the sea coast, of course, it has taken the place of native liquors, and to a large extent in the interior also.

4568. Thirty years ago had what I may call the German-Holland trade begun, or was the trade in spirits at that time dependent on the old rum?—It was just beginning. We had the old rum principally then.

4569. Which came from the West Indies and South America?—Yes, and also from Hamburg.

4570. Even in those days you had Hamburg rum?—Yes.

4571. In whose hands was the trade at that time?—Principally in the hands of the English.

4572. You cannot go back to the days when the Brazilians and Portuguese had the business in their hands, I suppose?—The import trade was principally in the hands of the English thirty years ago, but there were a great number of small Portuguese traders in the interior, and they traded with these larger firms.

4573. What do you say as to drunkenness; would you say that drunkenness was on the increase?—No, I do not think so.

4574. You do not see any marked obvious symptoms of drunkenness increasing?—In the country, no. I have had very little experience of town life here.

4575. Speaking of the country generally, as you travel about do you see a marked increase in drunkenness?—No.

4576. Do you see any difference in the physical condition of the people?—That is a very difficult question to answer.

4577. Do you see any difference which you would attribute to drink?—No. I mean my personal opinion is that it is not due to drink. Any changes that I have seen are owing to change of conditions in the life of the people.

4578. A change in the general conditions of their life?—Yes, just as in the same way at home, you see a difference between people who live in the country and people who live in large towns.

4579. Do you think as people congregate in large towns they tend to take more liquor?—As I say, I have had very little experience of the large towns.

4580. You would rather speak about the country generally?—Yes.

4581. Do you see any change in the mental or moral condition of the people, or is that pretty much as it was?—It is slightly improved, I should think—I am looking right back now.

4582. Or do you mean that they are more orderly?—Morally speaking, I should think they are a little better.

4583. There is more law and order?—No, I do not think there is. I do not think there is more law and order to-day than there was before, but the law and order that existed before was a form of despotism which was hurtful. The law and order to-day is more or less a voluntary thing.

4584. Has that, on the whole, had a beneficial or prejudicial effect on native character, the new freedom, the relaxing of the old paternal rule?—It was not paternal; it was absolutely despotic.

4585. By the chiefs?—Yes, and I should say that has had to a certain extent a bad effect, and that we are now in a state more or less of transition.

4586. Which requires careful watching?—Very careful watching.

4587. Do you know Northern Nigeria as well as Southern?—No.

4588. Would you describe the people of Southern Nigeria as a drunken or a sober race?—Sober, certainly.

4589. Have you had any opportunity of comparing them with the peoples of European countries?—I have not been home very much. I was away from home for 17 years, and I remarked on the difference in England itself when I did go home, between what it was before I left and what it was then.

4590. You are referring to the improvement?—Yes.

4591. The state of the streets, you mean, with regard to orderliness?—Yes.

4592. We all know that infant mortality is very large here. Do you know anything about that at all?—I should think that infant mortality is caused a great deal by exposure. In country districts the children are taken out almost a few days after they are born, on the backs of their mothers, and the mothers are very hard worked. They work in the sun and in the rain, and naturally that must kill off a great number of their children.

4593. Do you attribute any appreciable proportion of infant mortality to the drinking habits of the parents?—I do not think I have been long enough in the country to form an opinion with regard to that.

4594. But you have been here for 30 years?—Yes, but that is only, after all, one generation, is it not?

4595. At any rate, you have not formed any opinion with regard to it yourself?—No.

4596. Would you say that the present generation is physically inferior to the generation that preceded it, or not?—They are different, but I do not know that I would call them inferior.

4597. What, in the interior, are the habits of the natives as to taking drink; do they take it on festive occasions, or do they drink habitually?—As a general rule, they take it on festive occasions.

4598. Would there be fairly long intervals between one festive occasion and another, or do they succeed each other very rapidly?—No. I should say perhaps once a month, on an average.

4599. You have seen a great many of these festive occasions, I suppose?—I have.

4600. In the majority of cases do the people actually get drunk, or do they simply drink in moderation?—I should say that some of them do get drunk, but as a rule they are really a very orderly crowd.

4601. Do you notice any difference between drunkenness caused by native liquors and drunkenness caused by imported spirits from Europe?—I have never noticed a difference. In most towns or villages there are generally one or two, perhaps only one, perhaps two, or perhaps a little more—I do not know, but I have noticed generally one, at any rate. sort of habitual drunkard, a man who swills himself with palm wine constantly. He has a very bloated appearance, and is generally the cause of most of the rows.

4602. Do you attribute that to native drinks or to trade spirits?—To the native drinks. The others are too expensive.

4603. I suppose wages are much smaller, and generally the people are poorer away from the towns?—Certainly.

4604. When you get into the country districts do they employ labourers at all?—Some of the farmers do, but the payment I think is only about 12*s.* 6*d.* a month—that is for a paid labourer.

4605. That would be about 3*s.* a week?—Yes.

4606. Have you anything to do with the Botanical Gardens here?—Yes.

4607. At what rate do you pay your labourers there?—From 15*s.* to 18*s.* a month.

4608. So that there is a very considerable increase in wages when you get nearer the big trading centres?—Yes.

4609. The mass of the people up country you think would not have money enough to afford any considerable indulgence in trade spirits?—No, it would be only occasionally.

4610. As a treat, I suppose?—Quite so.

4611. (*Mr. Welsh.*) When you spoke of drunkenness not increasing, did you refer to drunkenness in Southern Nigeria, or on the south coast?—I was really thinking of the south coast. I have only been here seven years, so that I can hardly form an opinion on the subject in such a short time.

4612. Some men could form an opinion in seven years?—I do not think it would be a valuable one.

4613. You do not think an opinion expressed after seven years' experience would be valuable?—No. In my seven years I do not think I could form an opinion, but in the 30 years I have seen a difference.

4614. Have you any idea of the percentage of alcohol contained in the native drinks?—About 8 per cent., I think. I do not quite know what it is really, but at any rate it is not very strong stuff.

4615. Some of the witnesses have spoken of it as being highly intoxicating, and we do not know whether its intoxicating qualities are due to the presence of alcohol or to some other deleterious substance.—It is due to the presence of alcohol, I should say, certainly, but whatever bad stuff there is in it it has very little bad effect on the native at all.

4616. Sir William MacGregor's analysis, after keeping palm wine for seven days, was that it contained 2·79 per cent. of alcohol. That is an inappreciable amount, and would never produce the results we have been told have been produced. You would agree, would you not, that 2·79 would be a harmless amount of alcohol?—Yes, but a man will drink a whole demijohn of palm wine, whereas perhaps he would only take half a bottle of gin. He would probably get more alcohol from the gin, but I should think he would suffer far more from the palm wine than he would from the gin.

4617. Would that be entirely due to the alcohol or to some other injurious ingredient in the palm wine?—There is the deleterious effect upon his kidneys.

Mr. Richard Edward Dennett.]

4618. Have you read Mr. Nevinson's book on Angola?—No, I have only read criticisms of it.

4619. He speaks very decidedly regarding the effects of the distillation of rum in Angola?—How long was he there?

4620. About eight or ten months.—That is not much time in which to judge.

4621. He could judge of what he saw, I suppose.—Yes, but, of course, liquor there has been in existence for a very, very long time.

4622. Do you consider spirits locally distilled to be more injurious than imported spirits?—I should say that the spirits made locally are very good indeed. The rum or the "canna," as they call it there, I should think is very good stuff indeed.

4623. Do you consider the rum distilled in Angola better than the spirit imported here?—Probably it is purer.

4624. It is made of sugar cane, is it not?—Yes, but I do not know the effects of it when drunk.

4625. Was distillation going on in Angola when you were there?—Yes, years before—but I think you are a little mixed up. I was not in Angola for any time; I was in the Congo itself, and there were no distilleries there.

4626. I thought you were all over that part of the country?—I have been there, and I daresay I spent as long, perhaps, as Mr. Nevinson did in Angola.

4627. (*Mr. Cowan.*) There is one thing that has come before us, and that is the possible destruction of palm trees for the purpose of getting palm wine from them. Have you seen anything of that at all?—Yes. You will find the natives who have settled in a part of the country where palm trees have been abundant complain of the palm trees "walking away," that is to say, getting less and less round their towns, and increasing in some other district. I put that down to fires, of course, to some extent, but also to a certain extent to the tapping of the tree.

4628. You have actually seen trees that have suffered and died through palm wine having been taken from them?—Any palm tree that is used as a palm-wine-giving tree suffers almost immediately.

4629. In your opinion, were the importation of trade spirits prohibited, would the natural wealth of the country, that is the palm tree, disappear? Do you think the native would then require to get more palm wine than he does now, and that the palm trees would suffer more in consequence because of the increased taking of palm wine from them?—Yes, I should say the destruction would go on probably a little greater, to make up for the imported liquor not consumed—I mean to say it would be a natural consequence.

4630. From the forestry point of view, would that be good for the country?—No, certainly not.

4631. Could you tell us anything as to the different qualities of these native drinks? Can tombo, for instance, be made of different strengths?—Yes, I believe it can. I do not believe that the native always drinks absolutely pure palm wine. It is too strong, and they often water it.

4632. It is simply a question of how far it is diluted?—I think so.

4633. That is to say, if they want it of greater strength it is there?—I think so. I believe there is some palm wine that very few people can drink straight off, but I do not know which kind it is.

4634. We have been told in some instances of men, after having drunk palm wine or tombo to excess in this strong concentrated form, having remained in a dazed condition for some time afterwards. Have you seen anything like that at all?—Yes, I have certainly seen palm wine drinkers in a very confused and dazed state if they are confirmed drinkers and drunk every day, and they become an absolute nuisance in their villages.

4635. Have you come across any natives who have suffered in the same way and who have become a nuisance in their villages through the drinking of imported spirits?—Yes.

4636. Would you have seen more drunkenness on the part of those people who take imported spirits than you have seen on the part of those who are habitual tombo drinkers?—I have seen less drunkenness from actual gin drinking than from palm wine drinking, but you must remember, as I say again, I have not lived very much in the towns.

4637. You are quite satisfied in your own mind that infant mortality is much more due to exposure and want of attention perhaps to the child than the fact of the parents having been addicted to drink?—Certainly. I think there are a hundred and one causes really for infant mortality apart from liquor, and I do not know that it has been proved that moderate drinking has any effect whatever on the children. Of course, excessive drinking is sure to affect the children, but moderate drinking I do not think it has been proved has any effect on them.

4638. In the course of your travels have you come across any cases of natives complaining of impotence through drinking gin?—I do not know that it has been from drinking gin, but that is one of the commonest complaints in the country.

4639. What would you put it down to?—To starting too early.

4640. To starting sexual connection too early?—Yes, and immorality; I should think that is the greater evil of the two.

4641. And perhaps excessive sexual connection?—Yes.

4642. Do you know of any case of impotence which has been brought about by the excessive drinking of gin—where, in your opinion, it might be attributed to that?—No.

4643. You do not know of any case of that kind?—No.

4644. Would you say that the excessive drinking of native liquors would have that effect? — Excessive drinking in any case has that effect to a certain extent, I should think.

4645. I will put it in this way—you know of no case where the drinking of gin has had that effect?—Not personally, no.

4646. (*Capt. Elgee.*) In your travels throughout the country have you seen very much small-pox?—A great deal.

4647. Would you describe its ravages as very great?—Enormous. I have been through villages with 40 or 50 inhabitants one year, and the next year I have gone through the same villages and found only two or three.

4648. Supposing it came to a question of a campaign in furtherance of sanitation, that is to say, doing away with small-pox, or a campaign against the liquor traffic, which would you consider to be the most important?—The campaign against small-pox.

4649. There is no comparison, in fact, is there?—No comparison whatever, in my opinion.

4650. Supposing the importation of liquor were stopped and the natives of this country suddenly took to distilling their own liquor secretly, do you think, from what you know of the country, that the Government could easily supervise these illicit stills?—No, they could not possibly do so—I mean the country is so enormous.

4651. Let me put this case also: supposing through the stoppage of the importation of liquors, it was rendered worth while and people commenced to smuggle largely over the French border and over the Cameroon border, do you think it would be difficult or easy for the Government to stop it?—No, I do not think they could do it.

4652. Of course, if they patrolled the boundaries with an enormous force they could do it?—Yes, but the expense would be out of all proportion, and would be prohibitive.

4653. (*Chairman.*) Do you know anything about the analyses of native liquors that were made for Sir William MacGregor?—No.

4654. You do not know whether they were made by weight or by volume?—I do not.

4655. You spoke of palm wine being diluted when fermented. Is it the practice of the people to dilute it?—Certain people always do.

4656. Have you ever tried yourself what it is like when it is undiluted?—I dislike it very much.

4657. In a few days it gets a very pungent odour and taste, does it not?—Taste I do not know about, but odour it certainly has.

4658. Have you seen anything of guinea corn beer drinking?—No, very little indeed.

4659. It is mainly palm wine that you have seen drunk?—Yes, and tombo.

4660. You said you thought that the natives here had suffered more in regard to their morality perhaps than anything else?—Certainly.

4661. Does that refer to polygamy, or does it refer to other habits of the people?—Polygamy, certainly, in my opinion has been the cause of a very great deal of misery in Africa.

4662. Would you explain why?—Well, a chief has, say, 300 wives, and he has 300 or 400 slaves, or a good many working for him in different parts. Those slaves cannot get women, and they go in consequently for all sorts of other vices.

4663. Owing, so to speak, to the monopoly of the women by the chiefs and the richer people?—Yes. I have often been accosted by the chiefs themselves in different little towns, asking me to try and recover some of their men who have run away, and I have asked them why these people have run away, and they have said, "We do not know; we treat them well," and all the rest of it, and I have come across those same people working for their living on timber concessions, and other places, and asked them why they ran away, and they have told me that they ran away because their masters would not supply them with women, and that as workmen they can hire a woman and live a more or less natural life.

4664. When they start as workmen do they buy a wife, or do they live in concubinage?—Concubinage.

4665. When men are working as servants or slaves for some chiefs it is the custom, is it not, for the chiefs to supply the women?—In some cases they are married, but certain women are set aside as common prostitutes for the use of the labourers.

4666. Who are labouring for the chiefs?—Yes. In certain towns you find certain women set apart as common prostitutes for anyone who chooses to have them.

4667. As a regular recognised profession?—Yes

4668. Who sets them apart?—The chief.

4669. Are those customs breaking down under British rule?—Yes.

4670. Have you any information on this point, whether drink has a different effect on natives from what it has on Europeans? Do you notice any special effect on the native which it does not have on the European?—No.

4671. You can draw no distinction between the two, from your own observation?—No.

4672. You know a good deal about native opinion; do you think it would be regarded as fair to prohibit the sale or consumption of imported liquors by natives, leaving Europeans free to take them?—Certainly not. I should think it would be most unfair.

4673. What would be the effect of it?—I should think they would be rather indignant.

4674. In your opinion, justifiably indignant?—Yes. It is a very old custom now.

4675. On the whole, would you say they have as much self-restraint as Europeans in the matter of liquor?—Certainly not. I think that is where the whole fault lies; if there is drunkenness at all it is owing to the want of self-restraint among the natives.

4676. Would that be a reason for special legislation for them, or not?—No, I should think it would be a reason for a better system of education.

4677. Assuming the import of European spirits were absolutely prohibited, and supposing that prohibition could be made effective by a preventive service, would there be a large body of native opinion in favour of prohibition?—No, I do not think there would. There would be a body in favour of it, certainly, but I do not think it would be anything like a majority.

4678. You think it would be a minority?—Certainly.

4679. A small or a large minority?—A small one, I should think. The native likes his liquor. There is no doubt about that.

4680. And you do not think he wishes to be forcibly protected against his own liking?—Certainly not.

4681. (*Mr. Welsh.*) Would the small minority you spoke of who would be in favour of prohibition be men or women mainly, or both?—I should say probably more women than men.

4682 (*Chairman.*) For what reason?—Women are the hardest worked, and they do not get as large a share of the pleasures of life as the men. Therefore, they would not feel the deprivation so much as the men.

4683. (*Mr. Welsh.*) They have a harder time of it?—They do.

4684. You say the native has not the same self-restraint as the average European. He is ignorant, of course, of the results that follow on alcoholic excess?—I do not think so.

4685. He has no scientific knowledge as to the effect?—Neither have I, but I know what the effect is.

4686. An educated man must possess some?—No, I do not think that that question is settled at all. The very latest I have read—I am not giving it as my own knowledge—is this, that a moderate use of liquor cannot in any way be said to cause any bad effects on men generally. Of course, the abuse of liquor is bad, it is acknowledged all over the world, just as the abuse of anything is bad for a man.

4687. Would a native be more liable to abuse liquor than a European?—I do not know. If you take the European at home—I mean the ordinary drinking classes at home—I should think he has as little self-restraint as the native. I do not think there is much difference between them.

4688. In England, and in Europe, of course, there are temperance societies of all kinds, total abstinence societies, and Good Templar societies, and all these to some extent educate the public mind against drink?—Yes.

4689. There are no such institutions in existence here?—No.

4690. Therefore the native has not the same opportunity of being informed as to the effects of alcohol as the average European has?—No. The only thing is he knows the effects of drink thoroughly well.

4691. There are no moral influences restraining him?—Excepting his own religion. I have known people, at any rate in the south, who, in the case of a man who drinks too much, or his family thinks he drinks too much, will go to their fetishes and "knock" them and use all their powers possible to prevent the drinking continuing. There is a certain superstition or religion, or whatever we call it, which has a certain effect on the native.

4692. (*Capt. Elgee.*) Did the remarks that you made with regard to sexual immorality and to the chiefs with their 300 or 400 wives, refer to the whole of the country, including this Province?—I was thinking of one man in particular in Benin City (Central Province).

4693. Do you draw any distinction between the Eastern and the Central and the rougher parts of Southern Nigeria and the Western Province?—In the Western Province I should think there are fewer great men with a number of wives than in the Central Province.

4694. I just wanted to make that clear, because people reading it at home might think that you were referring to the Western Province?—If you take the Iseyin of Iseyin, for instance, and if you take the Alafin, and go and visit him, you will see nothing but women all round him. I do not know sufficient, perhaps, to say that there are a great number of those chiefs in Yorubaland, but it is the custom, or it has been.

4695. Supposing one who knew the country very well made the statement that in the Western Province sexual immorality was not great, would you be prepared to dispute it?—Certainly.

4696. Mr. Welsh put to you that there were a number of temperance and other societies at home, and said that there was nothing of the sort here. Ought not that to be qualified by the fact that the missionaries have for many years toured the country

Mr. Richard Edward Dennett.]

preaching temperance?—Certainly, and I think their preaching should have had great effect.

4697. So that the people have not entirely been without moral suasion?—I understood his remarks to refer more to countries where missions did not exist.

4698. (*Mr. Welsh.*) My wish was to prove that, as compared with Europe, the opportunities of the natives of this country of being influenced by such societies against drink were very much less.—Yes, I agree with you; in the Congo, for instance, where the missionaries are absolutely new to their work.

4699. In a European country with 4,000,000 or 5,000,000 of inhabitants you will probably find thousands of people preaching and teaching Christianity and temperance, whereas here you will find them only by the dozen?—I think you are wrong. In this Province there are very few villages without a church of some description or other. It is enormous the number of churches which exist—held by private owners, I believe. The churches, I think, are private property, are they not, in some cases? You hear of Mr. Williams' Church and Mr. So-and-So's Church, belonging to different denominations, of course, but there are an enormous number of them in this country.

4700. The Western Province is well served with churches and moral agencies?—I do not know about that. I was speaking of churches.

4701. All churches are moral agencies, are they not?—Certainly.

4702. (*Mr. Cowan.*) On the question of exercising restraint have you seen more drunkenness amongst natives than you have amongst Europeans?—Less. Do you mean here in this place in particular?

4703. I mean in your experience of West Africa?—I should think, taking the average, that there is less.

4704. Less drunkenness amongst natives than Europeans?—Yes.

4705. Would that not go to prove that the native is better fitted to exercise restraint?—No, because I do not think he has quite the same facilities as the white man has for getting drink.

4706. Considering that the natives are so much more in proportion to the Europeans resident in the countries you have visited, the difference must be very great if you have seen more drunkenness amongst the white population than you have seen amongst the native?—Yes, but you will perhaps see a great deal more drunkenness in England, say, than in Spain, but probably a great deal more wine and stuff is drunk in Spain than in England.

4707. You say that it to a certain extent depends on the drink consumed?—I should think so, to a certain extent.

4708. However, the point is that you have seen more drunkenness amongst Europeans than you have seen amongst natives in this country?—Taking the thing on the average I should think yes.

(*The witness withdrew.*)

Mr. Samuel Herbert Pearce (Native), called and examined.

4709. (*Chairman.*) You come to give evidence on your own suggestion, do you not, or were you asked to give evidence on behalf of anybody else?—I was not asked to give evidence on behalf of anybody.

4710. Are you a native of this Colony?—I am.

4711. In what business are you engaged?—Some time ago when I was in the Calabar district I was engaged in a general business, and sold spirits, wholesale and retail.

4712. What are you doing now?—I have partially retired in that way, and I am at home here as a produce export merchant.

4713. You do not import much, do you?—No.

4714. You are dealing now with the trade going the other way?—Yes, the other way about.

4715. How long have you been in business?—I have been in business now for the past 22 years.

4716. Will you kindly tell us what change, if any, you have noticed in the drinking habits of the people in those 22 years?—Of course there are two districts which I am acquainted with, Lagos and Calabar.

4717. Take the two districts, what have you noticed with regard to the drinking habits of the people from your experience?—May I take Calabar first?

4718. Yes. How long is it since you were in Calabar?—I was in Calabar for about seven years.

4719. When did you leave Calabar?—In 1904.

4720. Then you have a pretty recent experience of Calabar?—Yes.

4721. Tell us what you observed there.—My general observation is simply this: that I for my part do not think that the importation of spirits would militate so much against the native community of that place, because in the event of the natives themselves not having the chance of getting small quantities of spirits, as they used to do, they would be sure to take the native decoctions, which, according to my observation, are as injurious, if not more injurious, in their effects than imported spirits.

4722. You think if a man takes too much tombo, for example, it is worse for him than if he takes too much gin?—I think it does more harm, if they have it strong, and leave it for a few days before they take it.

4723. Did you notice whether more people drank in Calabar when you first went there or fewer?—Just about the same.

4724. You have not noticed any actual increase in drunkenness there?—I have not.

4725. Now, coming to Lagos, what do you say about the conditions here?—Formerly in these parts people used to go in a little more for drink than they do at present, because I used to see Lagos people buying rum and gin from the retail dealers, but since I returned here from Calabar, I find that that is less, and that the people in Lagos proper take less to gin and rum.

4726. You think in Lagos itself there is a diminishing consumption of trade spirits?—Yes, it has greatly diminished.

4727. Do you mean to say that that is due to increased taxation, or what do you attribute it to?—I really think the natives are taking more to native drinks.

4728. Do you know anything about the relative prices of native drinks and imported liquors?—Do you mean in Lagos or at Calabar?

4729. Here.—The price of a small demijohn of palm wine would be just 6*d.*, and a bottle of gin, which would be one-sixth or one-seventh of a small demijohn of palm wine, would be about 1*s.*

4730. Has the retail price of gin increased since the duty was raised last January?—Yes, it has increased.

4731. Do you know by how much it has increased in consequence of the rise of duty?—I can speak of whisky. Formerly before the increased duty we used to buy a bottle of whisky for 2*s.* 6*d.*, but now it is 3*s.* and 3*s.* 6*d.*

4732. That is a reputed quart bottle?—Yes.

4733. The price of whisky has gone up since the increase of duty?—It has.

4734. You do not know about the cheaper liquors?—No, I do not deal now in them.

4735. Have you noticed in your time any deterioration in the health of the people which you would attribute to drink?—No, not at all.

4736. You think their physical health has not been injured by it?—I do not think so.

4737. Do you know of any cases among people whom you have come across where individuals have injured their health by drinking too much?—Yes, there are cases of that sort.

4738. How many cases of that description can you mention?—Very few indeed, compared with other countries.

4739. Have you had any opportunity of comparing Nigeria with other countries?—Yes, I have been to Europe and I have seen cases of drunkenness there.

4740. Supposing European spirits were absolutely prohibited in Southern Nigeria, do you think that people would take to distilling secretly on their own account in the jungle and the bush?—Yes, I think so; I think they would go round and get some other substitute.

4741. Do you think there would be attempts at smuggling over the French frontier and the German frontier if spirits were prohibited here?—I believe that would be very easy indeed to do, because the people here must get drink of some sort.

4742. Do you think there is a large body of native opinion in favour of prohibiting the import of European spirits?—No.

4743. There is a minority in favour of it?—A very small minority.

4744. Of whom would that minority consist?—It would consist of people who borrowed ideas from other people—people who are influenced.

4745. Do you think, speaking for your countrymen generally, that prohibition would be resented?—It would certainly be resented, because it would work a very great hardship on the people.

4746. Would it be resented apart from the necessary increase of taxation?—That is one thing. If we take that as one thing, I say the natives here must provide themselves with some sort of drink.

4747. Quite apart from any question of further taxation, you think that prohibition would be resented?—It would be resented.

4748. Do you think if prohibition were decided upon that it must be prohibition of all classes of spirits for both natives and Europeans alike?—If there is to be prohibition, it should be prohibition all round—it should not be class prohibition.

4749. Would class prohibition, or race prohibition, cause bad feeling?—That would cause a great deal of bad feeling and make matters worse still.

4750. Do you feel any doubt about that?—No; I think there should be absolute prohibition all round and not class prohibition.

4751. As an educated man, would you draw any distinction between prohibiting it to your uneducated countrymen and not prohibiting it among those who had education and power of self-control?—I think the people can control themselves. There are some who even then would not drink at all, and others who would only take it just for their own constitution.

4752. Would anything like direct taxation be very unpopular here?—It would be unpopular.

4753. Have the people in Southern Nigeria ever had any form of direct taxation within living memory?—No, they are not used to it.

4754. In Northern Nigeria they have direct taxation, have they not?—I do not know anything about Northern Nigeria.

4755. (*Mr. Welsh.*) You were in business in Lagos before you went to Calabar, were not you?—Yes.

4756. Did you sell spirits when you were in business in Lagos?—I did.

4757. You saw no increase in drinking in Calabar while you were trading there?—I saw no increase of drinking there.

4758. And in Lagos you say there has been an actual decrease in the amount of drinking?—Yes, from what I have seen since my return from Calabar.

4759. Have you known people injuring themselves through over-indulgence in drink?—Yes, I know a few cases.

4760. You think that the people who are in favour of prohibition form a small minority of the population?—Yes, a very small minority.

4761. And that their ideas are largely borrowed from other people?—Yes.

4762. Missionaries and other people in Lagos are in favour of prohibition. Is it your opinion that they have borrowed their ideas from other people, or do you think that their ideas are original?—Somebody must have started it, I suppose.

4763. Are those who are against it not equally as intelligent as those who are in favour of it?—Yes, but it is a question that opinions differ upon.

4764. The prohibitionist is no more likely to borrow his ideas from other people than the man who is in favour of the trade being carried on as it is at present, is he?—I do not understand you.

4765. You approve of things as they are?—Yes.

4766. Have you borrowed your ideas from anybody else?—Not at all, my ideas are original.

4767. Do you not think that the missionaries in Lagos are likely to have ideas of their own equally as original as yours?—Yes. If a man starts with the idea that the importation of trade spirits would hinder his work, of course he would hold to it.

4768. Your father was a Minister of the Gospel, I think?—Yes, my father was a clergyman of the Church Missionary Society.

4769. Do you know what his views were with regard to the liquor trade?—I suppose you know very well that my father was not in favour of the liquor trade. Those were his views.

4770. His own original ideas?—His own original ideas, but my views are those of a business man.

4771. You draw a distinction between the views of a business man and the views of a missionary?—There is a very great distinction between them.

4772. You keep a hotel do you not?—I do.

4773. Do you pay a licence?—Yes, I am paying a licence now; it is just coming in now.

4774. What is the amount of the licence you pay?—I only have a beer and wine licence: I do not sell spirits.

4775. How much do you pay?—£5 a year.

4776. You have been engaged in the spirit trade, have you not?—Yes, I was largely engaged in the spirit trade at Calabar.

4777. Then you are not exactly an unprejudiced witness in this matter, are you?—No, but when I went to Calabar I thought I might do it conscientiously.

4778. You were not sure at first whether you could do it conscientiously or not?—No; but I looked round and found that I could do it conscientiously.

4779. Financial considerations do not weigh with you in the very least?—They do to an extent.

4780. As you are engaged in the trade, your evidence is perhaps not so valuable as that of those who have no connection with it?—I should like you to understand that at present I have no connection with spirits, and do not trade in spirits at all. I am keeping a hotel, and I only take a beer and wine licence, and I am simply giving an unbiassed opinion on what I have seen in my own experience.

4781. There has been a change in your mental attitude towards the liquor trade. Formerly you sold liquor, and now you have debarred yourself from taking a spirit licence because you have changed your opinions—is that it?—No, not at all. It was because I thought it would not be so suitable.

4782. Financial considerations again?—That was a financial consideration.

4783. (*Mr. Cowan.*) You are quite satisfied in your own mind that there has been no increase in drunkennesss here in Lagos?—As I have said, I have noticed an actual decrease since I returned.

4784. You were in Calabar for the better part of seven years, and then you came back to Lagos, and found Lagos, if anything, better than when you went away?—Yes, I found that there was a decrease in the spirit trade.

4785. Can you give us any information regarding these native drinks? You told us that in your opinion they did even more harm than the drinking of gin in some instances. What particular drink had you in mind?—What I had in mind was this palm wine, when it is used with the bark of the atalla tree. I do not know whether it is the atalla bark that is causing the injury, but immediately they take the decoction with the atalla bark in it, they find it very, very injurious.

4786. You really think that palm wine taken in that way and of that strength is liable to do more harm than the drinking of gin?—I really think so. I have seen a case at Calabar, when they were having a small festival, where they used the palm wine all night, and the next morning the people were absolutely useless.

4787. Were they in a dazed condition?—Yes, they were, almost the whole day.

Mr. Samuel Herbert Pearce.]

4788. Not able to get about at all?—No.

4789. Had they taken anything since the night before?—No.

4790. On that and other observations you base the opinion that native liquor, if anything, is more harmful than trade gin?—It is more harmful.

4791. And from the fact that it is so much cheaper, you consider there is more danger to the community from native liquors than from gin, owing to the much higher price of gin?—Yes, I think so.

4792. Have you come across any trace of palm trees having been cut down in order to get palm wine?—Yes, I have seen that.

4793. If the importation of trade spirits into Southern Nigeria were prohibited, would you think there would be a danger of the palm trees being cut down more frequently in the future than they have been in the past?—Yes, I should think so.

4794. You think the palm-oil tree would suffer or be killed outright by the cutting down of the trees in order to get palm wine?—The exportation of palm oil must eventually be affected, I think.

4795. In speaking of this small minority having borrowed ideas, I gather your meaning is that it is more arguing in favour of prohibition under a misapprehension than actually the taking of ideas from others. Is not that so? You used the term "borrowed ideas."—I mean to say the ideas are borrowed, and not original; and if they were left to express their own views I do not think they would stand in the way of the spirit trade at all.

4796. Do you assume that some of the people who are now said to be in favour of prohibition are so under some kind of compulsion?—No; some kind of influence.

4797. You are quite satisfied as to that?—I am perfectly satisfied of that.

4798. That is what you meant when you spoke about borrowed ideas?—Yes, that is what I meant.

4799. Whose influence has been used, do you know?—Well, take a place like Abeokuta, for instance. As a matter of fact, we know the people there, some of them who would like to buy spirits, have been influenced by the chiefs not to buy them, simply because they get money instead. When there is any festival on now, instead of bottles of rum and gin being given to the chiefs they get money given to them.

4800. So that the chiefs are actually getting money out of it?—Yes.

4801. (*Chairman.*) That is all to the good?—Yes, and the chiefs would prevent the sale if they could.

4802. (*Mr. Cowan.*) What about the people themselves?—They feel that is very hard indeed.

4803. They are against any change in that way?—They are against it.

4804. (*Captain Elgee.*) You said just now that your father was a member of the Church Missionary Society?—Yes, a clergyman of the Church of England.

4805. Are you of the same denomination?—I am.

4806. Any special branch of it?—No—the Church of England.

4807. (*Chairman.*) Would you tell me something about this atalla bark. Is that used occasionally only, or habitually to add to the palm wine?—It is used to give strength to the palm wine.

4808. What sort of flavour has it?—It colours the palm wine and makes it a brownish red.

4809. Is it only in some parts of the country that they add the atalla bark, or is it generally added?—It is generally added; in fact, at Calabar they used to bring palm wine already diluted with water and coloured with atalla bark.

4810. Is it usually diluted with water?—Some people dilute it because it usually comes very strong.

4811. Does an ordinary moderate drinker drink his palm wine after two or three days neat, or does he put water with it?—The man who does not wish to get drunk would not touch it after two or three days, because it has a very strong effect then.

4812. Do you know anything about the composition of atalla bark itself?—I do not.

4813. Do you know whether it really adds to the strength of the liquor, or is it only added for some other purpose to what was originally strong liquor?—It is added to what was originally strong liquor.

4814. Besides flavouring it, do you know whether the atalla bark has any other effect—or does it flavour it or only colour it?—It flavours it and, I believe, strengthens it.

4815. You know nothing of the chemical composition of atalla bark?—I do not.

4816. Do any of the people, as far as you know, take any form of drug, such as opium, or anything of that kind?—Not to my knowledge in this country.

4817. There are no drugs of any sort taken?—No.

4818. No Indian hemp, or anything of the kind?—No.

4819. We have heard that in some parts of the country tobacco is used instead of money as currency. Would that be native grown tobacco, or imported tobacco?—Imported tobacco.

4820. Is much of the tobacco imported?—I do not know?—I am not now in the import trade.

(*The witness withdrew.*)

OSHOGBON (Native), called and examined (through an Interpreter).

4821. (*Chairman.*) You are the head of the War Chiefs of Lagos?—Yes.

4822. Is that a hereditary office?—Yes.

4823. How many War Chiefs are there?—32.

4824. Have they any relation to the White Cap Chiefs?—Quite separate—no relationship.

4825. Do they both owe allegiance to Prince Eleko?—Yes.

4826. Were you present the other day when Prince Eleko came here and gave evidence before us?—I was.

4827. I believe you wish to add something to that evidence?—I do.

4828. What do you wish to add to it?—Prince Eleko did not go into the question of the spirit the people required, and I say that gin and alcohol are not good for the people. I think I am the first one that has brought to the hearing of this Commission that the people do not want alcohol and gin; they want rum, but the people are quite prepared to take the gin, because they are afraid. They are now, as it is, overtaxed, and if the importation of rum and gin is stopped, the people will be killed all at once by taxation.

4829. Do you think that rum and gin should continue to come into the country?—I do not object to rum and alcohol and gin being imported, but they are not good for the people. What we want is canna or Bahia rum.

4830. Do you think rum is better than gin?—Yes, what the people were using here formerly before the English came.

4831. The old rum that used to be imported is better than the new spirits?—Yes.

4832. What you object to is not spirits but the cheap gin?—Yes, I object both to the gin and the alcohol imported into the country.

4833. Is that because it is of bad quality, or because it contains much spirituous liquor?—It is not good spirits.

4834. If good spirits are imported, what do you say about them?—It would be very good for the people's system.

4835. Does that refer to rum only, or to other spirits like brandy and whisky?—The natives of the country cannot afford whisky and brandy. I am talking about what the people can afford.

4836. What do you say the lower classes ought to have?—I very much prefer the Portuguese rum or canna.

4837. In your opinion is that more wholesome?—It is.

4838. Is that more wholesome than the native drinks such as tombo?—It is better than our own palm wine which even some people are taking now at home, as I am sitting here—they are indulging in palm wine in my house now.

4839. Is there any difference between the effect of palm wine and the effect of rum on the constitution?—They have very much the same properties. They act very much on the kidneys.

4840. Do they act beneficially on the kidneys?—Yes.

4841. Do people get more drunk now than they used to?—There are some people who drink above the mark, and they grow quite despondent, and if they have nothing to do they go from house to house drinking to get rid of their thoughts.

4842. If they do no work, how do they get the money to buy drink?—I am a Chief, and a man who has nothing to do will come to me, and ask me to give him something to do, and I will give him something to do.

4843. Does a man get more quickly drunk on gin than on rum?—When you take gin it is a disease of the body, but when you take rum you pass it off freely.

4844. Do you or do you not approve of the raising of the taxation on gin and rum this year?—If the duty is increased and the people cannot afford it, they will stop drinking it.

4845. That does not quite answer the question. Do you approve of the raising of the price of gin and rum so that the people cannot afford to buy so much of it?—I do not know what reply to give. You are a bigger man than myself, and it is not my place to reply to such questions.

4846. Do your own people use any drugs besides drink, for producing sleep, or anything of that kind?—I cannot say; the gentleman next to me is a native doctor, and he will be able to tell you that

4847. (*Mr. Welsh.*) Do you do any trade?—I was a trader before I became a Chief.

4848. We have been told that many people would not work if they did not get part of their pay in spirits, is that correct?—I cannot say.

4849. You told us that people were afraid of increased taxation?—Yes.

4850. Has there been any agitation against altering the present system amongst the people?—What system?

4851. Has anyone in Lagos been endeavouring to frighten the people into believing that prohibition means increased taxation?—No, if the importation of spirits is prohibited, the duty collected on spirits now the Government will not be able to realise, and therefore they must find some ways and means to get it otherwise.

4852. Do you know of any people in Lagos who have been afraid to come before the Committee and give evidence?—No, whoever is called upon will readily come forward and give evidence.

4853. (*Mr. Cowan.*) How do you suggest making the revenue up, supposing the trade in spirits were prohibited?—I cannot suggest anything.

4854. Would you favour direct taxation?—No, the whole town would be in a state of commotion on the tax question if there was direct taxation.

4855. Would you add to the duty on cloth, for example?—The people in Lagos alone cannot buy all the cloth that comes to Lagos, and the people in the interior should be consulted about that.

4856. Do you think in your opinion that an extra duty might be put upon cotton?—The people of Lagos are very poor. They receive credit from these large firms, and they go to the markets and sell, and if the duty is increased they will not be able to do that.

4857. Would you suggest an increase of the duty on tobacco?—If the duty is increased the people will not buy as they are buying now.

4858. That is your opinion?—Yes.

4859. Would you call the Lagos people or the Yoruba people a drunken people? Would you say that your countrymen are addicted to taking too much drink?—We are not all of the same temperament; some take a little too much and some do not.

4860. Generally speaking, would you say that your own countrymen are a drunken or a sober people?—It would be an insult to the people to say that they were a drunken people.

4861. You object to the present importation of gin and alcohol, but not so much on the question of principle as because of the quality. I think that is what you told us?—I am talking about the present quality.

4862. It is more a question of the quality than principle with you?—Yes, it is not a question of principle.

4863. If you were satisfied as the result of competent analysis that the gin which was imported into Southern Nigeria was quite as good as this Bahia rum, would your objections be taken away?—I could give you a better analysis than any scientist because the people take it, and I know the result of the effect on the people themselves.

4864. Do you take it yourself?—Yes, sometime ago I did take it, but 22 of us gave it up all at once.

4865. Could you not trust yourself?—I once took gin and for about four days I could not do anything, and so I gave it up.

4866. Perhaps you took too much?—I had been taking spirits for some time, and had got quite into the habit of drinking, but after taking gin I could not do anything for four days, and I thought I was killing myself, and so I gave it up. Whenever I take anything now I take it at home, and do not go out and stagger about in the streets.

4867. We have been told that where there is a tendency on the part of young men to take more drink than they took before, that tendency is mostly confined to the educated young men and men with liberal salaries, and we are told also that they are drinking whisky and European drinks more. Have you found that to be the case?—Those who can afford to buy whisky, buy whisky, and drink whisky.

4868. Have you seen any drunkenness at all through drinking very strong palm wine or tombo?—You can take a large amount of palm wine. It is not like spirits. It works on the urinary organs and it passes out quickly.

4869. That is a special preparation that you are referring to—there is more than one preparation of palm wine, is there not?—Yes: there is a kind of bark that is put into the palm wine to make it stronger.

4870. The putting in of that bark may cause the palm wine to have a worse effect on the people, may it not?—Yes. If you take a good quantity of that you will get drunk and be drunk for a day or a day and a-half.

4871. If a man wanted to get drunk there would always be a danger of his doing it in that way, then?—I have heard a man say who is accustomed to drinking palm wine moderately that if he takes three tumblers full of palm wine that is enough for him, and that it is enough for any sane man.

4872. But your countrymen are all sane, are they not? You are not afraid of them?—A lot of people who drink drink from despondency. They have been once in a good position and have taken to drink, and have broken down, and they drink large quantities to drive away their thoughts. If you put drink on the table and ask me to drink some, I will drink a little to keep up the dignity of my position, but a man who is despondent through losses in business, or in other ways, will take enough to last him two or three days.

4873. You cannot help us at all in suggesting some form of taxation that would be acceptable to the people, and which would make up for the revenue that might be lost if trade spirits were prohibited?—No.

4874. Would you rather the drink trade remained—that we should continue to import drink rather than try and find the money in some other way?—It is better to have the gin trade.

4875. Than be at any trouble to try and find the money in other directions and bring about complications?—Yes.

(*The witness withdrew.*)

OSONUSI (Native), called and examined (through an Interpreter).

4876. You are a native medical man, I think?—Yes.

4877. Have you had any European training in medicine?—No European training.

4878. You administer native drugs and native treatment?—Yes.

4879. You have heard the evidence given by the Oshogbon?—Yes.

4880. Do you agree with it?—I do.

4881. Being engaged in medicine, have you noticed any different effects between people who take rum and people who take gin?—What kind of rum?

4882. The Bahia rum.—If I have a patient I will ask him what he has been feeding on, or what he has been drinking, and he may tell me that he has been drinking spirits, or he may not, and if he has a wound or a pain I attend to it.

4883. Among your patients have you found many people suffering from the excessive drinking of alcohol?—I have not.

(*The witness withdrew.*)

Mr. SYDNEY CLAUDE OVERTON PONTIFEX, re-called and further examined.

4884. (*Chairman.*) You produce the small whisky bottle which we were told the other day was sold in Lagos for 6d.?—I do.

4885. Can you tell us what quantity of whisky that bottle contains?—It contains 2¼ ounces.

4886. When one speaks of a bottle of whisky at home, one refers to a reputed quart, does one not?—Yes.

4887. If any other size is meant, it is referred to specifically?—Yes, as an imperial pint or an imperial quart.

4888. The reputed quart does not hold an imperial quart, does it?—No. It holds, roughly, one-sixth of a gallon—six go to a gallon.

4889. Does the reputed quart bottle contain about 26½ ounces?—It varies from 24 to 26 ounces. It depends upon the manufacturer.

4890. Does it vary according to the nature of the spirit?—In British Guiana I used to test large quantities of them, and found some of the bottles contained 25 ounces, some 26 ounces, and some 27, but taking it generally they usually contained about 26 ounces.

4891. Does it depend on the "kick" in the bottle, or on the size of the bottle?—I think it is simply a matter that different manufacturers put different quantities in.

4892. At any rate, this small 6*d.* bottle of whisky you say contains 2¼ ounces?—Yes.

4893. How many of these would there be to a bottle?—There would be about 12 of those to a bottle, so that that makes rather an expensive whisky at 6*d.* each. It would be 6*s.* a bottle, whereas whisky is imported and sold here at 3*s.* a bottle.

4894. It is very rare to find whisky going up to anything much above 4*s.* 6*d.*, is it not?—Yes; it must be very special stuff indeed to cost more than that.

4895. Is this a very special brand?—No.

4896. It is simply sold at a high price because it is sold in such small quantities?—Yes; but, as a matter of fact, these small bottles are really imported as samples to be given away. We do not even charge duty on them if they import a dozen, as long as they do not import them too often.

4897. And as long as the bottle does not contain more than the usual 2¼ ounces?—Yes; that is about the usual size.

4898. For instance, at the club, when a man asks for what is called a small whisky and soda, do you know what amount of whisky would be put into his glass?—I do not think it is ever measured, but I should say about an ounce.

4899. A large whisky and soda, then, would be about 2 ounces?—About 2 ounces. I have seen them use half gills as a measure, but that is above the ordinary. That would be 2½ ounces.

4900. This bottle is not quite half a gill?—Not quite.

4901. That, poured into a glass, would be considered what?—It would be considered a stiff whisky and soda. It is quite unusual to take so much. The ordinary man does not take as much as that.

4902. The ordinary man takes a small whisky and soda?—Yes, about one ounce.

4903. That bottle would make two ordinary whiskies and sodas, then?—Yes.

4904. Now would you kindly look at a bottle which we were told contained gin, and which was sold in some cases for 3*d.* and in other cases for 4*d.*—This is the bottle (*producing same*).

4905. Yes. Can you tell us how much gin that bottle would hold?—It holds four ounces of gin.

4906. Are the bottles sold full, or would there be any margin?—They are filled up to just below the neck.

4907. Are those size bottles of gin in any way prohibited now?—Yes, they are prohibited by law. The Receptacles Ordinance fixes the size of the bottles in which spirits are to be imported.

4908. If a man buys spirits here he cannot put it into any receptacle he likes?—No, that is stopped now. It must be put into standard size bottles.

4909. For the purposes of sale?—For the purposes of sale, so that by effluxion of time you will not find any of these bottles in the country eventually.

4910. What was the object of fixing a standard size?—In order to have a better check on the amount of the imports. For instance, each case of gin must have the quantity stamped on it, so that you can look at it at once and see what it contains. That legislation was really the outcome of some frauds that took place here a few years ago—I believe that was the origin of it.

4911. What is the size of the standard bottles?—Under the Receptacles Ordinance Proclamation you can import cases of gin containing ¾ of a gallon, 1¼ gallons and 1⅔ gallons.

4912. Each case contains 12 bottles I suppose?—Yes.

4913. Could you give us the measure of each bottle?—I could not give it to you except roughly—it is simply those quantities divided by 12. Then we also import in demijohns, but demijohns principally contain rum.

4914. Is there any standard size for demijohns?—Yes, there are three sizes, small, medium and large. The sizes are ¾-gallon, 1½ gallons and 1¾ gallons. These have to have a tab on them with the quantities stamped on it. Then, again, it is also imported in jars.

4915. Are spirits imported in jars?—No, you very seldom find spirits imported in jars.

4916. I forget whether you gave us any information last time as to the original ports from which the rum and gin come?—I can give you the original port where it is shipped from, but not where it is actually made. Of course we do not get records of that.

4917. You do not go behind the ports of shipment, Liverpool, or Rotterdam, or Hamburg, or whatever it is?—No. Rotterdam and Hamburg are the two principal ports from which gin is exported.

4918. Which are the two rum ports?—Practically the same places.

4919. Do those ports practically cover the whole of the cheap spirits which are imported into Southern Nigeria?—Yes, I think the bulk of it comes from those two places.

4920. Rotterdam and Hamburg?—Yes.

4921. How many exporting firms are there, do you know—do you get to know the names of the exporters?—Yes. As a matter of fact I can give you that information. I have had to look it up in order to supply it to the American Consulate, and I can give you the names of all the importers throughout the Colony.

4922. It was the exporting firms I was referring to and the names of the importers would not give us the names of the distilleries or the manufactories from which the stuff came in Holland and Germany?—No: you would get that on the original entry. Each firm has to pass an entry on which the name is recorded.

4923. Is any certificate required as to the amount of impurities which may be contained in the liquor?—I believe at Lagos it used to be supplied, but it was never demanded in the Central or the Eastern Provinces.

4924. As Customs Officer you are not concerned with the quality of the liquor, but only with the quantity of it?—Yes.

4925. How do you test imported spirits?—We select samples and test those samples.

4926. Yours is a revenue duty entirely?—Entirely.

4927. If you look at Section 4, of the Adulteration of Food Ordinance Section 4, sub-section (b) says: "For "the purposes of this section spirits containing the "article commonly known as fusel oil in any proportion "by volume exceeding ·5 per cent. shall on account of "the presence of such fusel oil in the ratio aforesaid be "deemed to be an article of food injurious to health." Have you any means of testing for fusel oil?—No.

4928. Have you any means of proving locally whether a given sample contains more or less fusel oil?—The Government Analyst, I daresay, would be able to tell that.

4929. Is any trustworthy method of determining that known to science at present?—That I could not tell you, but judging by the certificates we receive I should say there was.

4930. You do not know into what details the ordinary tests go?—No.

4931. The Government Analyst, I think, is at home on leave at present?—He is.

4932. What would be the effect under that Statute if a sample was proved to contain too much fusel oil—who would prosecute under it?—I take it it would be the duty of the sanitary officers at the Municipal Board to do that.

4933. Perhaps you do not know of your own knowledge?—No.

4934. Have you made any enquiry as to what effect the raising of the duty has had on the retail price of spirits in Lagos?—Yes, I find it affects it by 1*d.* a bottle here.

4935. Does that apply to the smaller size bottles as well as the larger?—Yes. I take it generally at 1*d.*, because in the case of the larger bottles where they had stocks of them they let them go at a loss so as to get rid of their stocks.

3936. Speaking generally, in Lagos, gin has gone up 1*d.* a bottle?—Yes.

3937. You have been furnished with the English official statistics with regard to the sale of drink at home?—Yes.

4938. Can you give us some comparative figures from those English official statistics?—Which particular one do you want?

4939. Take the figures for the United Kingdom. I have got here the consumption of spirits per head of the population in the United Kingdom. Take it from the official figures for the year 1901.—I regret that from 1901 to 1905 it is impossible to get it without very considerable delay for Lagos, because the returns I used to furnish for old Southern Nigeria were never furnished here. I can give it, however, for the year 1906.

4940. We find that in 1905 the consumption of spirits per head of the population in the United Kingdom was 91 per head.—Here in 1906 it was ·43—that is the proof gallon.*

4941. You have had to convert them?—Yes, I have had to convert the liquid gallons, and the alcoholic strength, into proof gallons.

4942. What basis of population have you assumed for that purpose?—6,250,000.†

4943. That is a rough approximate estimate?—Yes. I got that from the Intelligence Officer.

4944. That is taken roughly as being the population here?—Yes.

4945. There is no exact census, I suppose?—No.

4946. Working it out per head we have ·91 in the United Kingdom for the year 1905, and ·43 in Southern Nigeria in the year 1906?—Yes, and in 1907 it was ·52 here, and in 1908 it was ·44; there was an increase in 1907.

4947. That is imports, not consumption, naturally?—Yes: but of course some of them might have been overstocked; as I said before, they might have had large stocks, and that might account for the increase from ·43 in 1906 to ·52 in 1907.

4948. We know that enormous quantities of beer and cider are drunk in England, but we do not know anything of the amount of native liquor that is drunk in Southern Nigeria, so that we cannot really compare what the average man drinks in the United Kingdom and what he drinks here. We can only deal with it on spirits alone?—That is so.

4949. At present per head of the population the average man in Nigeria drinks half of what we do at home?—Yes.

4950. But you cannot press those statistics very far?—No.

4951. I see in the self-governing Colonies, according to the official return, the largest amount of spirits is drunk in Western Australia. For the year 1905 the consumption of spirits per head of the population was 1·33?—Yes.

4952. But of course we know nothing of the conditions which govern that?—No.

4953. As regards the revenue derived from alcoholic beverages we have a table for the United Kingdom which seems to be given in thousands of pounds?—Yes, I worked it out, giving the actual figures.

4954 Have you worked out the revenue?—In Southern Nigeria wines, beer and spirits are divided into three heads.

4955. Let us take the United Kingdom first. The average revenue derived from excise on alcoholic beverages for the years 1901 to 1905 seems to be £30,539,000?—Practically we have got no excise duty here, in the strict sense of the word.

4956. No, but in the United Kingdom the amount derived from excise on spirits and alcoholic liquors made in the United Kingdom was for that period £30,539,000?—Yes.

4957. The amount derived from Customs on imported spirituous liquors was £5,602,000: that is an average for the years 1901 to 1905, and, as I make out, that gives a total of £36,141,000 of revenue derived from alcoholic beverages?—Yes. Against that, we have, taking an average of five years, 1901 to 1905, the sum of £448,240.

4958. But that has very greatly increased in recent years, has it not, owing to increased taxation?—Yes. I have the 1906 figures. Those are £604,366: for 1907 it was £811,084, and for 1908 it was £696,447.

4959. The result is that in the United Kingdom 28 per cent. of the revenue is derived from alcoholic beverages?—The average for the five years, 1901 to 1905, amounted to 55·9 here.

4960. In this country?—Yes.

4961. Whereas in the United Kingdom it was 28 per cent.?—Yes

4962. Will you give us the subsequent figures?—In 1906 it was 55·5 per cent., in 1907 it was 55·5 per cent., and in 1908 it was 50·1 per cent.

4963. There is a fall in 1908?—Yes, there was a fall in that year. Now I will give you the revenue on which it is based. The average revenue for the five years was £801,656: in 1906 the revenue was £1,038,717: in 1907 £1,459,554, and in 1908 £1,388,243. Of course this total revenue includes everything. It is not only customs.

4964. Having studied the English official returns do you know what the excise duty on spirits is in England?—No.

4965. According to Whitaker's Almanac it is 11*s.* per proof gallon. How would that work out to the liquid gallon?—It is 48° Tralles the average—that is just slightly under proof—and the duty is 5*s.* for 50° Tralles, so that it would be 4*s.* 10*d.*

4966. There is an equivalent customs duty on imported spirits in England. That is 11*s.* 4*d.*?—Yes, a difference of 4*d.*

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* Appendix D.

† Now estimated on an enquiry of which the results were received at a later date, at 7½ millions. Results furnished to Committee by the Governor.

Mr. Sydney Claude Overton Pontifex.]

4967. On the other hand, we must consider the difference in the purchasing power of the people, the rates of wages?—Yes.

4968. Do you know anything about the rates of wages here, speaking of the unskilled labourer?—I think it runs from 6*d.* to 9*d.* a day.

4969. Do you know what the wages are for unskilled labour in the interior?—No, I could not tell you anything about the labour in the interior.

4970. Are the men engaged in the Customs highly paid men—the men who do the rough work?—They start from about £24 per annum.

4971. What do they get up to?—They go up to practically £300.

4972. Those would be the superior officers?—Yes. They are divided into grades. The first grade is from £24 to £54 a year; the next from £60 to £90; and the next £96 to £150.

4973. Does a man often rise from the lowest grade to the highest?—I think all the senior men have practically risen from the bottom.

4974. They begin at £24 a year?—Yes.

4975. Is that the most numerous grade?—No; I should say the second grade is the most numerous. We cannot get reliable men at £24 a year, and, although the scale runs from £24, we invariably pay £36. The men complain that they cannot live on £24, and in certain districts they cannot. Of course, in addition to that they get fees. A tally clerk on a ship would get his food found, and he would get so much in addition for working overtime.

4976. Have you any other comparative figures that you think it important to call our attention to?—There is this comparison on page 62 of your official return. These are figures based on the years 1900 to 1908, showing the Customs revenue collected on alcoholic beverages. Do you want any particular figures.

4977. Any that you have worked out. Perhaps you will hand in the table?—Certainly (*handing same*).*

4978. This is a table of the duties collected on wines, beers and spirits imported into Southern Nigeria?—Yes.

4979. From the year 1900 up to 1908?—Yes.

4980. You have converted them, for the purpose of comparison with England, into proof gallons?—No, that is only revenue. I put in this further table† giving that information, also declared value and duty collected in comparison with other imports. You asked me also the other day as to the duty on different imports on declared value. I have now worked them out. For rum the proportion is 312 per cent., for gin and Geneva 196 per cent., for liqueurs 46·58 per cent., whisky 43·21, and spirits unenumerated, which includes alcohol, 320·29 per cent. There are other articles like salt, 69·67 per cent., gunpowder 149·44 per cent., tobacco, unmanufactured 56·16 per cent.; wines of all kinds, 28·01 per cent., cigarettes 23·43 per cent., and the others are smaller, like ærated waters 5·84, dane guns 13·22.

4981. What are dane guns?—Guns imported by the natives—long-barrelled flintlock guns.

4982. (*Mr. Cowan.*) In your opinion, speaking of either of those bottles that you produced just now, the gin bottle and the whisky bottle, would it be misleading to term either of those "a bottle" without specifically stating the size of it?—I certainly should not call them bottles. "A bottle," to my mind, means a bottle containing a reputed quart.

4983. To speak of either of those two small bottles as being a "bottle" would be absolutely misleading?—It would.

4984. Is there any trade done in those sizes at all here?—Practically none at all.

4985. It is just possible, if the merchants get these sent out here for the purpose of giving them away as samples, that someone may have gone to one of the stores and offered somebody sixpence in order to obtain this bottle?—Yes, or probably the merchant "dashed" it to somebody and the boy has sold it, or something of that kind.

4986. At any rate there is no recognised trade in them?—Absolutely none.

4987 (*Chairman.*) To sell trade liquor in a bottle of that size would be a contravention of the Receptacles Ordinance, would it not?—Yes; it is not a recognised size for sale. It is simply a sample.

4988. (*Mr. Cowan.*) In connection with the bringing out of an Ordinance to regularise receptacles, is it not the case that the merchants themselves were the first to move in the matter and asked the Government to take steps to deal with it?—That is so.

4989. (*Chairman.*) We are very much indebted to you for the trouble and labour you have taken, and we express our very best thanks to you for the interesting statistics you have given us, which I am afraid must have cost you a great deal of time and labour to prepare by way of comparison. I hope it has not interfered very much with your other work?—No: I have been able to get through it without interfering with my ordinary work, with the help of some of the senior clerks.

* Appendix E. † Appendix F.

(*The witness withdrew.*)

(Adjourned for a short time.)

Mr. FERDINAND GLOYE, called and examined.

4990. (*Chairman.*) Are you of German nationality?—I am.

4991. I think you are a member of the firm of Witt & Busch?—Yes.

4992. Do you appear on behalf of that firm, or on behalf of the Chamber of Commerce?—On behalf of both.

4993. How long have you been in this country?—A little over 10 years.

4994. Have you been engaged in trade all that time?—Yes.

4995. For the last two years I think you have only imported gin from Holland?—Yes.

4996. What is the reason of that?—The natives prefer that gin to Hamburg gin.

4997. Is it a matter of flavour?—I should think so.

4998. Do you buy from more than one firm, or from one firm only?—No, we buy from different firms in Holland.

4999. What port do you ship from—Rotterdam?—It is shipped from Rotterdam, yes, manufactured at Schiedam.

5000. Do you happen to know whether it is pot still or patent still manufacture?—I cannot say.

5001. For some years you imported Hamburg gin?—In former years.

5002. Is the Holland or Rotterdam gin dearer than the Hamburg gin?—It is a little dearer.

5003. Do you know whether it is made from grain spirit?—I am not sure, but I believe it is.

5004. Do you know what the Hamburg gin is made from?—It is made from potato spirit with grain spirit added, I think, but I am not sure about that either.

5005. You cannot speak from your own knowledge?—No.

5006. You have no knowledge of the process of distilation in either case?—I have not.

5007. Have you anything to say about trade gin?—Trade gin is interpreted by persons not acquainted with it as "vile stuff," but nowadays it is only a question of bottling and packing, because it is just the same stuff as the other, not quite the same flavouring, and the bottling and packing make it cheaper.

5008. You think it is just the same?—Just the same, only it is another flavour and different packing.

5009. The term "trade gin" applies to Dutch gin as well as to Hamburg gin, does it not?—Yes.

5010. What do you say as to the gin you import?—The gin we import is free from impurities, and does not contain injurious ingredients. It is just as good as the spirits manufactured for home consumption.

5011. When you say "home consumption" do you mean England?—England and Germany.

5012. Can you go into any details as to what you mean by "impurities"?—Fusel oil, for instance.

5013. The higher alcohols?—Yes.

5014. Do you know whether it would contain any furfurol or aldehydes?—I cannot say. I only mean to say it does not contain more of these things than are found in gin for home consumption.

5015. At what price do you sell your gin?—We sell at present at 8*s*. 9*d*. to 9*s*. for a large case of 1¼ gallons, and 5*s*. 9*d*. to 6*s*. for a small case of ¾ of a gallon.

5016. At what price is it retailed in Lagos?—It is retailed at 10*d*. and 7*d*. a bottle respectively.

5017. Each case contains, of course, 12 bottles?—Yes.

5018. At what strength do you sell?—This is 47° Tralles, but in future we are only going to import at 41°.

5019. That will be a little cheaper for you to import?—Yes, the duty will be cheaper.

5020. You are wholesale importers?—We are.

5021. Have you any reason to think that the retailers dilute the gin with water before they sell it to the natives?—Yes, in many cases they do. I have often found gin of 33° only.

5022. That represents a considerable proportion of water being added?—Yes, from 47° brought down to 33°.

5023. In 1904 I believe you introduced and sold some rather stronger gin, did you not?—Yes. We sold a gin of 55° Tralles.

5024. What price did you sell that at?—We imported that in small bottles. There were 48 bottles in a case containing 1$\frac{7}{16}$ of a gallon of 55° Tralles. They were sold here in Lagos at about 11*s*. 6*d*. a case, and up country at Ibadan and other places at about 13*s*. 3*d*., the retail price at Ibadan being 3*d*. a bottle, which shows that the gin was considerably diluted by the retailers.

5025. Will you explain to us a little why that shows it was diluted?—Because they bought it at 13*s*. 3*d*. and retailed it at 12*s*.—3*d*. a bottle.

5026. Therefore, unless they made a present of it to the people, they must have diluted it?—Yes, considerably, in order to make any profit on it.

5027. If they had retailed it at the price at which they bought it, what should it have sold for?—4½*d*. a bottle, I should think.

5028. When did you sell the last case of that gin?—In August, 1906, and I do not believe there is any remaining in the hands of retailers at the present day.

5029. There may be some bottles that have been emptied, which may be used as measures, and so forth, I suppose, in some parts of the country?—Yes.

5030. Under the new tariff which came into force on the 1st January, it will not pay now to import at that strength?—No; the ordinance prohibits the importation of them.

5031. But I was rather referring to the strength.—It is impossible to import anything over 50° Tralles.

5032. That is to say, you would import at a money loss, if you did?—Yes.

5033. How do you import your rum from Hamburg?—We import the whole of our rum in demijohns from Hamburg. We had several trial shipments from Holland, but it seems that the natives prefer Hamburg rum.

5034. Can you say why that is?—It is very difficult to say.

5035. However, the best sale is for Hamburg rum?—Yes.

5036. Have you had an official report on the rum and gin shipped by the firm of C. W. Herwig, of Hamburg, to the West Coast of Africa?—I have. That report, which is dated the 7th April last, reads: "I never found any spirit to contain injurious ingredients, but consider them just as good and equal to those manufactured here in any other establishment for home consumption."

5037. Who made that report, do you know?—A sworn tester.

5038. Is he a Government official?—He is not really an official of the Government.

5039. But he is a sworn tester?—Yes.

5040. Have you got his original report?—Yes. This is the original report (*producing document*).

5041. He is described as a sworn wine tester by the attesting British Consular Officer.—Yes.

5042. I think you have also got an official report on 3,000 demijohns of rum shipped from Hamburg to Lagos in February last?—Yes. That Report reads: "The rum is free from impurities and does not contain any injurious ingredients which are not existing in brandy and whisky as sold for general consumption in Germany. The quality of this rum is thoroughly in accordance with the German Food Act, and no objections would be made to the importation of that rum into Germany as well as into England."

5043. Who is the gentleman who made that Report?—That is another sworn chemist. I have also an official certificate from that same man, to the effect "that a sample taken from several lots of alcohol destinated for the London consumption is perfectly equal to that quality which the Lagos rum has been made of." It is dated the 13th April, 1909.

5044. What does he mean by "alcohol destinated for the London comsumption is perfectly equal"? Does he mean by that that it is exactly the same or does he mean that the London rum is no worse than the Lagos rum?—It is exactly the same spirit, only it has another flavour, and it is diluted in another way.

5045. As regards the Province of Lagos, what are the relative quantities of rum and gin imported?—There is about one-third rum and two-thirds gin imported into Lagos Province—that is for the year 1907.

5046. Does that mean imported by your firm or imported into the whole of the Province?—Into the whole of the Lagos Province. Ours is about 50 per cent. of it.

5047. Now about the prices?—Demijohns of 1¾ gallons are sold at 11s. 6d. to 12s., and demijohns of ¾ gallons at 5s. 6d. to 5s. 9d., the strength being about 48° Tralles; but in future rum of 45° will only be imported.

5048. Why is that?—That is an agreement that has been come to between all the importers.

5049. To import only at that strength?—Yes, gin of 41 per cent. and rum of 45 per cent.

5050. Formerly you imported what is called alcohol here, that is to say a very strong spirit?—Yes, but since 1904 the sale has been steadily decreasing.

5051. What was the strength at which you imported that?—That was imported in puncheons and demijohns and tins of 85 to 95 per cent. Tralles.

5052. How was that dealt with when it arrived here?—It was diluted by the retailers.

5053. Was that gin or rum, or what was the substance of it?—It was pure alcohol without any taste.

5054. What we call silent spirit?—Yes.

5055. Was it flavoured afterwards?—Yes, with molasses sometimes.

5056. How was it sold to the people—as pure rectified spirit?—We sell it to the middleman, and he retails it in small quantities, diluted and flavoured.

5057. It is made up locally into either rum or gin?—Yes.

5058. That is all over now?—Yes. It is impossible to import it. It was suggested to the Government last year by the spirit importers to stop the import of spirit over 50° Tralles.

5059. You say in your opinion that rum is diluted by the retailers before it is retailed?—Yes. As far as I know it is always diluted.

5060. Will that be the case now that the rum will only be imported at 45° of strength?—It was proposed by most of the firms to leave it at 50°, because it was always diluted.

5061. But now you have arranged to import at 45°?—Yes.

5062. Will it be still further diluted?—Yes, no doubt it will.

5063. What is used to dilute it?—Water.

5064. Anything else?—No.

Mr. Ferdinand Gloye.]

5065. You have something to tell us about the import of trade liquor into the Badagry District?—Yes. It has been said here that in the Badagry District the liquor trade interfered with the Church Missionary Society's mission work.

5066. In what way?—I would like to point out that the Church Missionary Society have only a catechist at Badagry. The Catholic Mission have established there about two years ago and have a priest stationed there; they are progressing slowly, but are so far satisfied with the result. The number of Mohammedans, who have built a new mosque about five years ago, is growing steadily. Nearly half of the population of the district, and more than half of the population of the town of Badagry, are Popos. They are fetish worshippers and not easy to be converted. The wealth of the people is growing steadily since the last ten years. Ten years ago there were only bamboo huts at Badagry, while there are quite a number of neat-looking brick houses now. At a meeting called by the D.C. of Badagry——

5067. "D.C." means District Commissioner?—Yes. At a meeting called by the District Commissioner of Badagry on the 9th March last, in which the latter did his best to convince the people of the harm done by liquor, nearly all the chiefs of the district stated that liquor was doing no harm to their people. I wish to put in the record of this meeting. (*Producing document.*)*

5068. You were not at the meeting yourself?—No.

5069. How did you get this record?—That was sent in by our representative.

5070. Was he present?—Yes.

5071. He took notes of what took place at the meeting?—Yes. One of our clerks took it down.

5072. And then reported it to you?—Yes.

5073–5074. We can print this if you like, but it is not very material, is it?—No, I do not think there is very much in it; but they all say that they never found any harm done by spirits.

5075. What was the result of the meeting?—There was no result arrived at. They all stuck to their opinion that there was no harm done.

5076. Was it a representative meeting—were the chiefs there?—It was called in connection with this Committee by the District Commissioner.

5077. You have had a long experience in the Badagry trade?—Yes. In my opinion the produce and liquor trade are so closely connected in that district that there would be an enormous fall off in produce if the liquor traffic should be stopped.

5078. In your opinion the people would not spend the money they now spend on liquor in buying other produce if trade spirits were prohibited?—They would not produce the produce.

5079. Do you mean there would be no incentive to them to labour?—Yes. They have very few wants there; they are still not all produce gatherers in that district.

5080. You think it is for the sake of the liquor that they labour in production?—Well, it is very hard work in those forests to gather the palm nuts and to crack them afterwards.

5081. It is laborious work?—Yes.

5082. And you think they would not do it if they could not get liquor?—Yes, and I think also that they would cut the trees down in order to get palm wine.

5083. Is it not possible that a demand would grow up for other things, and that they would still go on producing?—I should not think so.

5084. Now can you tell us anything about Ibadan?—Yes. The railway freight and the Ibadan tolls increase the price of spirits in Ibadan by about a fifth. The railway freight for a large case of gin is 10½*d.*; the toll is 11¼*d.*, making 1*s.* 9¾*d.*; the railway freight for a small case of gin is 7*d.*; the toll is 6¾*d.*, making 1*s.* 1¾*d.* The railway freight for a large demijohn of rum is 7*d.*, the toll 1*s.* 3¾*d.*, making 1*s.* 10¾*d.*, and the railway freight for a small demijohn of rum is 3½*d.*, the toll 6¾*d.*, making 10¼*d.*

5085. What is the size of a small demijohn?—¾ of a gallon.

5086. Has an additional licence been imposed at Ibadan?—Yes; there was a licence imposed at Ibadan in January, which made the cost of a wholesale or retail licence £10, a general licence £15, and a licence for street hawkers £2 per annum.

5087. Do you know what effect that licence has had?—The natives object to the licence and have practically boycotted European spirits for that reason. All merchants are of the opinion that they would not have had much objection to the toll being increased by 3*d.* per gallon instead of imposing the licence: the revenue would have gained by the higher toll considerably.

5088. You mean you would have got the same amount of money in with less friction?—Far more. This licence has not brought in more than £100, I think.

5089. What is the reason of the objection to it?—I do not know. I suppose the idea was to control the spirit business, but that could be done with nominal licences.

5090. Is the boycott on trade spirits still in force in Ibadan?—It is.

5091. Do you think that has anything to do with the temperance movement there?—Yes, it helped towards it, but in my opinion it is only a boycott against the licence.

5092. Do you think the temperance movement has contributed to it or not?—It did.

5093. No trade liquor is now being sold at Ibadan?—No, practically none.

5094. Are some of the higher priced things being sold, like whisky and brandy?—No, not to the natives.

5095. You think for the purposes of revenue that an extra import duty on spirits, instead of a licence, would have produced more?—Yes, it was suggested by the merchants, that instead of the licence an extra 3*d.* on the gallon should be imposed. The people of Ibadan cannot understand this licence business. They take it as a sort of direct taxation.

5096. It is something new to them, and they resent it as being new?—That is so.

5097. It is not so much the amount as the imposition of a new tax?—Yes, it is not the amount.

5098. Have you anything to tell us as to palm wine?—Yes. The natives of the Alada District in Dahomey objected to an increase in the rate of duty some years ago, and boycotted European spirits, drinking palm wine.

5099. You mean taking palm wine instead of European liquors?—Yes.

5100. What was the result of that?—A large number of palm trees were ruined in order to get the palm wine, and the Government had to impose high fines in order to put a stop to it. I am expecting an official report from the Government of Porto Novo about this, but I have not got it yet.

5101. Can you give it to us when you do get it?—Yes.

5102. In order to get the palm wine and supply the place of spirits they tapped or cut down the oil palms?—They did.

5103. I think you put in some further statistics as to the relative expenditure on liquors in the United Kingdom and in Lagos?—Yes, in the United Kingdom in the year 1908, the expenditure on liquor was £3 12*s.* 3¾*d.* per head of the population, while the expenditure in the Lagos Province was about 6*s.* per head.

5104. Wages in the United Kingdom are much higher than they are here, of course.—Yes, but not in that proportion.

5105. Your figures would only take into account the trade liquor?—Yes.

5106. Whereas in the United Kingdon beer and wine are included as well?—Yes, but this palm wine and all these other native liquors are very low in price, and they would not alter much.

5107. I forgot how many years you told me you had been in the country?—Over 10 years.

5108. Have you any opinion as to whether drunkenness is increasing or not, from what you have seen?—It is not.

5109. You do not think that drunkenness is an urgent question here?—No, it is not.

5110. (*Mr. Welsh.*) You have told us that you have not seen any evil effects from the use of liquor amongst natives?—I have not.

5111. Have you lived in Badagry yourself?—Yes, I was there for two years.

5112. You think that prohibition is not desired by the people of this Province, speaking generally?—It is not.

* Appendix G.

5113. In the evidence you have just put in from the Badagry Chiefs I see there are three of them who spoke of the evil effects of liquor: one of them says it is not a good thing; another says that people stagger in their walk sometimes, and the other one says that when he and his friends get drunk they lie down quietly until they get sober again, and then they are all right after they are recovered. So that in those three instances which you have given in your report the Chiefs evidently think that mischief is done by drink?—One Chief only gives one instance of his brother, and he could not give any more instances.

5114. Another gives an instance of rheumatism following upon drinking?—Yes.

5115. Another of the Chiefs, who approves of the sale of liquor, says that people suffer sometimes very much from drinking pure water. Have you ever seen a person who has suffered from drinking pure water?—That is what the Catholic Father Coquard stated at Abeokuta—that it would be better if they drank spirits instead of drinking water, because they cannot get pure water.

5116. They must be able to get it, seeing that one man has suffered from the effects of pure water?—They call it pure water.

5117. You also say that imported liquor is diluted by adding water?—Yes.

5118. That is not always correct, is it?—No, I could not say it is always correct.

5119. Is it the case that one of the chiefs there says that he always drinks it neat?—I do not know, but if he buys it from a retailer and drinks it neat it is diluted before already.

5120. He says that the spirits are not diluted?—The retailers would not tell him that they have diluted it.

5121. Would he not have a very shrewd idea whether it was diluted or not? Do you not think a dealer in spirits would know if spirits were diluted?—I do not think they do.

5122. Why do you think the natives would not gather produce if they could not get liquor?—They would gather produce, but we would not get the same amount as we do now.

5123. Do you think they could not take up the value of the produce collected in other articles, or that they would not?—No, I do not know what they would take.

5124. They take a lot of money in payment for their produce, do they not?—Yes, but they spend their money again.

5125. Do you know that they spend the whole of it?—Yes. In the Badagry district they spend about the whole of it.

5126. You told the Chairman that a lot of new houses had been built in Badagry, which was an indication of a revival in trade?—Yes.

5127. When I remember Badagry there were no European firms there at all, and there was very little trade going on?—Yes. We started in 1893.

5128. So that the building of these new houses may be due to the fact that European firms have been establishing themselves in Badagry?—I should think so.

5129. Was there any reason for the 10 firms that import spirits into Lagos fixing upon 45° as the strength for the rum and 41° as the strength for the gin?—Only to have uniform strength.

5130. In one case the duty on gin will be 4*s.* 0¾*d.* per gallon?—No, only 4*s.* The gin arrives out at 40°.

5131. In the case of rum what will it be?—6¼*d.* more.

5132. Can you tell me why they should elect to import stronger rum?—Because rum is always diluted by retailers. They cannot sell a whole demijohn of rum. They sell it in very small quantities.

5133. (*Chairman.*) They transfer it from the demijohn into small bottles?—Yes.

5134. (*Mr. Welsh.*) Your firm has always done a very large trade in Lagos, has it not?—Yes.

5135. Would you be willing to tell us what proportion of your trade is done in spirits and what proportion in other goods?—I should think about two-thirds is done in spirits. We did a large trade in cotton goods in former years, but we gave it up altogether because we contracted a lot of bad debts by cotton goods.

5136. Approximately you would say that two-thirds of your trade is done in spirits, and one-third would cover all other commodities?—Yes.

5137. I do not know whether you would care to say what gallonage your firm import in the course of the year?—I do not know. I have not got the figure.

5138. It must be very large, considering the trade your firm do. They have always done a very big trade, have they not?—Yes, but not so much now as we have done before.

5139. If you are interested to the extent of two-thirds of your trade in spirits, naturally—you are perhaps not prejudiced, but you are interested in the spirit trade?—Yes, at present; but if any substitute could be found we would willingly accept it.

5140. I take it you would find it difficult to do a big business in produce without spirits?—Yes. I do not think we could carry on a big produce business without spirits, but the taste is much more defined now In 1903 we imported over 1,000 puncheons of strong alcohol, and that went down last year to about nothing.

5141. Perhaps your import of spirits has been decreasing then since 1903?—No, not really decreasing; but the strong spirits have been decreasing every year, and better qualities have been imported.

5142. As you have such a big interest in the trade, you would not claim to be entirely disinterested in this matter?—No, I could not say that.

5143. (*Mr. Cowan.*) Would you call yourself any more disinterested than a man who is advocating prohibition?—I do not know.

5144. You both have interests?—Yes.

5145. Do you do business at Ibadan?—Yes.

5146. We have been told that at Ibadan there has been a voluntary movement on the part of the people in favour of prohibition, but that that movement and the obstruction of the trade in spirits is more against the imposing of licences than against the increase of duty. What is your opinion about it?—That is my opinion.

5147. You do not think there is anything else behind it—there is nothing real behind it?—No, I do not think so.

5148. (*Capt. Elgee.*) You have been in Europe a good deal, I think?—Not often. I have been out occasionally.

5149. From what you have seen of other countries would you say the Southern Nigeria people are a drunken or a sober people compared with the people at home?—They are quite sober.

5150. From your knowledge of the Badagry District do you think there would be much smuggling across the frontier if the importation of trade spirits were prohibited, thus making it worth the while of people to smuggle?—As a matter of fact there is smuggling across the frontier now, because at the present moment there is a difference between the two duties. Their duty is only about 3*s.* 6*d.* for 50°.

5151. During your stay in this country you have travelled in the interior a good deal, have you not?—Yes.

5152. From what you have seen, supposing the importation of liquor was stopped and the natives suddenly took to distilling on their own account, do you think it would be a very difficult thing for the Government to control it?—It would be impossible.

5153. Impossible to prevent it, or impossible to control it?—Impossible to control it.

(*The witness withdrew.*)

Mr. WILLIAM ALSTON ROSS, called and examined.

5154. (*Chairman.*) You are District Commissioner of the Oyo District?—Yes.

5155. How long have you been there?—16 months this tour, and 14 months last tour.

5156. How long have you been in the country altogether?—7 years.

5157. Have you made any enquiries as to whether trade spirits imported into Oyo are adulterated with water or not?—Yes.

5158. What is your opinion with regard to that?—As soon as they are bought and retailed by the petty traders they are diluted, but to what extent I could not say.

5159. You have never had them tested?—No, but I have sent samples down now to be tested.

5160. How did you find out that they were diluted?—I asked the petty traders themselves, and I have asked the chiefs and other people.

5161. What is the price of palm wine in Oyo?—6*d.* a demijohn.

5162. I suppose there is nothing to show how much alcohol a demijohn contains? You have never had it analysed?—No.

5163. Do you know as a fact whether a man who drank half a demijohn of palm wine would be the worse for liquor or not?—I am told that he would be.

5164. Does the strength of palm wine depend upon the length of time it has been allowed to ferment?—I could not say that.

5165. Can you say whether drunkenness is increasing or not in your district?—I have no reason to say either that it is increasing or that it is decreasing. I see so little of it.

5166. Should you describe your people as a sober people?—Very.

5167. Has any licensing system been introduced in Oyo?—Not yet.

5168. Has there been a movement against the liquor trade in Oyo?—Yes.

5169. Since when?—Since the Bishop went up there. I was away at the time, and when I came back I found that they had stopped buying and I made enquiries.

5170. Had they not stopped buying before the Bishop arrived?—I think not. I had been away for a short time and when I came back I found that they had stopped buying. I made enquiries from the Alafin and he told me that immediately after a meeting at which the Bishop was present they came to the conclusion that the price they were being charged for liquor was too great, and that the Bashorun had advised the people not to continue buying it, until the price was reduced.

5171. I understand the Bishop was present at the meeting?—Yes, but as soon as he left they had a private meeting of their own and they discussed the question.

5172. The chiefs?—Yes. The Bishop told them that it was very bad. Then the Alafin said:—"I could not "understand why if it was bad they would allow the people "to buy it at 3*d.* and 6*d.*, and at last I discovered the "reason." These are the words which the Alafin used to me the other day; it is not a sworn statement, of course, it is simply the information he gave me. He went on:—"Bishop Tugwell came and spoke against liquor and said "that the white man and he would not drink this gin; it "is made in Germany, it is a bad spirit and used for killing animals and yet the black man drinks it."

5173. That is what the Alafin understood the Bishop to say?—Yes.

5174. The Bishop, I suppose, was speaking in English?—I would not be certain about that, but I suppose he was; I cannot of course speak to that.

5175. Does the Alafin understand English?—No.

5176. It would be through an interpreter?—Yes, but I heard the Alafin use those words.

5177. Quite, but his impression would be gathered from the interpreter and not from the Bishop himself?—Yes. Then the Alafin went on to say that the Bishop pointed out that they must see what bad stuff it was and that it cost 8*s.* here, whereas in Germany or England—I am not certain which—it only cost a price which the Alafin mentioned to me, but I cannot remember what it was—2*s.* or something very little. Then the Alafin said that he and his chiefs resolved that if it cost so little in England or Germany, it was wrong that they should pay so much here, and they agreed that they would buy no more till the price could be reduced to 6*d.* and 3*d.*, instead of 1*s.* and 6*d.*, and directly after the Bishop's interview, the same day, the Bashorun ordered a bell ringer to go round and advise the people not to buy gin except at 6*d.* and 3*d.*, thereby hoping that the traders would sell at that price. The Bishop also informed the Alafin and chiefs that if they did not want the gin brought into the country the people at home would stop it. The Alafin said he did not like gin and never drank it, and would like to see it stopped because the price is ruinous and costs him and his chiefs very much money.

5178. He has to give entertainments?—He has, and that is very costly.

5179. What exactly is the Alafin—is he the ruling Chief of the State?—Of Yorubaland.

5180. Not of the whole of Yorubaland?—He is the hereditary head of the Yoruba nation.

5181. Is he looked up to as the biggest chief of the Yoruba nation?—He is. That was why they met, and why they stopped it, on account of the small cost in England that the Bishop had mentioned to them.

5182. You are speaking from hearsay?—Yes, that is what I was told.

5183. You saw the Alafin himself?—I did.

5184. There the matter stands at present—or are they buying as before?—They are buying as before.

5185. What was the date at which they began to buy again?—I could not say definitely, but I heard that they were buying again—I suppose three weeks ago, and more.

5186. When did you come up from Oyo?—I came up last night.

5187. Now they are buying again as before, and, of course, paying the increased price?—Yes. They hoped they would be able to influence the price, but they could not, and they are now paying the higher price.

5188. Has the price been raised since the extra duty was put on on the 1st January this year?—I could not say, but I heard them complaining of the extra cost of it.

5189. How many people have you got in your district to day of native population?—About 200,000.

5190. Have you noticed any signs of physical deterioration in them?—It would be impossible for me to notice that in the short time I have been there, but I do not think there are any signs whatever of it.

5191. So far as you have observed I understand you to say you do not think there is much drunkenness?—I do not think there is.

5192. On what occasions would the people drink to excess? Do they ever drink to excess?—I believe they do on the occasion of festivals, births and marriages, and funerals, but I have never had a case of drunkenness in the district.

5193. Would cases of drunkenness be brought before you or brought before the Native Judges?—Non-Yorubas are brought before me, and Yorubas are brought before the Alafin.

5194. Are there many non-Yorubas amongst your population of 200,000?—No, very few.

5195. So that you would not come across many?—No.

5196. Do you know whether many cases of drunkenness are brought before the Alafin?—He told me that he had a few, but he could not give me any information with regard to the number.

5197. What is the punishment for drunkenness in the Alafin's Court, do you know?—I do not know of any punishment for drunkenness unless it is accompanied by some other crime.

5198. If a man is arrested for being drunk and disorderly, is there any punishment for that at all?—Yes; I should think he would be locked up.

5199. It is discretionary in a case of that kind to a great extent, is it?—Yes.

5200. Do you come across many cases of serious crime?—Serious crime is very scarce; what do you mean exactly by "serious crime"?

5201. Murder and manslaughter, and such cases?—Those cases would all come before me, but they are very scarce.

5202. You have very little serious crime in your district?—Very little indeed.

5203. In the cases you have dealt with during the two years you have been at Oyo, were any of the cases that came before you attributable to drink, as far as you could find out?—Not at all. I have only had two serious cases during my time, one of murder and one of manslaughter.

5204. Have you had any cases of rape?—I have had one case of rape before me, but that was in no way attributed to drink.

5205. Have you had any cases of robbery with violence?—I have only had one case of that description, and that was the murder case, but that was in no way attributable to drink. It appears to me that the native beer is just as strong as the imported gin at times. The Alafin told me that the beer differs in strength. He said that a man who drinks a bowl of beer at Fiditi will not be able to walk to Oyo.

5206. (*Mr. Welsh*): It was the Bashorun who ordered the bell to be rung?—Yes.

5207. Did he do so on the orders of the Alafin?—Yes—he is the Chief responsible for the town people.

5208. The Alafin himself is a man who never drinks, I think?—So he tells me.

5209. What is his religion: is he a Mohammedan?—He is a pagan by profession. Perhaps he is a Mohammedan at heart. He was formerly.

5210. Would you not think it quite a natural thing for the head of a country, a personal abstainer, to induce his people to abstain also from the use of liquor?—I do not see for what reason.

5211. If a man feels very strongly on any particular point of policy he likes to get other people to agree with him if he can, does he not?—I do not think he feels at all strong about it so far as that question is concerned; it is simply a question of cost, I think.

5212. The cost would not be prohibitive in his case?—He could afford to buy it himself, but he has to spend such large sums of money in entertaining other people.

5213. How many European firms are there in Oyo?—One.

5214. How long has that firm been established?—Since the end of 1905.

5215. Do you know if there was much imported liquor sold in Oyo before this firm began business?—It is impossible for me to say that.

5216. What is the name of the firm?—The Lagos Stores.

5217. Bishop Tugwell had an interview with the Alafin in your absence, you told us?—Yes.

5218. How did you come to know that such an interview had taken place?—I was immediately told by my Deputy Registrar when I returned, and also by the Alafin's clerk, who reports all these things to me.

5219. Was the Deputy-Registrar present at the meeting?—No.

5220. Or the Court Clerk?—No—the Alafin's Clerk was not present, I think.

5221. Or the Court Clerk?—He is the same person. I do not think he was present.

5222. Did you confer with Archdeacon Melville Jones before sending in your Report to headquarters?—I had a meeting with him and asked him whom he wished to be represented before the Commission, and so forth.

5223. You had no conference with Archdeacon Melville Jones on the matter of the stoppage of the liquor trade?—No.

5224. Did you write to Bishop Tugwell to find out anything about the interview?—No.

5225. In your opinion there has been no change in the habits of the people since spirits began to go there freely?—I cannot say, because I have only been there since 1906, and I think they were going there fairly freely then by head transport.

5226. How are they carried now?—Some are carried by motor car and some by head transport

5227. There is a motor-car service from Ibadan to Oyo, is there?—Yes.

5228. If you were an administrator of a District in which the spirit trade was non-existent would you approve of measures which would enable it to be begun?—I do not see any harm in it.

5229. (*Mr. Cowan.*) You think it was the question of cost that weighed more with the people of Oyo than anything else?—I have no doubt whatever about that.

5230. It was not a question of agitation by way of stopping the importation of drink altogether?—No, I think it was purely a question of cost.

5231. Have you seen any of the effects of this strong palm wine upon the natives when drunk to excess?—No. I have seen very little drunkenness.

5232. From what the Alafin told you it can be taken stronger at times than others?—Yes, much stronger.

5233. Do you think the Alafin would be quite prepared to give full evidence before the Commission on all these points if they were able to go to Oyo?—Yes.

5234. Is the interpreter a man that can be depended upon?—Yes.

5235. What interpreter did Bishop Tugwell use when he was there, do you know?—I do not know who interpreted for the Bishop. I know he had a native pastor there.

5236. (*Chairman.*) Does the Alafin receive any subsidy from the British Government?—He receives a stipend in lieu of tolls, and in consideration of a treaty.

3237. Does he derive any personal benefit from the sale of liquor in his district?—No—do you mean of the native liquor.

5238. Either?—No, certainly not on the imported liquor. He derives no benefit from either.

5239. He has no personal interest in the trade?—No.

5240. Do you see much of him when you are at Oyo? Yes, a good deal.

5241. Do you find generally that you are on friendly terms with him?—Very.

5242. And he is quite frank in his statements to you, and discusses things freely with you?—Absolutely, now.

5243. Now you know him?—Yes.

5244. When you found that this liquor had been temporarily prohibited, did you remonstrate with the Alafin or not?—No. I simply asked for a report on what had been taking place, and why.

5245. But there was no remonstrance on your part on the ground of any interference with the trade?—No.

5246. You took a perfectly neutral attitude and merely enquired into the facts?—Yes. I asked him if he had stopped the trade, and he said no, he had not stopped it, and I asked him if he was going to stop it, and he said no.

5247. When the bell-ringer went round was it on his advice?—He told me at the time that he did not prohibit it. I was inclined to take that statement rather with a grain of salt, but it was very difficult to find out, and I asked him again, and the second time he said that it was purely in the way of advice—but his advice is law.

5248. Is he a religious head as well as a lay head of the people?—Yes; he is considered sacred.

5249. Does he himself touch any liquor, either native or imported?—I understand he takes none.

5250. He does not prohibit his people from taking it?—No.

5251. Do you think if he, as religious head of the people, made a strong pronouncement, that it would be observed to any extent?—Yes, but I think it all depends upon how he could enforce his order.

5252. If it was without what we call civil penalties, if it was simply an exhortation from a religious point of view, what attitude do you think the people would adopt?—I think many of them would be loyal to his wishes.

5253. He is very much looked up to, is he?—Yes.

5254. On account of his character, or his position, or what?—On account of his position and the sanctity of his name. He is supposed to be a very sacred person.

5255. Has he any kind of rites to perform as head of the church?—He is the head of Shango, and has certain

rites to perform which I should not be allowed to witness, and, I think, as king of Yorubaland he has other rites also to perform.

5256. What age man is the Alafin?—About 66.

5257. How long, so to speak, has he been running as chief and priest?—I think for five years.

5258. Is it an office which is held for life?—Yes.

5259. An hereditary office?—No; it is by election, but he must be of the royal line.

5260. An election among the royal family?—Yes.

5261. And an election, I suppose, by the subordinate chiefs?—Yes.

5262. As regards this meeting which resulted in the temporary prohibition of liquor, were many chiefs present at it?—I do not know, but I understand that all his chiefs would be there, and I think in a matter of that sort all his chiefs would be there.

5263. What number of chiefs would there be?—On the Council I think there are about 12, but there would be a lot of petty chiefs as well.

5264. Twelve councillor chiefs, so to speak?—Yes.

5265. How far does his jurisdiction extend? — His actual jurisdiction is only in the Oyo District, to the north of Kishi, bounded on the west by the French frontier, and on the east and south by Ibadan.

5266. Does his influence go all through Yorubaland?—It goes all through Ibadan as the nominal head of Yorubaland.

5267. (*Mr. Welsh*). Is Shango the god of thunder?—Shango is the god of lightning.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

EIGHTH DAY.

Wednesday, 5th May, 1909, at the Secretariat, Lagos.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.
D. C. CAMERON, Esq., *Secretary.*

Captain LORN EDWARD HUMFREY, called and examined.

5268. (*Chairman.*) You are a Captain in the Yorkshire Regiment?—Yes.

5269. You are still in the Army, are you not?—I am.

5270. How long have you been in Southern Nigeria?—Since August, 1894.

5271. Continuous service?—No; there was a break of a year and seven months. I was seven months in Northern Nigeria, and I was invalided home for a year.

5272. Otherwise you have been since 1894 in Southern Nigeria?—Yes.

5273. For what part of that time have you been doing civil work?—Since 1894.

5274. You have not resigned the Army for civil work?—No.

5275. In the course of your civil work here what places have you served at?—I have been in Sapele, Benin City, and Ifon, in the Central Province, and in this Province I have been at Abeokuta and at Ibadan.

5276. What do you say generally as to the drinking habits of the people?—People, of course, do drink gin, but I cannot say that I have ever seen any drunkenness to any extent in any of the towns I have been in.

5277. As District Commissioner would cases of drunkenness come before you?—Yes. If a man is drunk and disorderly and is arrested, that case would come before the Court.

5278. Would that come before you or before the Native Judge?—If the man was an Egba he would probably go before the Native Court, and if he was an Ibadan man he would probably also go to the Native Court with a European sitting, but if he was a non-Egba or a non-Ibadan man he would come before the District Commissioner.

5279. Have you come across many cases of people who have been arrested for being drunk and disorderly?—Since I have been in Ibadan I have had two cases of drunkenness.

5280. Were they natives?—Yes, Hausa women.

5281. Have you come across any serious crime caused by drink—I suppose cases of serious crime would come before you?—Yes, they would, but I have had no such case. Those cases that I mentioned were simply drunk and disorderly—the two Hausa women.

5282. Were they Mohammedans?—Yes.

5283. Were they traders?—They were.

5284. Were they drink sellers themselves, or not?—No, they were not.

5285. That is two cases in six months?—Yes.

5286. How long have you been at Ibadan as Resident altogether?—Six months.

5287. Were you at Ibadan when it was proposed to introduce a new licensing law?—I was.

5288. What were the main provisions of that law—the substance of it?—There were certain licences instituted; no people were allowed to sell without having a licence, hawker's, general, and other licences. It was brought in to restrict the sale of spirits to only those people who had taken out licences.

5289. Who granted the licences? — The Bale and Council, with the Resident sitting in Council.

5290. How was the law brought into force?—The Bale asked for it. That was before my time, but I was present when the Council passed it.

5291. Does the Resident sit with the Council when they are passing laws?—Yes, always.

5292. Have the laws to be consented to by the Supreme Government here?—Yes, the minutes of the Council are sent down here.

5293. Can the law either be allowed or disallowed by the Central Government here?—It can.

5294. When was this Licensing Ordinance introduced?—It was passed in the Ibadan Council in October. I cannot remember the exact day.

5295. When was it to come into force?—On the 1st January last.

5296. Was that contemporaneous with the general increase in the duty on spirits?—Yes, at the same time. I do not know the exact date when the increase of duty took place.

5297. That was also in January; we have heard that from other witnesses. When the law came into force what happened exactly?—All the merchants took out their licences, the European firms, and a portion of the larger native traders, and the petty traders, but no hawkers took any licence out.

5298. The hawkers' licences being £2?—Yes.

5299. Did you have any representations made to you about the new licensing law by anybody?—All the traders complained in January to me that there was no sale, and then I made inquiries.

5300. Do you mean the European traders?—Both European and native traders came to me and complained that since the Order had been brought into force they had had no sale of spirits at all.

5301. Do you know if the retail price was increased at that time or not?—I do not know.

5302. However, they complained to you that there had been no sale?—Yes.

5303. You say you made inquiries?—Yes, I made inquiries, and found that the Bale had sent his bell-man round and told the people not to buy.

5304. Can you give us a date for that?—It was early in January—about the middle of January, I should think.

5305. From whom did you make your inquiries?—From my Court messengers. I sent them round to find out, and they came in and reported to me that the Bale had sent his bell-man round the town ordering the people not to buy.

5306. Was this done by a public proclamation of the Bale, or by sending round messengers?—By sending round messengers.

5307. Whom would the messengers communicate with?—The general public.

5308. Did you have any conversation with the Bale about that?—Yes.

5309. When was that?—Just after I got this report.

5310. That would be in January?—Yes, about the middle of January.

5311. You saw the Bale about this?—I did.

5312. What exactly did he say to you?—He denied that he had sent these messengers round.

5313. But you had satisfied yourself that somebody had sent the messengers round?—Yes, I satisfied myself that somebody had sent the messengers round, either the Bale or his chiefs.

5314. Would anybody else besides the Bale have authority to send the messengers round?—Yes, any of the chiefs, or the members of the Council. It was done through the Council of the Chiefs.

5315. Did you have any conversation with the chiefs about it?—Yes. I had all the chiefs there also at the time, and they all denied it.

5316. Did you make inquiries as to whether this order was simply a direction to the people not to buy liquor, or whether it was in the nature of a law enforceable by penalties?—I think it was simply the Bale's order. I do not know that he said anything about the people being punished or anything like that, but if he gave an order they would obey it; if he told them not to buy they would not buy.

5317. Would he have any power to enforce an order of that sort by penalties?—No, not unless he did it through the Council with the Resident present.

5318. You discussed the matter, as I understand, with the Bale in January?—Yes.

5319. And he denied having given these orders?—Yes.

5320. What happened then, exactly?—I suspended his pay for the time being until this order was rescinded.

5321. He, I understand, said that he had not given the order?—He said that he had not given the order, but I satisfied myself that he had been sending people round, and I sent my messengers round with his own people to say that the people could buy if they liked, and if they did not wish to buy they could leave it alone.

5322. That was in January?—Yes.

5323. What happened then—did the people begin to buy?—No, they did not begin to buy. The trade was just the same from January right up to the end of April.

5324. They are still not buying, are they?—They have just started again now.

5325. Did you tell the Bale personally that you would have to suspend his pay?—Yes, I told him personally.

5326. When did you report that to the Governor here?—At the time I was called upon for a report by the Governor—in January I think it was—when the merchants sent in the report saying that all the trade had been stopped in Ibadan, and it was in my report that I suggested that the Bale's stipend should be stopped, and I said that I had done so.

5327. Do you think that report was sent in in January?—Yes, it would be in January, because I was down here on the 18th January, and I stopped his pay after that.

5328. When was he entitled to his January pay?—At the end of January, or the 1st February.

5329. He is paid monthly, is he?—Yes.

5330. What is the amount of his subsidy?—He gets £200 a year from the British Government.

5331. He has other funds and revenue besides that?—Yes.

5332. But that is a direct subsidy from the British Government?—Yes.

5333. In lieu of certain tolls, I suppose, which have been abolished?—No, not in lieu of tolls; it is simply a subsidy to the Bale.

5334. Is there any other chief in Ibadan who gets a subsidy from the Government?—No, not in Ibadan.

5335. The Bale is the head man with whom we deal there?—Yes.

5336. To the best of your recollection you reported this in January?—Yes, I think so; I reported this stoppage of the sale of gin in January.

5337. You reported the stoppage of the trade in gin. What I wanted to get at was when you reported the temporary suspension of the Bale's salary? — That would be in February, after I had done it.

5338. Did the Bale make any protest to the Government on the subject?—No, he protested to me.

5339. What did he say to you?—He simply said that he had not given the order, and he objected to my stopping his pay.

5340. Did he not communicate with the Government here about it?—I do not know. At any rate he did not do it through me.

5341. He did not tell you that he had communicated with the Government?—No.

5342. But he protested to you?—He protested to me.

5343. The sale of liquor was somehow or other arrested, and the Bale's payment was suspended till March?—That is so.

5344. What happened then?—Then I got information that he really had not given the order, and I recommended at once that he should get his back pay, and I, on receiving instructions that I might do so, paid him up.

5345. That is to say the pay for January, February, and March?—Yes. He has had all his pay now.

5346. His March pay would not be due till April?—No, not till the 1st April.

Captain Lorn Edward Humfrey.]

5347. Did you pay him all that had been stopped?—Yes, I paid him all up to date.

5348. Some £40?—Yes, something like that.

5349. How did he account for the orders having been given by somebody? What explanation did he give to you about that?—When I charged him with having stopped the trade he told me that he was a Mohammedan and did not drink himself, and he added, "I have not told the people not to drink"—he denied the thing.

5350. The question is whether he had forbidden the sale. It is one thing to forbid liquor to be sold, and quite another thing to advise individuals not to drink it.—What I heard from my messengers was simply that he had told the people not to buy gin.

5351. Afterwards did he satisfy you that he was not concerned in the matter at all?—Yes, he did, to a certain extent, but I have heard since then, when I have been travelling round, that he had sent messengers to the outlying towns. At Opomo I asked the chief if they had been buying spirits there, and he said, "No, we have been ordered not to."

5352. In your opinion, when you took this action was the Bale unduly interfering with the freedom of trade?—Yes.

5353. A trade which was not prohibited by law?—Yes.

5354. Was that the ground of your action?—It was.

5355. Did you explain to him that that was the ground of it?—I did.

5356. When was it that he sent round his messengers with your messengers in Ibadan itself telling the people that they might buy if they liked?—That would be a day or two days after I got the information that he had sent his messengers round originally telling them to stop.

5357. Nevertheless, in spite of his messengers going round and telling the people that they might buy, the sale of liquor did not go on again until a few days ago?—It did not. It started again at the beginning of May.

5358. Do you know, whoever gave those orders, why they were given—what the reason was for prohibiting the buying of spirits?—I think it was simply on account of this licence being brought in—as far as I could gather it was on account of the introduction of the spirit licences into Ibadan.

5359. You regarded it, rightly or wrongly, as a protest against the introduction of the licensing law?—Yes.

5360. Did you have any conversation with the Bale about that?—I did, and he said the reason the people were not buying was because they were too poor—that they wanted to save their money.

5361. Does that mean they wanted to save their money permanently, or that they would not buy liquor at the price at which it was then sold?—I think it was really on account of the increased price of the gin owing to the licence, and that the traders would have to put on an extra price.

5362. There was also an extra duty put on trade spirits at headquarters?—Yes.

5363. Did any of the chiefs or the Bale himself say that this was a movement against consuming liquor as liquor?—No.

5364. They never suggested that to you?—No.

5365. It was simply a protest against the laws which had been passed and to which they themselves were party?—Yes.

5366. The law was passed in October, you say?—Yes.

5367. Was any protest made when it was first passed?—No.

5368. Not until it came into operation?—No, not until it came into operation, not until the 1st January.

5369. When did you report to the Government that the Bale ought to have his salary?—In March.

5370. Not till March?—No.

5371. And the Government here at once agreed with you that he should have his salary?—Yes.

5372. Do you think, either verbally or in writing, you reported to the Government here that you had suspended his salary before that date?—I suggested that I should do so in writing, not verbally.

5373. You did not get any instructions confirming that?—No, I did not. I did it on my own initiative.

5374. You did not wait for any confirmation: you simply withheld the Bale's pay pending further orders?—That is so.

5375. But in March you recommended that his salary should be paid, and the Government at once agreed?—Yes.

5376. How do you account for the sale of spirits having begun again?—I cannot account for it. The Bale informed me just before I left Ibadan that the people were beginning to buy again.

5377. He did not say why?—No, he gave no reason

5378. The Bale himself, you say, is a Mussulman. and touches no liquor?—No, he does not touch any.

5379. Would he touch native liquor, do you think?—I do not think so.

5380. No liquor at all?—No.

5381. Has he ever expressed to you any opinion on the general question as to whether liquor ought to be allowed within his jurisdiction or not?—No, he has never suggested that it should not be allowed.

5382. Before this order was given did he in any way consult you about it?—He did not.

5383. Or did the Council of Chiefs say anything about it in your presence?—No.

5384. Whatever was done by these messengers was done without consulting you and without any reference to you?—That is so.

5385. The first thing you heard of it was in the nature of complaints from the native traders and the European traders?—Yes.

5386. That the sale had been stopped by the orders of the Bale?—Yes.

5387. That, in your opinion, was an interference with the liberty of the people to buy and sell as they thought fit?—It was.

5388. You did not regard it as a mere direction or suggestion of the Bale's on moral grounds?—No, simply as a protest against the licences.

5389. You took this order as an order which practically had to be obeyed, and was obeyed?—Yes.

5390. (*Mr. Welsh.*) Are there two or three varieties of licences in Ibadan?—Yes; there is the hawker's licence, the general licence——

5391. How much is the general licence a year?—I think £15; I cannot tell you the exact figure.

5392. That is for spirits and everything?—Yes.

5393. Then there is the petty trader's licence?—There are four licences altogether, the hawker's licence, the general licence, and a wholesale and retail licence.

5394. Are the petty traders in the same category as hawkers?—No; they can take whichever licence they like.

5395. What is the amount of the wholesale licence?—I think it is £15.

5396. You have only had two cases of drunkenness before you during the last six months in Ibadan, you say?—Yes.

5397. Is there a large body of police in Ibadan?—There are 120, including everybody, officers and men.

5398. What is the population of Ibadan and district?—It has been put down at 150,000; I do not know whether I am right there—or 200,000.

5399. Do you think that all cases of drunkenness would be seen by the police?—No, I do not.

5400. So that there might have been many more cases that did not came before you?—It is quite possible.

5401. How many European firms are there in Ibadan?—About six or seven.

5402. I suppose there are a great number of native traders there as well?—Yes.

5403. Can you give us any idea as to the number of licences issued?—There are 10 general licences, two retail and five hawkers.

5404. Are the wholesale licences included with the general licences?—There are no wholesale licences taken out. The general licence is £15, the retail licence £10, and the hawker's licence £2.

5405. Have you seen much drunkenness during your experience in Ibadan and elsewhere?—No, I have not; I have seen very little.

5406. The Bale does not touch liquors himself, I understand?—He does not.

5407. Do you think he was quite within his rights in advising his people not to use liquor?—I do.

5408. If he advised people not to use liquor he would be quite within his rights?—Yes, if he advised them not to do so, but not if he ordered them not to do so.

5409. The Bale denied having sent his bell-man round, but you have satisfied yourself that he did?—Yes, I satisfied myself that he did.

5410. Were the complaints you had in January regarding the stoppage of the sale of spirits from the traders generally, or only from one or two?—There was a petition from all the traders, including natives and Europeans.

5411. Did you notice any change in the character of the order preserved in the town during the period when liquor was not sold?—No, there was no difference at all.

5412. No improvement or alteration?—No.

5413. Have you any idea what the extent of the liquor trade would be in Ibadan—how much would be sold?—I am afraid I cannot give you those figures, but if you go to Ibadan you will be able to get all those from the Customs.

5414. Is there a duty collected at Ibadan in addition to the duty here?—There is.

5415. Can you tell me what the duty is in Ibadan?—Ninepence a gallon.

5416. Nothing else?—No.

5417. This 9*d.* a gallon, I take it, goes to the local revenue?—Yes, it goes to the revenues of Ibadan.

5418. (*Mr. Cowan.*) You are quite certain that this trouble arose in the first instance more as a protest against the imposition of these licences than anything else?—Yes.

5419. Have you heard anything of a general desire on the part of the people of Ibadan for prohibition?—No, I have not heard that.

5420. Did the increase in duty aggravate matters in any way when that took place in the middle of January? The licences were imposed at the beginning of January, and the duty was imposed on the 15th January, so that that would make matters rather worse than they were before?—Yes, but from the 1st January practically very little spirits have been sold—since the licences came in.

5421. Can you explain why it was that the Bale and his chiefs were parties to these licences being imposed, and then turned round and told the people not to buy?—I am afraid I cannot. I do not know why they should have done it. The Bale passed the Order in his Council.

5422. Was there any unwillingness on the part of the Bale and his Council to adopt this licensing system, do you know?—No, I do not, unless it was that he did not understand it thoroughly; he may not have understood quite what it meant.

5423. He made it a law before thoroughly understanding what it would mean, you think?—That is the only thing I can put it down to.

5424. Possibly when the populace took exception to it he gave this order?—Yes.

5425. But not for any apparent reason?—No.

5426. Could you give us any information regarding the consumption of palm wine and other native drinks in your district?—When they stopped trade spirits I noticed myself a lot of palm wine and native-brewed stuff being taken into the town, and I sent my men to three of the gates to count the number of demijohns that came in, and 800 demijohns were actually carried in in one day from eight o'clock in the morning till four in the afternoon, and that was only at three of the gates.

5427. (*Chairman.*) Three out of how many?—I do not know how many there are in Ibadan, but there are probably 100 roads leading out of the town.

5428. (*Mr. Cowan.*) What were those gates?—The Iwo Gate, and the gate coming in from the Oyo Farm Road. I forget the name of the other one, but they are all on the north side of Ibadan, near the Residency end.

5429. That would be very much in excess of the ordinary quantities of palm wine that come in?—Yes.

5430. Can you give us any idea how this palm wine is prepared?—It is got from the palm tree, but I do not know the method.

5431. In your opinion would the palm tree be likely to suffer any damage in the event of the importation of trade spirits being prohibited?—If the trees were continually being tapped I suppose it would damage them.

5432. Anyhow, you noticed a marked increase in the amount of palm wine coming into Ibadan during the temporary stoppage of the trade in spirits?—I did.

5433. You are quite satisfied, as far as the general condition of the place is concerned, that you saw no difference during the time spirits were being imported and sold prior to January, and after January, when they were not being sold at all?—No, there was no difference.

5434. Can you tell us who took out these licences in Ibadan, apart from the merchants?—There was a woman called Taiwo who took out a licence, and a man named Mustafa took out a hawker's licence, and a Mrs. Fisher—they are all natives of Ibadan.

5435. Who took out the retail licences?—Those were taken out by European firms.

5436. Is there any native of Abeokuta who has taken a licence out?—Yes; I think some of these people are from Abeokuta, but I do not know them. Mustafa is a Mohammedan.

5437. Have you seen any evidence yourself of the trade being resumed, or is it only from what the Bale told you?—Only from what the Bale told me.

5438. He did not explain how things had been arranged, that is to say whether there was any difficulty confronting them which had to be overcome?—No.

5439. He simply said that the trade had been resumed?—That is all he said.

5440. (*Capt. Elgee.*) While the sale of spirits was in abeyance in Ibadan can you tell us whether the sale of other goods, such as cotton, and so on, increased?—I think they simply went on just the same as they had been going on before.

5441. Of course, from the Customs figures one could not tell, as there is no tax on other goods?—No, there is no tax on them.

5442. You can only speak from what you have heard from the merchants?—Yes; and from what I have heard there was no increase.

5443. Was there any cessation in the buying of cotton goods as well as in the buying of spirits?—No, it was only in the buying of spirits.

5444. There was no general boycott?—No.

5445. Are you aware that in the Eastern and Central Provinces several of the native chiefs punish any native who is found cutting down oil palm trees?—I think there is a law to that effect.

5446. There is in several districts?—Yes, that the trees must not be cut down.

5447. Is there a similar law in the Ibadan District?—I think there is a native law.

5448. It has not been brought up and confirmed in Council?—I do not know.

5449. Have you any knowledge of that practice of cutting down trees by the natives in order to get palm wine more quickly?—No, I do not know of it.

5450. (*Chairman.*) Have you got any considerable Hausa population in Ibadan?—Yes, there are a great number of Hausas there.

5451. Actual residents, or do they only come there for the purposes of trade?—A lot of them are actual

residents, probably a great number of them are old soldiers and other people who have settled in Ibadan, and there is also, of course, a floating Hausa population.

5452. The Hausa country is in Northern Nigeria, is it not?—Yes.

5453. The Hausas you are speaking of are people who have come down from Northern Nigeria?—Yes.

5454. Were these two particular Hausa women that you had up before you for being drunk Northern Nigeria people, or were they resident in Ibadan?—I think they were resident in Ibadan, but I am not sure.

5455. Is there a large Mohammedan population in Ibadan?—Yes.

5456. Would the Hausas all be Mohammedans?—They are supposed to be.

5457. What is the religion of the main mass of the people?—Pagans.

5458. Is Ibadan in the Yoruba country, or is it outside the Yoruba country?—It is Yoruba.

5459. Would the main part of the people be Yorubas?—Yes.

5460. Do you know the retail price this year of trade spirits in Ibadan?—They charge 7½*d.* for a bottle about that size. (*Describing.*)

5461. That is the illegitimate size?—It is a size just a little larger than that.

5462. The half-pint size?—Yes, and they are also charging 1*s.* 3*d.* for a bottle now. It depends on the brand.

5463. There is a considerable amount of taxation of liquor in Ibadan, because you have, first, the new duty which was imposed here on the 1st January—the 5*s.* a gallon duty?—Yes.

5464. And then I understand there is the local duty of 9*d.* a gallon in addition?—Yes.

5465. Then there is the cost of carriage from Lagos up there?—Yes.

5466. And further there is the licence duty, which, of course, enters into the price more or less according to the amount the man sells?—That is so.

5467. So that liquor in Ibadan is very highly taxed?—Yes, compared with what it would be here in Lagos, and compared with Oyo and other towns out of Ibadan. The 9*d.* tax applies to Ibadan and to the goods going to Oshogbo and the towns on the railway where the European firms are.

5468. Is the 9*d.* duty paid on it in transit?—No, but it is paid on the spirits that go to the different towns in the Ibadan State.

5469. People in the Ibadan District have to pay 9*d.* a gallon in addition to the other duty, and indirectly the price to them has to include the licence duty as well?—Yes.

5470. (*Mr. Welsh.*) Is the 9*d.* per gallon in Ibadan levided on 50° Tralles, or on the liquid gallon?—I do not know; on the actual quantity, I think.

5471. (*Chairman.*) Is there any means of testing for the alcoholic strength?—Yes. They have got it in Ibadan.

5472. (*Mr. Welsh.*) Is there any deduction made if the gin is under 50°?—I do not think so.

5473. Do you know what palm wine is usually made from?—I think it comes from the oil palm, and then, of course, there is the bamboo palm.

5474. Any others?—I do not know. Then there are the native liquors brewed from corn and maize. Those are either made on the farm or in the town, but the palm wine comes only from those two trees that I know of.

5475. Do you know whether the native is more likely to take it from the oil palm than from the bamboo palm?—I think they take it from the nearest tree.

5476. There is no difference in the quality?—Not as far as I know.

5477. (*Mr. Cowan.*) In your opinion, with regard to the amount required to take a licence out now in Ibadan, do you think matters would have been at all simplified if it had been reduced to a more or less nominal amount, say the general licence reduced to a nominal sum of £2, and the retail licence 15*s.*, or something like that, to enable the smaller trader to go on and not put him out of the trade altogether, as it were, thereby tending to make monopolies amongst the bigger men?—Yes, I think that would have been a good thing.

5478. You recognise that the authorities should have some control over people who are selling spirits?—Yes.

5479. But you think the difficulty should be met in such cases by making the amounts merely nominal ones, until they are better understood?—Yes.

5480. (*Chairman.*) Is there any power of suspending a licence for misconduct?—Yes; regular rules are drawn up more or less based upon our own Lagos laws.

5481. (*Mr. Welsh*): When did the trade in spirits first begin in Ibadan, can you tell me?—I do not know, but I think years and years ago. Spirits used to be carried up generally from the Ejinrin Market. In 1894 I was in Shagamu, and I used to see it going through there in transit.

5482. (*Chairman.*) Do you know whether it was a new trade when you saw it in 1894, or not?—I do not think so. I think it had been going on before my time.

5483. (*Capt. Elgee.*) In order to make it clear to people who read this evidence, you have already said that Ibadan is more highly taxed than Oyo and the surrounding States, but this tax is not, is it, given to the chiefs themselves to spend, but goes into the public revenue, as I understand, which is disbursed under the chiefs with the Resident and the Bale in Council for the benefit of the public?—That is so.

5484. So that it is a public revenue in fact?—Yes.

5485. Not for the benefit of the chiefs?—No, it is for the public. It goes towards the revenue.

5486. A lot of that revenue is spent on sanitary matters and public works?—Yes, and on wells, and the lighting of streets, etc.

5487. The details of those estimates are settled first by the Bale in Council with the Resident, and then they are submitted to the Governor?—That is so.

5488. And after that?—To the Secretary of State.

(*The witness withdrew.*)

Dr. Ernest Harry Tipper, called and examined.

5489. (*Chairman.*) What are your medical qualifications?—I am a Member of the Royal College of Surgeons, England; Licentiate of the Royal College of Physicians, London; and Licentiate of the Society of Apothecaries, London.

5490. How long have you been in Nigeria?—Five years and four months.

5491. You are in charge of the hospital here, I think?—Yes.

5492. How long have you been there?—I have only just arrived, and have only taken over this month.

5493. Where have you been before?—In the Central and Eastern Provinces.

5494. What work were you doing there?—District work, and I have been in charge also of the Calabar Hospital.

5495. How long were you in charge of the hospital at Calabar?—Between two and three months. I was third medical officer at Calabar about 18 months ago, when I first came out, and in that case I did the district work round and about Calabar, but I was not in Calabar itself. That was for about five months, and this last time I was in charge of the hospital.

5496. In your five years' experience will you tell us whether you have come across much alcoholic disease?—No, I have not.

5497. How many cases of delirium tremens have you seen?—Only one.

5498. Was that a European or a native?—That was a native.

5499. Where was that?—At Calabar.

5500. Was he brought to the hospital?—He had come from the French territory. He had come down to Calabar and got an appointment there; that was the only case I have seen in my whole five years.

5501. In five years you have seen only one case of delirium tremens, and that a case of a man coming from French territory?—Yes. That was a fairly well-marked case.

5502. Did he recover, or did he die?—There was a distinct recovery in that case.

5503. Had he acquired his dissolute habits in Nigeria, or in French territory, do you know?—In French territory.

5504. How long had he been in British territory when he developed that disease?—That I do not know, but I think it was only a matter of months.

5505. Do you know what his liquor was—I suppose you would not know that?—No, I do not know what it was he drank.

5506. Take the other pretty well-marked alcoholic diseases. Have you seen any cases of alcoholic mania?—Never.

5507. What do you say about cirrhosis of the liver?—I have never seen that here.

5508. You have never seen any case of cirrhosis of the liver attributable to alcohol?—No.

5509. You have seen no case of cirrhosis of the liver at all?—No, I have seen no case of cirrhosis out here.

5510. Now take renal disease. What do you say about that?—I have seen one or two cases of renal disease, but I have not attributed them to alcohol.

5511. Is renal disease common in Southern Nigeria?—No.

5512. If there was much alcoholism in the country would you expect to find much renal disease?—I should.

5513. Do you operate yourself?—Yes.

5514. Do you agree that in the case of an alcoholic subject there is a marked difficulty in administering chloroform?—I have not experienced that, but I know that to be the fact.

5515. It is a pretty well-known fact, is it not, that an alcoholic subject, even apart from idiosyncrasy, takes chloroform badly?—Yes, that is an acknowledged fact.

5516. There is a longer period of excitement, and there is more general exciting disturbance before anæsthesia is complete?—Yes.

5517. In the operations you have seen have you noticed it as a frequent symptom?—I have not.

5518. Have you seen many operations performed here?—I have done seven since I have been here.

5519. Have you seen any others done by other people here?—Yes. I should have mentioned just now that I was chloroformist here when I passed through for six weeks the last time I came out.

5520. Anæsthetist?—Yes.

5521. Chloroform being practically the only anæsthetic used here?—Yes, it is generally used. I have constantly given chloroform about the country, but, reverting again to the question, I must say that I have never found any effect while administering chloroform that I have attributed to alcohol.

5522. In the cases in which you have administered chloroform I suppose the patients have taken it differently according to individual idiosyncrasy?—Yes.

5523. But you have not seen what we may call marked alcoholic idiosyncrasy?—No.

5524. And you have experienced no difficulty in getting the patients to go under because of that?—No, I have not. They take chloroform very well in this country as a rule. I have never had a death, and I have had some hundreds of cases.

5525. You would not administer ether as an anæsthetic?—Yes, I follow the chloroform up with ether, just as we do at home. It is often advisable to use one or two, or even three anæsthetics.

5526-27. Do you use the A.C.E. mixture here?—Sometimes.

5528. I thought that ether volatilised too easily here?—It does, but after giving chloroform, if there should be any difficulty in breathing one overcomes it very often by giving ether.

5529. Ether being more or less of a heart stimulant?—Yes.

5530. I was speaking rather for the purpose of getting the man under, so that the reflex is abolished. For that purpose chloroform is almost universally used, is it not?—Yes. I always use pure chloroform first, and then I generally give ether, but I do not discard any of the other anæsthetics. I use sometimes the A.C.E. mixture and sometimes ether, but I always give chloroform and have ether ready, and sometimes go on with that in the case of a prolonged operation.

5531. For putting a patient under you use chloroform?—Yes.

5532. Have you had any cases of alcoholic neuritis?—I do not remember having had one.

5533. Are there any other diseases usually attributable to alcoholism which you have found in your practice here besides those we have discussed?—No, I do not think so.

5534. Have you noticed any alcoholic cachexia in people?—No, I have not noticed that.

5535. Have you had many native children under treatment?—Yes, the usual number. There is always the usual proportion of children.

5536. Have you found in the case of many of those children illnesses which you would attribute to alcoholism on the part of the parents?—No, certainly not.

5537. Have you had any case in which you were satisfied that the child's ill-health or unhealthy condition was caused by alcoholism on the part of the parents?—Certainly not.

5538. Not one?—No, not one.

5539. Have you seen any symptoms of race deterioration in the people due to alcohol—I am not speaking for the moment of individuals, but taking the population of Southern Nigeria as a whole?—One cannot help in one's mind dividing the population into two. I know far more about the bush people, having lived three-fourths of my time in bush districts, and I can only say that I have not noticed any sign of it amongst them. When one comes down here one cannot compare the standard so well, because I do not think they are so fine in physique, and so on, but I do not think that I can attribute that in any way to alcohol.

5540. You think the town population is not so good as the country population?—I do not think they are. They are not so finely physiqued.

5541. As a medical man, do you attribute the lower standard of physique in the towns to the use of alcohol?—No, I do not think so. I think the better physique of the country people is due to the open air and country life they lead in the bush, and the lower physique of the town people to the hard labour they have to do in the towns, but not to alcohol.

5542. If the people as a people were suffering from alcoholism would you expect to find certain definite symptoms of it in the children who come before you?—Alcohol, in common with all poisons, does have a hereditary influence.

5543. Would the symptoms be sufficiently marked for you to notice them as a medical man?—I do not think so.

5544. I am not asking whether you have noticed it, but whether the symptoms would be sufficiently marked, if they existed, for you to notice them at once as a medical man?—If they existed I should have noticed them, but the thought has never occurred to me out here, as a matter of fact.

5545. Do you mean that it has never occurred to you that the people are alcoholised, or do you mean that it has not occurred to you whether it would be easy

or not to say whether they were alcoholised?—What I mean is that I have never here noticed any hereditary ailment that I have ever attributed to alcohol. I can always see some other well-marked cause.

5546. What, in your opinion, is the main cause of the infantile mortality in this country? Does infantile mortality differ in the towns from that in the country?—No, I think it is about the same throughout. I put it down to the want of good feeding, and the want of proper knowledge on the part of the mothers in feeding their children. They give them plenty, but they do not give them the proper food. They give them yams, and that sort of thing.

5547. Is there much malaria amongst young children here?—Yes, a great deal.

5548. Is that a frequent cause of death?—Yes, quite common, directly and indirectly.

5549. Amongst adult natives the symptoms are less marked?—Yes, they seem to get inured to the disease after the age of 14.

5550. Have you had many complaints made by male patients that they are suffering from impotence, and by women that they cannot bear children?—Yes, I often get complaints of impotence.

5551. To take impotence on the part of the male first, have you ever had a case in which you attributed impotence to the use of alcohol?—No. I have always attributed it to early sexual excess.

5552. Does that produce permanent impotence?—No, impaired power.

5553. Does sexual intercourse begin very early in the native races here?—Very early indeed in both sexes, particularly in the males. There is a marked difference in their constitutions after the age of 14. The whole character of a boy may alter after that age, and I attribute it to no other cause than sexual excess.

5554. Premature indulgence in sexual intercourse?—Yes.

5555. Now with regard to sterility among women, have you had many complaints of that?—No. One does not hear that complaint so much about women. What you hear rather is that they do not get satisfaction from their husbands.

5556. Have you, either here or in Calabar, come across much syphilis?—I have come across cases from time to time, but comparatively rarely.

5557. Both here and in Calabar—we have heard that it is rare here, but you have only had a short experience here?—Yes.

5558. What do you say as to Calabar?—At Calabar it is comparatively rare.

5559. And up-country?—Up-country there is comparatively none.

5560. What are the main complaints you have had to deal with up-country?—Of course, malaria is out of all proportion to anything else, and then there is a great deal of intestinal diseases, and worms, and that sort of thing, from drinking impure water.

5561. The knowledge that water ought to be filtered has not permeated through to the up-country districts?—That is so.

5562. Then, I suppose, there is a good deal of guinea worm?—Yes, and several other diseases; one cannot just think of them on the spur of the moment, but those are the bulk of the diseases that loom rather large in one's mind. Then, of course, there are skin diseases, which come a good third or fourth.

5563. Is there any particular season of the year in which pneumonia is very prevalent?—Yes, in the wet season.

5564. I suppose an alcoholic subject would be more likely to suffer from pneumonia than a temperate man?—That is true.

5565. Have you come across many cases of pneumonia?—No.

5566. Have you ever had occasion to attribute alcoholism as a cause of that disease?—No.

5567. I do not know whether you can tell us anything about native drinks?—About tombo, and that sort of thing?

5568. Yes.—I know a good deal about them. I have come across them in different parts of the country.

5569. Do you know anything about guinea corn beer?—I have often come across it going through the country. I have seen it being prepared when it is being fermented.

5570. Do you know the process of manufacture of guinea corn beer?—Not guinea corn beer, but the ordinary maize beer.

5571. How do they ferment here?—They simply leave it alone, and the sugar splits up into alcohol and carbonic acid.

5572. Is the starch converted into sugar?—Yes.

5573. You would require some process to do that, would you not?—The bacterial processes of the air would convert the starch into sugar, and sugar splits up into alcohol and carbonic acid. There are many things they can get it from—mangoes, and so on—but I think they chiefly get it from the fermentation of palm wine.

5574. It is simply the natural ferments they get everywhere here?—Yes. The conditions are admirable for fermentation here.

5575. If palm wine is kept does it get sour?—It does. You do not destroy all the alcohol, but in all these processes when there is an excess of the substance formed it stops the process. There would be a certain amount of alcohol there; and it might even go to the extent of re-converting it. An excessive amount of action might re-convert it back into a harmless product, so that after the vinegar stage you lose a certain proportion of the alcohol.

5576. If palm wine is kept and fermented, do you have a formation not only of alcohol but a formation also of vinegar?—I have not tested it, but I am perfectly certain that you do.

5577. I was wondering how far some of the alleged ill consequences of taking long-fermented palm wine were due to things injurious to the digestion as well as to the alcohol itself?—Yes, but I do not think they drink it very much beyond a certain stage, and they know exactly what that stage is. It is a matter of hours. They take ordinary tombo with them in their calabashes when they are sitting down together. I have tasted it, and it is a little stronger than English beer. It is just slightly acid. It is hardly sweet at all, and more like our English cider.

5578. If you keep it longer does the amount of alcohol go on increasing?—Yes, you would get more alcohol.

5579. Then you get a pungent disagreeable smell?—Yes, and then the time would come when it would recede.

5580. That is because of certain chemical changes that we do not know anything about?—I think I could express it in a formula with pretty great certainty, but I cannot express it now verbally, but they do not think of drinking the tombo when it is like that. They know exactly the point at which it ceases to please their palate.

5581. Would that differ in the cases of individuals?—Some of the old topers like it a little stronger.

5582. Is there any habit as to mixing it with water?—Yes, they do mix it with water. They stop the fermentation at a certain point, and then add water to it.

5583. Have you ever seen people get drunk on tombo?—Yes, repeatedly; they get very jolly, and they are very easily made drunk, these people. A very little does it, and on tombo they get all the pleasurable sensations, and they drink a lot of it at times.

5584. When you say they get easily drunk, what stage of drunkenness does that signify?—They get merry and jolly, and noisy. I have never seen a case of absolute drunkenness here like where a man is brought into a hospital helplessly drunk at home.

5585. You have seen people merry and noisy as a result of drinking?—That is all.

5586. Have you seen them in the stage in which they are savagely drunk and attack everybody?—No, I have not. The worst stage that I know, and I know it exactly, is where a man does not preserve perhaps the ordinary respect that he should to the

white man, and comes up in a silly sort of way and takes off his hat, perhaps, and goes on again, but beyond that I have not noticed anything.

5587. Have you had any experience of drunkenness at home?—I am a Guy's Hospital man, and that is just the neighbourhood in which to see those cases.

5588. That is in Southwark, is it not?—Yes, just over London Bridge.

5589. How long were you at Guy's?—I was a student there for 5½ years, and then I was in practice at Denmark Hill.

5590. At Denmark Hill you would not see much drunkenness, I suppose?—No.

5591. Comparing the neighbourhood round about Guy's Hospital with what you have seen round about Lagos and Calabar as to drunkenness, what do you say?—They are not to be compared. Taking these people on the whole they are a distinctly temperate people; that is speaking of the country right round. They are more easily affected by drink, and therefore, as I say, show it more easily. They are child-like in that respect, but I think on the whole I can only describe them as being a distinctly temperate people.

5592. They are more easily excited than English people?—Yes, it takes far less to excite them.

5593. Do you attribute that to the use of alcohol, or to their temperament generally?—It is climatic; it is their nature. It is just the effect that the sun and the heat would have.

5594. Do you think alcohol is more injurious to natives than to Europeans?—I think a less quantity would excite the native more.

5595. I am not talking about a man getting simply merry, but as regards a man suffering constitutionally. Do you think there is any difference between the native constitution and the European constitution in that respect?—I do not think they do suffer constitutionally, except in the one case I mentioned.

5596. You have not seen such cases out here as you have seen, for instance, in the clinical wards at Guy's?—No, or the kind of case the police bring in at night drunk.

5597. Do they not take them to the police station and hand them over to the police surgeon?—A great many of them come to the hospital round about Guy's, although they take them to the station in some cases.

5598. Do you have any special accommodation for them at Guy's?—No. They are simply brought into the out-patients' wards and watched, and if necessary they are taken in; they are treated, in fact.

5599. They are brought in nearly always at night, I suppose?—Yes.

5600. They are treated, and when they have recovered they are allowed to go?—They are allowed to go if they are not very bad. It is purely a question of judgment.

5601. When they have recovered they are allowed to go?—Yes. Guy's is not a police station, and we are not the servants of the police in any way.

5602. In your wards at Guy's is there any considerable amount of disease which has been caused by alcoholism?—On the whole, of course, you do see results of that, but before speaking about that I would say that it is more a matter of statistics, and it is hardly fair to ask me, and, besides, it is some years ago since I was there. You will excuse my suggesting it, but it is such a very, very big question, and there are those who are so absolutely qualified to answer it, but of course one does see the results of drink generally.

5603. From your medical training you would be alive to the diseases and the symptoms which are caused by excessive indulgence in drink?—Yes.

5604. You can form some judgment here as to the extent to which alcoholism is a disease?—Yes, in a general way you know in diagnosing a case, because it is constantly passing through your mind what the cause is, and one is trained in that way to observe.

5605. With regard to these cases of drunkenness at Guy's, you have been on night duty, I suppose?—Yes, frequently.

5606. Would many be brought in in the course of one night—one or two, perhaps?—One occasionally. You would get, perhaps, two or three in a week, or something of that kind.

5606A. Sufficient to make you well acquainted with the symptoms?—Yes. We know the symptoms very well indeed.

5607. (*Mr. Welsh.*) Do you look upon alcohol as in any way necessary to the race?—I think that a fair amount of alcohol is sometimes beneficial. I must say that in my own case, going through the country, I nearly lost my life. I had malaria, and I was afraid that I should not survive. I had no medicine and nothing with me, but they sent all over the country and got some gin for me, and I think it saved my life on that occasion. It was native gin and exceedingly diluted, and tasted of caraways.

5608. What do you mean by native gin?—I go by the shape of the bottle.

5609. (*Capt. Elgee.*) You mean trade gin?—Yes.

5610. (*Chairman.*) Not made by the natives?—No. And from a medicinal point of view I think if gin is pure it must do good. Of course if it is impure, containing fusel oil and that sort of thing, it must do harm, but if it is pure, and people are educated up to a point in the drinking of it, it is a good thing. Education will do that in time, but with common rank gin it is a different thing altogether. It is the fusel oil that does the harm.

5611. (*Mr. Welsh.*) Do you think that the native has less self-control than a European, and would be more likely to acquire the liquor habit than a European?—I think up-country on the whole they do not like it; they like their tombo, and do not care for the gin at all, and when I have seen others that do care for it they do not seem to be always drinking it; they seem to store it up and dilute it.

5612. There are three and a half million gallons sold, so that they must do something with it?—Yes, it no doubt goes somewhere, but I do not see much drunk, and I have been over the Provinces for the last 5½ years.

5613. Have you any idea as to the alcoholic strength of the strongest palm wine which you have seen?—Yes, I know it by taste, and I know it by effect. I rather like it, as a matter of fact. I think it is a little stronger than English beer, from 4 per cent. to 7 per cent. alcohol.

5614. Probably the strongest palm wine which is consumed would not contain more than 7 per cent. of alcohol, would it?—I do not think, perhaps, that it would. The amount of alcohol taken in this country, comparing the two together, would be as champagne to beer in England.

5615. (*Chairman.*) Do you think, on the whole, speaking of Europeans, that in this climate and under the conditions of this climate a man does best who is strictly moderate with regard to drink, or who is a total abstainer altogether?—I should say a man who was moderate.

5616. You think, on the whole, that moderation is better than total abstinence?—Yes, that is my opinion. I would say, as a rider, that if a man begins to feel that he wants more than moderation, he should then go to the opposite extreme and become a total abstainer; but strict moderation, in my view, I think is the proper thing.

5617. What would you say would be about the proper thing to drink in this country?—For the European?

5618. Yes.—Good whisky and soda about 6 o'clock in the evening, never in the day, and perhaps a couple of cocktails—one or two cocktails and a whisky and soda.

5619. Not a whisky and soda also before going to bed?—No, about 6 o'clock.

5620. In your opinion, would it be better for the native races to be total abstainers, or do you think that they would be better if they took a moderate amount of alcohol?—If they have the common-sense that we have with regard to taking drink, I should not think that a moderate amount of alcohol would do them any harm. A moderate amount of tombo certainly would not do them any harm, be-

cause it is highly medicinal, and I should think it would certainly do them good.

5621. I am coming now to spirits apart from tombo. Do you think that the native races would be better off as total abstainers or that they would be better off if they took spirits in moderation?—If they used spirits moderately, just as we do, I do not see why it should not do them good, but that is, as I say, used in moderation.

5622. As long as moderation is preserved you would draw no distinction yourself between the native gentleman and the European gentleman with regard to spirits?—No, certainly not. I think it very often does the native good. I know in hospital practice I should be very sorry if I could not use alcohol as I can other stimulants.

5623. You are speaking of alcohol as a drug now, and not as a food?—That is so, but still there are generally times when it must be beneficial.

5624. Without medical prescription?—Yes, I think so. I think it would be a sad thing if people could not get it sometimes. It is rather inclined, if used in moderation, to ward off disease than anything else.

5625. Have you gone into the chemistry of alcohol?—Yes ; as a doctor we all know something about that. I know about fermentation, for instance, which I think we spoke about just now.

5626. Do you know the difference that results from pot still distillation and patent still distillation?—I am not very well up on that question. I have read a lot about it in the "Lancet," but there is a lot of detailed knowledge required, and I am not prepared to go into that.

5627. Have you followed the results of the recent experiments with regard to ethyl and amyl-alcohol?—No, I have not followed those.

5628. Fusel oil being the popular name for the higher alcohols, that is to say the alcohols having a higher atomic weight than the ethyl-alcohol?—That is so. The more it is matured the greater number of ethereal compounds you get—the greater the splitting up.

5629. However, you have not followed the experiments made with regard to the relative toxicity of the ascending series of alcohols?—No, I have not.

(The witness withdrew.)

Dr. OGUNTOLA SAPARA (Native), called and examined.

5630. (*Chairman.*) You are a doctor of medicine and have English qualifications?—I have the Scotch triple qualification.

5631. At what Scotch medical school did you study?—At St. Thomas's in London, and the Royal Infirmary at Edinburgh.

5632. Doing your five-year course there?—Yes.

5633. Are you a native of this Colony?—I was born in Sierra Leone, but I have been trained up here.

5634. How long have you been in practice here?—Since 1895.

5635. Did you ever practise in England at all?—No.

5636. You qualified there?—Yes.

5637. How long ago did you qualify?—In 1894.

5638. Then you came out here and have practised at Lagos?—Yes.

5639. Ever since?—Yes.

5640. For 14 years?—About 14 years.

5641. What is your present appointment?—I have been Medical Officer to the Government since 1896.

5642. Do you mean that you are in the Government service?—Yes.

5643. What special appointment have you—at the dispensary, or where?—I was at the hospital for some time.

5644. You were one of the residents at the hospital?—Yes, in 1896, and after that I was stationed up on the railway, and then I went to Jebu. I was also stationed at Abeokuta, at Shaki, at Badagry and Epe.

5645. When did you come back to Lagos?—In 1904.

5646. You are at the dispensary now?—I have been at the Ereko dispensary in Lagos since then.

5647. About how many patients do you get at the dispensary in a year—they are all out-patients, of course?—Yes. In 1907 we had 7,538 patients.

5648. About 7,000 a year may I take it, or was that an extra large year?—No, in 1908 we had more than that: we had 8,319.

5649. You get between 7,000 and 8,000 patients a year?—Yes.

5650. Will you tell us whether you have observed much disease which is attributable to the abuse of alcohol?—No, I should hardly say that.

5651. You have come across some, I suppose?—Yes, I have come across some.

5652. Will you kindly tell us what those diseases were?—Gastric complaints principally.

5653. Inflammation of the stomach?—Yes.

5654. How many cases have you had of gastric inflammation?—I could not tell you.

5655. What made you attribute those to alcohol?—From the history of the case.

5656. The clinical history?—Yes, and from the morning vomiting complained of.

5657. Have you had many cases of that kind?—I have had several.

5658. How many have you now?—I have no record.

5659. You have had a certain number of cases of gastric inflammation which you have put down to drinking habits?—Yes.

5660. Did you find out what had been drunk?—In some cases it was whisky and in some cases gin ; it depends on the class of patient.

5661. Do people of the better class come to the dispensary?—They do.

5662. Do they have to pay?—No, they are mostly officials.

5663. Are those cases Europeans or natives?—Natives.

5664. What is the next disease which you connect with alcohol?—That is the only kind of disease I can attribute directly to alcohol.

5665. Would any of these cases go into the hospital, or would you treat them all at the dispensary?—I would treat them, and send them away.

5666. Have those cases done well?—As a rule they have.

5667. Have you told the people to stop drinking?—I have advised them to do so.

5668. Have they done it?—In most cases they have—during treatment, anyhow.

5669. Have you seen them come back again?—In some cases.

5670. I should like to know how many have come back again, if you can tell me?—I could not tell you the number.

5671. Have you got any cases now of what you would call chronic alcoholism among the natives?—Who have applied for treatment at the dispensary?

5672. Yes.—Yes, I have.

5673. How many?—I can run my mind's eye over about ten, I should think.

5674. At the present time?—At the present time.

5675. In what stage are they?—They are suffering from gastric catarrh.

5676. Due wholly to alcohol, or partly to other causes?—I should say other causes, aggravated by alcohol.

5677. Do any of these people get drunk, or do they simply take too much drink habitually?—They get drunk as often as they can.

5678. You have about ten of those cases?—Yes.

5679. Are they improving under your treatment?—They are.

5680. Do you hope to effect permanent cures?—If they will give up drinking.

5681. Have any of them done that?—That I cannot tell.

5682. They do not always tell the doctor everything?—No, not in the matter of drink.

5683. That increases your difficulty in treating them?—Yes.

5684. Speaking of the population generally, would you say that the effects of excessive drinking are widespread among the native population, or are they confined to a few cases—do you know most of the cases that are going on here?—From my experience I should say it is spreading.

5685. Do you think you get more cases than you used to?—Certainly.

5686. You say you have about 10 now?—I have.

5687. How many would you have had say five years ago?—I should put it down at about seven.

5688. The only active symptom you notice in your cases is the gastric catarrh?—I have had cases of delirium tremens.

5689. How many?—Three.

5690. In how many years?—Since 1906.

5691. I do not want the names, but who were they?—Young men.

5692. Of what class?—One uneducated and two educated natives.

5693. What class in life would the educated men be—public servants, or traders, or what?—I would say clerks.

5694. Have you followed up those three cases; do you know what has happened to the three men?—They recovered.

5695. They have never had delirium tremens again, any of them?—They have not.

5696. Your treatment was sufficient, together with the warning?—I think they improved in their drinking habits.

5697. Do you know what religious community they belonged to; were they Christians, or Pagans, or what?—One was a Pagan and two were Christians.

5698. Have you had any cases of alcoholism among the Mohammedans?—Acute or chronic?

5699. Either acute or chronic.—I have had several of them come before me drunk, but who have come for other causes.

5700. They have come to you under the influence of drink to be treated for some other ailment?—Yes.

5701. It was not the liquor they were suffering from; they were suffering from other diseases?—Yes.

5702. You have a large practice among the natives, apart from the dispensary, of course?—I have.

5703. Perhaps the largest in the town?—Yes.

5704. Have you seen many cases of cirrhosis of the liver?—I saw one in a boy about 12 years of age.

5705. That would not be due to alcohol, that would be due to other causes?—It was due to alcohol unfortunately.

5706. In a boy of 12?—Yes, unfortunately; a lot of medicines are given in this country in which alcohol is put

5707. You use it as a dissolvent, of course?—Yes, but it is so used that it becomes harmful to children. In this case the mother did not know what the boy was suffering from, so I examined him and asked if he had been taking alcohol, and she had to confess that they had been giving him medicine of which alcohol formed the principal factor.

5708. European medicines or native medicines?—Native medicines.

5709. Is alcohol largely used in native medicines?—Very largely, and the practice is increasing.

5710. Who would prescribe it?—Anybody would prescribe it.

5711. Do you mean they are medicines you can go in and buy in a shop?—No. A person's friends go to see him, and find somebody suffering from so and so, and they say: "If you will take such and such a root, or such and "such a root, and steep it in gin, it will do good," and then the mother will go at once to the market and get it. They are sold in the markets and most of them know something about the roots.

5712. This child had this alcoholic medicine prescribed for him?—Yes.

5713. Do you know how long he had been taking it?—About three months, as far as I could make out from the mother.

5714. In what quantities?—I do not know, I did not get the quantities.

5715. What was he really suffering from when this treatment was commenced?—He was suffering from an anæmic condition, which made his tongue black, it coated the tongue, and spirits were prescribed for it.

5716. For three months the boy had been taking alcoholic medicine?—Yes.

5717. In what proportion is the alcohol contained in the medicine? Do people take an ounce of alcohol at a time, or how much?—In the case of pregnant women, they take about a wineglassful at a time. The drug is put into the bottle of gin, and as a rule the quantity is left to the patient to take, or sometimes some burnt powder has to be taken and to be swallowed down with the gin.

5718. Have you found any ill effects from that, or is this boy the only case you have come across?—That is the most prominent case that has come before my notice.

5719. Had this medicine ever been pushed to the extent of making the boy drunk, do you think?—I did not see the boy after he had taken the medicine, so I do not know.

5720. Of course you stopped the practice?—Yes, but the child died.

5721. Did you have a post-mortem?—No, as soon as I noticed that, the mother took the boy back to the farm.

5722. The boy died after he had been removed from your care?—Yes.

5723. What sort of examination of the liver did you make?—I found it in a cirrhotic condition; I diagnosed that.

5724. Was the liver enlarged? Yes, and a rough surface.

5725. And tender?—Tender.

5726. Did you notice any renal symptoms in him?—There was œdema and puffiness about him, and the eyelids and the conjunctiva were affected.

5727. The conjunctiva were inflamed?—Yes.

5728. There were all the typical symptoms of cirrhosis?—Yes, and the next case was a case where I was called in, but the boy died before I got there. He was an attendant in a shop, and his master got a bottle of gin and gave him a portion of it, and said that the remainder should be kept, but this boy took the gin and drank it, and died before midnight.

5729. That was a case of acute alcoholic poisoning in a person who was not accustomed to alcohol?—Yes.

5730. He might as well have taken a dose of prussic acid?—Yes.

5731. That was an accidental case?—It was.

5732. Do you draw any distinction between the effect of spirits on the native constitution and on the European constitution?—Yes; I would say in the case of the native that he is more affected by spirits.

5733. More easily affected?—More easily affected.

5734. Very likely to develop constitutional symptoms?—I should say so.

5735. A smaller quantity of liquor in the case of a native goes further than it does in the case of a European?—That is so.

5736. Apart from that, are there any other effects on the constitution?—The craving.

5737. Is that more likely to come on with the native?—I think so.

5738. Speaking on the whole from your experience, would you describe Lagos as a sober place or a drunken place?—It is getting to be a drunken place.

5739. Quickly or slowly?—There has been a very marked pace in the last 25 years.

Dr. Oguntola Sapara.]

5740. Could you tell us at all what proportion of the population in your opinion take too much drink. I do not suppose you can tell us that?—The young men particularly.

5741. Of the better class?—Of the better class, and the Mohammedan young men and women too, unfortunately.

5742. Apart from Mohammedans are you speaking mainly of Christians or Pagans?—Young men of the Christian class, and women of the Mohammedan class.

5743. Not the women of the Christian class?—There is less among the women of the Christian class.

5744. And among the Pagans?—Men, and also less of women among them.

5745. Do you think, taken in strict moderation, that drink does the natives any harm?—If taken in strict moderation it would not do them harm.

5746. Do you think it does good if taken in strict moderation?—No, I think it is bad.

5747. Even in strict moderation?—Yes.

5748. You think they would be better as total abstainers?—I do.

5749. Are you a total abstainer yourself?—I should not say that I am.

5750. You think, however, that for other people total abstinence is best?—Yes, because as a rule we do not do things in moderation.

5751. It is not that moderate drinking hurts, but that it is apt to degenerate into excessive drinking?—Yes.

5752. Do you think it would be for the benefit of the country generally if the import of foreign spirits were prohibited?—I think so.

5753. Would there be an increased amount of drinking of native liquors in that event?—Of palm wine and Guinea corn beer, I think there would be.

5754. Would they have evil effects do you think?—No, I do not think they would.

5755. Do you think that native distilleries in the bush would arise—that people would learn to distil spirits for themselves if the import of European spirits were prohibited?—I do not think so.

5756. Do you think there would be much smuggling from over the frontier if liquor were prohibited?—There might be about the outskirts of the frontier.

5757. Have you ever considered what substituted form of taxation there could be in the event of spirits being prohibited which would not be unpopular amongst the natives?—Some indirect form of taxation?

5758. Direct taxation would be resented?—It would be unpopular.

5759. What articles are there on which indirect taxation could be levied? Cotton?—I have not considered that question.

5760. You are only dealing with it as a medical man?—That is all.

5761. You know your countrymen's feelings very well, of course. Would there be any feeling of resentment if the natives were forbidden to buy alcoholic liquors while Europeans were allowed to buy and consume them?—I do not think so.

5762. You think the natives would acquiesce in a rule of that kind applying only to natives?—Those who have not got the craving for it.

5763. Is there a large body of native opinion in favour of prohibition, or not?—As far as I am able to observe, they approve of prohibition provided direct taxation would not be substituted.

5764. They would like prohibition if the money could be raised otherwise than by direct taxation?—Yes.

5765. But if it is a question between keeping the liquor going, and direct taxation, they would prefer to have the liquor?—They would prefer to give no opinion on the subject.

5766. But what do you yourself say as between prohibition and higher duties?—Personally I would prefer higher duties and have prohibition.

5767. You cannot have high duties if you have got prohibition. Which of the two would you prefer, keeping up a high duty on spirits, or increasing the duty, or prohibition pure and simple?—Any prohibition which will entail increased indirect duty. I personally would prefer increased indirect duty to the importation of spirits as we have it at present.

5768–69. On the whole you think more good would be done by total prohibition than by increasing the duty on spirits so as to make them very expensive?—Yes, because when once they have excited a craving for it, however expensive it is they will get it, and it will not prevent them drinking hard, and then unfortunately it will be got at the expense of the little ones.

5770. Do you notice an increase in the drinking habits among Europeans as well?—I have not made that a study. I think that the medications go a good deal towards increasing a love of drink amongst the natives which was wholly absent 25 years ago.

5771. You do not attribute so much harm to drinking at occasional festivities as you do to the new practice of taking alcohol in medicine?—No, because occasional festivities only bring these things out in local form. It is seen more in local festivities. The expense and the effect is apparent.

5772. You think there are more medications taken now to which alcohol is added than there used to be?—Yes, especially among the women.

5773. Could that be dealt with by any special legislation—assuming that spirits were not prohibited, could you have legislation which would prevent drinking being introduced by way of medicine?—I do not think it could be prevented, because each man is a compounder in his own house. He buys his gin and buys his bark, and puts them together, and then gives it to his wife or to his children, or takes it himself, as the case may be.

5774. People have got into an unlucky habit of prescribing for themselves, instead of going to the doctor?—Yes, they do not go to the doctor; and every man is more or less a medical man with regard to native medicine.

5775. Every man knows something about native medicine?—Yes.

5776. And they practise it?—Yes.

5777. They agree with the English proverb that "Every man is a fool or a physician at 40"?—They do.

5778. You think it would be much better if they went to regular physicians and consulted them?—The native doctors are no wiser.

5779. No wiser than their patients?—No.

5780. Is there any form of medical training for the ordinary native doctor?—Apprenticeship formerly, but now anyone who poses as a native doctor is patronised.

5781. What religious community do you belong to yourself? Are you a Churchman?—I am a Wesleyan.

5782. Have you always been a Wesleyan, or did you join the Wesleyans after you came here?—I was baptized a Wesleyan as a child.

5783. (*Mr. Welsh.*) You say that women are in the habit of taking a good deal of native medicines now to which alcohol has been added?—Yes.

5784. Do you think that they take these medicines because they really need them, or for the sake of the liquor with which they are compounded?—They take them as a prophylactic during pregnancy, and after pregnancy they take them for the symptoms which most women suffer from.

5785. (*Chairman.*) A prophylactic against what?—Against contingencies which arise during parturition.

5786. (*Mr. Welsh.*) Do you think imported liquors do more harm than palm wine?—Decidedly.

5787. Do you think that the women and men, too, who are using medicines compounded with liquor acquire a craving for the liquor itself?—They do.

5788. May they not sometimes take medicine for the sake of the liquor and not because they are in need of the medicine?—They take the medicine whenever they can get it, whether the alcohol is present in it or not.

5789. Then you think it would be decidedly better for Yorubaland and for Southern Nigeria generally if there was no drinking at all?—I do, decidedly.

5790. (*Mr. Cowan.*) You seem to think that drinking is on the increase here?—Yes.

5791. And you would say that the Lagos people very shortly will not be able to call themselves a sober people?—If things go on at the rate they are going on now, that is my opinion.

5792. You think that they are weak and cannot be trusted, that is, that they cannot be left to exercise their own will?—The drink affects their will.

5793. It weakens their will power?—It weakens their will power; there have been several cases of that among young men to my knowledge.

5794. Take the Yoruba generally, is he not in a position to exercise the same amount of self-control as the ordinary European?—I think alcohol affects him more.

5795. It is not so much a question of the effects of alcohol here: it is the exercise of will power. Is the Yoruba as a man less likely to be able to exercise full self-control than the European?—I do not quite follow you.

5796. Do you mean that a Yoruba has not the same strength of will as a European? You said that you did not want temperate drinking amongst them because you were afraid that it might lead to intemperate drinking?—Yes.

5797. You are afraid then that the Yoruba has no great strength of will?—No, he has not; he has not as much as the European in that respect.

5798. You say that native drinks are not nearly so injurious as imported liquors?—No, not as far as I know them in the Yoruba country.

5799. Having been resident in Lagos and in these other places that you told us of, have you seen much tombo or palm wine drinking going on?—Do you mean palm wine from the bamboo palm?

5800. I am speaking of palm wine from the oil palm and of tombo from the bamboo palm, and of corn beer and pito?—I have seen pito drunk at Abeokuta, and I have seen palm wine drunk, and I do not think that palm wine and pito drinking have as much effect on the native as European spirits have.

5801. Even if drunk to excess, you do not think the effect is as bad?—I do not.

5802. We have been told by certain witnesses of numerous villages where the people have all been not only drunk but dazed through drinking palm wine. Would you say that the effects of native drinks are worse or better than the effects that follow from drinking gin?—In some villages gin is mixed with palm wine.

5803. In these cases we are fairly well satisfied that it was tombo that had been drunk, with no gin or other things added. One of those villages was a place in the Eastern province.—I understand that in some places some drugs are boiled with it, and it produces a narcotic effect, but in the Yoruba country they simply take the guinea corn and boil it.

5804. Has it come to your knowledge that in many cases palm trees are cut down extensively in order to obtain palm wine from them?—In some cases the trees are cut down, and in other cases they go up the palm and tap it from the top.

5805. In the event of the prohibition of imported spirits, and consequently a much larger demand for palm wine being created, would you not be afraid of the natural wealth of the country, in the shape of the palm tree, being ultimately destroyed by the greatly increased amount of palm wine which would then be consumed?—Legislation would prevent that, but no legislation would stop them from drinking if they have access to the spirits.

5806. You think it would be wise then to legislate in that direction if imported spirits were prohibited?—Certainly, if it was found necessary.

5807. Can you give us any particular help in suggesting what staples might be taxed more than they are at present if spirits were prohibited?—I have not considered that question.

5808. It is all very well to make one's mind up and say on a question of principle that you prefer so and so, but if it is not possible one has sometimes to consider the next best thing?—Yes.

5809. Take cottons, for instance. Do you think cottons might bear a heavier duty than they do at present?—I have not studied that question. I have studied it more from the point of view of the physique of the people.

5810. Your study has not got beyond that?—No.

5811. You have not got to the practical giving effect of what you think would be a good thing—as to whether it is feasible or practicable?—I have not gone into that.

5812. But you are satisfied in your own mind that it would be better if the importation of trade spirits were prohibited altogether?—Yes, certainly.

5813. (*Captain Elgee.*) Are you any relation to the Honourable Mr. Sapara Williams, a Member of the Council, who bears your name?—He is my brother.

5814. Have you discussed this liquor question with him at all?—I have spoken with him on the subject sometimes.

5815. Are you generally in accord with him?—We differ on some points. He is a lawyer, and I am a doctor. I study the question from one standpoint, and he studies it from another.

5816. You have had five years' training in Europe, I think?—Eight.

5817. From your experience there, do you consider native medicine or European medicine the best for these people?—You mean the native form of medication?

5818. Yes, native medicine as administered by the native practitioners who have not had a European training?—In some cases they do very good work.

5819. Can you tell us the principal drug or medicines used in those cases?—They all use almost the same drugs, but in a very crude form, say in cases of uterine trouble, for instance, or catarrh, they would use caraway seeds, or the seed of the castor oil plant burnt, and give it to the patient, while a chemist would extract the oil and give the oil instead.

5820. You think some of the native medicines are very good?—Very good indeed.

5821. Would you say that some of them also are very bad?—Yes, I should say that some of them are, and also that the way in which they are administered is dangerous.

5822. If it could be managed, do you think it would be to the benefit of the country to replace all native doctors by doctors trained in Europe?—Certainly not. I would not suggest that.

5823. Would not their knowledge be greater if they were trained in Europe? You, for instance, are a better doctor now than you were before you went to Europe, are you not?—I was not a doctor before I went to Europe; I was a dispenser.

5824. But you are a better doctor now than the native doctors practising in Lagos who have not been to Europe?—I should say I know more of diseases than they do, but I should not say that I know more of the drugs.

5825. After your experience in Europe you think that your knowledge of drugs is less than that of some of the native doctors here?—They have some knowledge of local drugs which I have no knowledge of at all. By going away one loses sight of things which one might otherwise learn.

5826. From your experience in Europe, do you say that the people here are sober as compared with the people of, say, Edinburgh or London?—I should say that I saw more drunkenness in Edinburgh and London than I have done here, but at the same time I say that there is more drunkenness here now than I noticed before I went to England.

5827. Do your remarks refer principally to Lagos, or to the whole of what is now known as Southern Nigeria?—To the old Lagos Colony and protectorate.

5828. The Western Province you mean?—Yes.

5829. And to the interior as well as to Lagos town?—To some portions of the interior that I have visited.

5830. In your remarks do you draw a distinction between town life as opposed to country life? Roughly speaking, there are two sorts of life which people lead all over the world, the town life and the country life, and I should like to know whether your remarks refer mostly to the town life or to the country life?—The process of medication which I was dealing with extends all over the Yoruba country now.

5831. Have the remarks which you have made right throughout your evidence embraced the town life as well as the country life, or do they apply to the town life only?—Some would apply to the town life only and some would not.

5832 But chiefly your evidence relates to Lagos and the big towns?—Yes, to Lagos, Epe, and other places that I have been to.

5833. We have had several witnesses before us who have said that in the last 10 or 11 years they have seen

very little drunkenness in Lagos: do you agree with that statement?—Certainly not.

5834. How do you account for the divergence of opinion?—The divergence is because there are a lot of people who have not studied the question. I have studied the question, and I have been to marriage festivities, both with regard to patients of mine and with regard to friends of mine.

5835. In your present capacity, are you under the Principal Medical Officer, Dr. Strachan?—Yes.

5836. When you noticed this drunkenness going on in Lagos, did you ever report the result of your researches to him?—No, I was not called upon to do that.

5837. If there were an epidemic of small-pox in Lagos, you would report that, would you not, at once?—Certainly.

5838. But not if there is an epidemic of drink. You think that is not necessary?—There is no threatening epidemic of drink. It is a gradually increasing thing.

5839. An insidious gradually increasing thing?—Exactly.

5840. You have not thought it necessary, at any rate, to make any report with regard to it to any official superior?—No, not to my official superior, but I have expressed my opinion at public meetings.

5841. (*Chairman.*) When did you first express this opinion at a public meeting?—About two or three years ago.

5842. You have never made any comment with regard to it to any of your official superiors?—On the effect of drink on the community?

5843. Yes.—No, I have not.

5844. As I gather from you, you think there is no harm in alcohol taken in moderation. You do not say that alcohol is always a poison, do you? Some people hold the view that alcohol is always a poison?—I do not think so.

5845. The danger, in your opinion, is that moderation might pass into excess—that is the danger you apprehend?—I think in our hands drink is a dangerous weapon.

5846. Do you think it would be for the benefit of Southern Nigeria if there were prohibition for Europeans as well as for natives?—I would not like to give an opinion as far as Europeans are concerned, because I have not studied the question from that point of view.

5847. Do natives take any other narcotic drugs besides alcohol?—Not in the Yoruba country.

5848. Anything like opium, or hasheesh, or bhang, or any of those things?—No.

5849. What kind of drugs is it that they use as a medicine dissolved in spirits?—We do not do that in the Yoruba country. I have heard of drugs used outside the Yoruba country, but I do not know what they use.

5850. I thought you told us that in Lagos people compounded drugs with spirits. What kind of drugs were you referring to? Can you give us a few instances of the kind of drugs that are used with spirits medicinally?—I was not referring to drugs. What I said was bark or root.

5851. What kind of bark: do you mean quinine or cinchona, or what?—Any medicinal bark.

5852. Are there many medicinal barks here?—Hundreds.

5853. Can you give us two or three common ones?—There is irudu.

5854. What would that be in the British Pharmacopœia: is it an English drug?—No, it is not an English drug.

5855. What are its qualities?—It is a tonic.

5856. With regard to this child whom you treated for cirrhosis of the liver: what drugs were given to him mixed with the spirits? He was treated for anæmia, was he not?—No he was suffering from anæmia, but he was treated for "black tongue"—that is a symptom of dyspepsia with marked anæmia.

5857. Do you know what drugs were in the alcohol?—I know that capsicum was in it, but I do not know the others.

5858. Do you attribute his death to the drugs, or only to the alcohol which was mixed with them?—Only to the alcohol.

5859. You do not know what the drugs were?—I do not.

(*The witness withdrew.*)

The Hon. ARTHUR REGINALD PENNINGTON, called and examined.

5860 (*Chairman.*) You are Attorney-General and a member of the English Bar?—Yes.

5861. When were you called to the Bar?—In 1893.

5862. How long experience have you had of the West Coast?—Nearly ten years.

5863. Always holding legal or judicial appointments?—Yes.

5864. Perhaps you would just tell us the main appointments you have held?—I landed on the Coast in July, 1899. I came out as District Commissioner. I was District Commissioner of the Western District of this Province, that is, the Badagry District, for five months till December. I then came down to Lagos, and for the rest of my tour I acted as Queen's Advocate, which corresponds with my present office. The next tour I was appointed Police Magistrate of Lagos, and for nearly all the time I was Police Magistrate and Attorney-General. After three months I was transferred to the Gold Coast as Puisne Judge, and I came back here in November of last year.

5865. How long did you sit as a Puisne Judge of the Gold Coast?—For six years.

5866. As a Puisne Judge of the Gold Coast, had you to try criminal cases?—Yes; I was in, I should think, one of the most thickly populated parts of the country—that was the mining district, the Tarkwa district.

5867. In that district did you have many cases of serious crime which were attributable to drink?—There was very little serious crime there at all, and I never had any case brought to my notice where the offence had been especially caused by drink.

5868. You had to deal with very few cases of serious crime such as murder, or manslaughter?—There were cases at times, but to take my last tour, the only important murder cases occurred in my last tour. I had three murder cases at Tarkwa, and so far as my recollection goes, two of them were due to jealousy—what they call "mammy palaver"—and the other one was due to a dispute between men who were cutting wood in one of the woods and one of the men putting another man's wood into his cords.

5869. What do you say with regard to the miners there. Did you find that there was much drunkenness among them?—When I went on Circuit I always stayed on Government hill, with a big mining village right underneath, and all I can say is I was never disturbed at night, and in fact was never disturbed at all by any kind of noise there. Things were quite quiet.

5870. Are trade spirits used in that district?—Yes.

5871. What other big towns were you at as well?—There is only one big centre of population in the Western District, and that is Tarkwa. Axim, where I was stationed, is a small town of 4,000 or 5,000 inhabitants, chiefly connected with the timber trade, and Sekondi is a comparatively new place.

5872. On the whole you would describe the people as a sober people?—I should say so—when I say sober, I mean I should not call them habitual drunkards in any way.

5873. At any rate drunkenness did not enter into the causation of crime there?—No, I do not think so

5874. Are they a similar race of people to the people of Southern Nigeria?—They are Fantees. I should not call them as high a type of race as they are here.

5875. The Yoruba is a superior being in your opinion?—I think so; I should imagine so at least.

5876. Now, to come to your experience here?—When I first came here, my district in this Province was 40 miles

long by 80 miles broad. It went right up into Meko. Since then that district has been cut up into three districts. I think in five months I went nearly all over the district. I went round with a tent, and my plan was to make a centre and spend some days there, and work round on all sides of me. I wanted to know my district well, and I think I went over it all. Taking Badagry as one of the big towns, I should say that there is a fairly large consumption of drink there. I should also say that the majority of the people who give themselves up to drink at all are the Popos, not so much the Yorubas. There are two distinct tribes in Badagry, the Yorubas and the Popos. The amount of drinking, however, amongst the ordinary people themselves was very small indeed, and the drinking all over the district was chiefly, as far as I remember, amongst the chiefs and the elders.

5877. When you say drinking, do you mean drinking to excess, or simply occasional drinking?—Among the chiefs I could name three or four who were certainly habitual drunkards, but they were the only people I came across of that kind.

5878. On trade spirits or on native liquors?—It is chiefly trade spirits that is drunk on the Coast, and then when you get further up to Ilaro you find less of it. Going further up to a place like Egoa, there is still less there, and when you get as far as Meko there is very little drunk there at all, for the simple reason that if I went through the villages and asked to sit down, I was not brought a gin case to sit upon, and I did not see in all the compounds empty bottles of gin lying about, which I used to see in all the other Coast villages.

5879. Would you say that those who did drink gin were sober people on the whole?—The majority of them were sober people in this way that they would occasionally have a marriage feast or a funeral feast and get fairly well drunk then, but they would not take any more probably for a month or two.

5880. Do you mean that they simply got drunk, or that they got helplessly drunk?—I cannot say that I ever remember seeing a man lying down helplessly drunk, but they used to get very excited and noisy on the occasion of these festivities.

5881. Owing to drink, or partly owing to drink and partly owing to general conviviality?—I should attribute it partly to the two, and even if I saw a man helpless at a native drumming festival I should not say that it was entirely due to drink, because I have seen these people with the constant drumming get an excited look in their eyes, and drop down absolutely lost to the world, through getting dazed with the constant drumming and dancing and excitement, and that is without any drink at all.

5882. So that one cannot judge absolutely of the amount of drunkenness that prevails at these funerals and marriage feasts and festivities?—I should not think so.

5883. In that district did you come across any crime caused by drink?—It is a long time to throw my memory back, but I do not remember any case which left any impression on my mind as being especially due to drink.

5884. At any rate, it was not a marked factor?—No.

5885. When you came here as Police Magistrate and Acting Attorney-General, the serious cases would come before you, I suppose, in order to commit for trial?—Yes.

5886. The Attorney-General here is not a practising barrister, is he—he is not allowed private practice?—No, he is a Government servant, and is not allowed to take private practice.

5887. Therefore he devotes his attention, amongst other things, to the cases of serious crime?—Yes.

5888. Have cases of serious crime come before you as Attorney-General?—Yes, because even if I do not prosecute, in all cases the depositions come before me first, and I may hand them on to somebody else.

5889. As Police Magistrate any serious case would come before you for committal for trial?—Yes; in Lagos and in what is called the Western Province.

5890. Have you had any cases of serious crime which were attributable to drink come before you when acting as Police Magistrate?—I should be very sorry to say that there were any.

5891. Then you cannot look upon drink as a determining factor in crime?—No, but of course I may say at once that there is very little serious crime in the Western Province at all.

5892. Do criminal appeals come before you from other parts of the country?—Yes—you mean in murder cases?

5893. Yes. Have you come across any cases of murder in which the crime has been attributable to drink?—I have been here about five months now, and I think during that time we must have considered about 80 cases of murder in the Executive Council, and there was only one case out of that number, and that a manslaughter case, which was attributed to drink.

5894. Do you remember how that came about?—No, but there was evidence, I think, that the man had been drinking.

5895. The prisoner?—Yes. I think I remember what the case was. It was a case where a man fired a gun at another man without any apparent reason.

5896. I think that must have been the case that Mr. Justice Packard mentioned to us the other day where a man who had been drinking picked up a gun and fired it off amongst a crowd of people.—Yes, it was a case something like that.

5897. From your experience you do not regard alcoholism as being a factor in serious crime amongst the community at present?—I do not.

5898. You would rather not speak from the medical point of view, I suppose?—I would rather not.

5899. (*Mr. Welsh.*) You spoke of three or four chiefs in Badagry who were habitual drunkards?—Yes.

5900. May there not be a good many other chiefs and inhabitants who are not habitual drunkards, but perhaps who are habitual drinkers—people who are using more liquor than is good for them?—That is possible. I never came across them, however, and I saw and knew the people fairly well there.

5901. The further inland you went the less drinking you came across?—Yes, and the weaker the drink became.

5902. That would be an advantage, would it not?—It would.

5903. So that if you went far enough you would probably find no imported liquor at all?—What I mean is, as imported spirit goes up country it passes through various people's hands, and each man extracts so much of the gin and puts water in, and by the time it gets as far as Meko and further on it becomes altogether innocuous.

5904. It is not innocuous at Badagry and on the coast line?—I should think it would probably have about the same effect as claret had on the farmer who said he was never able to get any "forrarder" on it.

5905. I presume you are aware that a very large proportion of crime in England is due to drink?—Yes.

5906. That condition does not apply to Yorubaland as far as your experience goes?—I have never noticed it.

5907. (*Mr. Cowan.*) Could you tell us anything as to the relative effects of drinking tombo and imported spirits?—I do not know what you call tombo.

5908. Tombo comes from the palm which grows in the lower regions, as distinct from the palm oil tree from which they take palm wine.—I cannot tell you, because I do not think the palm wine they drink in the Badagry district is the same as tombo. I know the effect of the palm wine which they drink in the Western Province was to excite them for a short time—they went almost mad with it; but the only time I saw that was at a festival got up in honour of myself, I am sorry to say. There was only one case where a man was very bad, and he was rude to me, and he was flogged very heartily next day by the chief for it.

5909. Have you seen any other bad results from the drinking of palm wine?—No, I could not say that I have.

5910. Is there more palm wine drunk on the Gold Coast than imported spirit?—I do not know.

5911. In the case of manslaughter that you told us about, do you know whether that was a case of gin drinking, or of tombo drinking?—I could not tell you.

5912. If it is the same case as the case Judge Packard told us about, the man had been drinking tombo in the market place.—I think it is the same case.

5913. Judge Packard was quite clear in his evidence that it was the result of tombo drinking, and you think it is the same case?—I think it probably is.

(*The witness withdrew.*)

(Adjourned till to-morrow at Abeokuta.)

NINTH DAY.

Thursday, 6th May, 1909, at Abeokuta.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

Rev. ABRAHAM H. WALTON, called and examined.

5914. (*Chairman.*) You are a Wesleyan Minister?—Yes.

5915. How long have you been in the ministry?—I have been in the regular ministry for four years.

5916. Before that were you a preacher?—Yes, I have been a preacher for nine years.

5917. How long have you been working here?—Three years.

5918. Would you tell us your exact position in the Wesleyan Mission here: are you Secretary or what?—I am District Senate Temperance Secretary.

5919. How many native and European ministers would there be associated with you?—Twenty-eight.

5920. About what would your converts or congregations amount to?—In Abeokuta alone about 1,000—the congregations.

5921. Would there be more who are associated in the way of sending children to your schools and matters of that kind?—Yes.

5922. I take it that the 1,000 would be natives?—Yes, all natives.

5923. Mainly Egbas?—Mostly Egbas.

5924. What should you say as to the general sobriety or otherwise of your own members?—I think the standard of sobriety amongst my own people is very high. There have been cases of drunkenness, and I know there have been cases of secret drinking, but they are very few comparatively speaking.

5925. You are referring to the whole 1,000?—Yes.

5926. Can you form any opinion with regard to the people outside the town generally, as to whether they are a sober or a drunken community?—I found it very hard to get at facts, but any evidence that I shall give is based not alone upon observation, but upon the evidence of the oldest inhabitants of the town, and the oldest members of my churches.

5927. How many churches have you, by the by?—Four in Abeokuta and seven in the outlying districts.

5928. All within the Egba country?—Yes.

5929. May I take it that you are speaking on behalf of the Wesleyan Mission generally?—Yes.

5930. As the result of inquiries you have made from people in whom you have confidence, what should you say as to the state of sobriety or drunkenness generally of the people?—There is a great deal of drunkenness amongst them, but as I have tried to sum up the information of the aged members of my churches, they do not seem to think that the people are worse in health or in morals than they were years ago.

5931. The *status quo* has been preserved for many years?—Yes.

5932. Have you come across many instances of physical deterioration owing to drink, or is it occasional bouts that come to your notice?—I have not come across many instances of physical deterioration through drink. I can speak of two men who have died through excessive drinking. These men died not long ago.

5933. To what religious community did they belong?—They were heathens.

5934. Two cases in three years?—Yes.

5935. Do you know what drink they had been taking?—They were drunk on gin. One had exposed himself after drinking, which resulted in pneumonia, and the other gradually fell off his meat and was practically kept alive for weeks on nothing but gin, but eventually he died.

5936. Was the man who died from exposure a habitual hard drinker, or did he have occasional bouts?—He had a bout at a festival.

5937. And then he exposed himself and died?—Yes.

5938. So far as you are aware, you say that drunkenness is not increasing?—It most certainly is not increasing in Abeokuta.

5939. I suppose you could not form any estimate of the number of people who drink to excess?—I could not; I only know personally four habitual gin drinkers—two men and two women. Of course, I know there are more, but those are all that I have been able to identify personally.

5940. What about is the population of Abeokuta?—I should say approximately 175,000.

5941. Have you ever known any evil effects from the drinking of native liquors?—No, I have noticed carriers on journeys drinking native liquors, and they have been glad to sleep at the journey's end. That is the only evil effect I have seen.

5942. Have any cases of crime committed by people through being drunk come to your notice?—None. I once witnessed a fight between two men who were drunk on gin. They acted like madmen and tore each other's faces and bodies until they were a most dreadful sight, but that is the only thing of that kind I have seen.

5943. Had they a previous cause of enmity, or was it a drunken row?—A drunken row, as far as I can make out.

5944. So far as you know, there was no previous history of enmity in that case?—Not as far as I could make out.

5945. Was any serious harm done?—Yes; but I could not follow the case up sufficiently to find out exactly what harm was done.

5946. You say you have 28 ministers in association with you?—Yes.

5947. Have they been invited to come and give evidence before us, if they wish to do so?—Yes, I have invited my own pastors in particular, but I could not persuade them to come and give evidence.

5948. Do you know why: did they think that the question was not an urgent one, or are they unwilling to come and give evidence for other reasons?—It may be that some of them thought the question was not an urgent one, and no doubt some of them have reasons that they would not care to mention—possibly reasons which a native could understand.

5949. They are not reasons that you can understand, at any rate?—No, I have not enquired into it. I find it better not to do so.

5950. However, they would rather not give evidence?—They would rather not.

5951. Do you think they are afraid of any action that might be taken by the native Government?—I do not think so.

5952. Speaking generally for yourself and your ministers, what do you think is the best rule for this country—total abstinence, or strict moderation with regard to spirits?—As a church we stand for total abstinence, of course. As for the private opinions of our ministers I would not like to express them at all, but we teach total abstinence in connection with our Temperance Societies, and I think we are the only church in Abeokuta which has established such societies.

5953. Are the Temperance Societies large ones?—Yes; we have two in Abeokuta with a membership of something like 150.

5954. Are they total abstainers, or do they only abstain from spirits?—They sign a pledge to abstain from intoxicating liquors as beverages.

5955. Does that include palm wine and corn beer?—I am afraid it does not.

5956. The pledge is interpreted liberally?—Yes.

5957. Does it include trade spirits?—It does.

5958. Do they keep their pledges pretty well as far as you know?—As far as I know, yes.

5959. Will you tell us what steps were taken in connection with getting evidence for this Commission? Do you know what was done at all? Was there a Local Committee appointed?—Something like ten weeks ago, I think—I would not be sure of the date—we were invited by the District Commissioner, or a public invitation was sent to the people of Abeokuta and the representatives of the Missionary Societies to meet in the Museum in order to select a Local Committee. That Committee was selected. I think there were two representatives of the Church Missionary Society upon it, Father Coquard, of the Roman Catholic Mission, about six or eight traders, and two representatives of the Wesleyan Methodist Missionary Society.

5960. Is that the same society as yours: are you a Wesleyan Methodist?—Yes. The Committee met on the following Wednesday, I think it was; unfortunately I was not there, but I attended the next meeting and found the Church Missionary Society's representatives had resigned their position on the Committee.

5961. Did you ascertain why that was?—I have heard many reasons given, but I am not prepared to say what they are. They refused also to send witnesses. Because that was the case I refused also myself to send witnesses, and moved a resolution that the Committee be disbanded, and it was disbanded.

5962. That ended that Committee?—That was the end of it.

5963. Now you yourself have come as a witness as representing the Wesleyan community?—I have.

5964. You have put certainly no obstacle in the way of other Wesleyan ministers or members of your faith coming forward?—No.

5965. As I understand no other representative Wesleyans or Wesleyan Ministers wish to come to give evidence?—No, not in Abeokuta.

5966. There is only one other question I should like to ask you. Have you laboured in London at all?—Yes.

5967. In what part?—The South West. I was stationed at a large mission in the Wandsworth Road.

5968. Comparing what you saw of drunkenness there in the streets with Abeokuta, what should you say?—There is no comparison between the two.

5969. I take it that you would see much more drunkenness around the Wandsworth Road than you would see in Abeokuta?—I have seen more drunkenness in one hour in the Wandsworth Road than I have seen in three years in Abeokuta.

5970. Is the Wandsworth Road a specially bad neighbourhood?—It is.

5971. There is a low class neighbourhood around the Wandsworth Road, is there?—Yes, it is closely connected with the low parts of Battersea and South Lambeth, Vauxhall, and Nine Elms.

5972. Is it in that part of London just behind Vauxhall Station where you laboured?—Straight along the Wandsworth Road, about half a mile from Vauxhall Station.

5973. (*Mr. Welsh.*) You said that from inquiries made you were told that people were not any worse physically or morally from the effects of drink in Abeokuta?—Yes, that is the sum of the evidence I have received from the oldest people I could find in Abeokuta.

5974. Have you no opinion of your own in the matter based upon your three years' residence here?—In a few individual cases there has been deterioration—in the cases of the habitual drunkards there has been deterioration, and there has undoubtedly been some deterioration amongst our young men, but it is not altogether through the gin; it is through other classes of liquor.

5975. Do you think the educated young men in Abeokuta are drinking more than they used to?—Some of them undoubtedly are.

5976. There is an Alake in Abeokuta, is there not?—Yes.

5977. He has a Council?—Yes.

5978. What relation do the Ogbonis hold to the people of Abeokuta?—I should not like to say.

5979. There is a body called Ogbonis in Abeokuta who are associated with the Government of the country, is there not?—I do not recognise it.

5980. Do you think the people of Abeokuta generally are in favour of some restriction being put upon the liquor traffic, apart altogether from the wishes of the rulers?—There is a difference of opinion. It is pretty well divided.

5981. About half for and half against approximately?—I should think there is more against.

5982. Do you mean more against any change?—Yes.

5983. Then prohibition would not be agreeable to the majority of the people, I take it?—Prohibition would not be agreeable to the people because of the results.

5984. Because of what results?—Because it may mean direct taxation, or something of the kind, and that would not be agreeable to the people.

5985. Do the people generally know what direct taxation means?—I do not think they understand it thoroughly.

5986. Then they are afraid of something that they do not thoroughly understand?—It is the educated native, I think, who opposes the direct taxation, and of course he influences the rank and file.

5987. Supposing prohibition were in force, do you think the people would be as industrious and produce as much palm oil or cocoa or rubber, or whatever produce they gather?—I am not a farmer, but I know that during the last few months, when the people have not been buying as much gin as they did before, they have been undoubtedly impoverishing the palm trees in the district by taking away the palm wine.

5988. By collecting palm wine?—By making palm wine, and I think they would have their native drinks if the liquor traffic were done away with.

5989. From what you say, I take it that the attitude of the native traders would be hostile to prohibition or any restrictions being placed upon the trade?—Not all of them; I know some native traders who are in favour of prohibition.

5990. How does the balance of opinion go?—Against prohibition.

5991. The educated young men, I think you said, were more dissipated than they formerly were, but not entirely in the shape of using imported liquors?—It was only last Sunday week, at a kind of Pleasant Sunday Afternoon gathering that I had, that I was under the painful necessity of turning a young man out of one of my churches because he was helpless. I found afterwards that he had got drunk on whisky.

5992. Is there much consumption of whisky in Abeokuta, do you know?—I would not like to say.

5993. (*Mr. Cowan.*) With regard to this tendency that you spoke of on the part of young men who seem addicted to drink, you appear to be of opinion that the prohibition of trade spirits would not alter matters very much?—I do not think it would.

5994. It would require to be total prohibition altogether?—Oh, yes.

Rev. Abraham H. Walton.]

5995. How would the native community view, for instance, prohibition for the native and not for the European?—I do not think he would favour it at all—not as a rule; there are some in favour and some against, but the vast majority are against prohibition.

5996. (*Chairman.*) I do not think you quite appreciated the question.

5997. (*Mr. Cowan.*) Supposing it came to the question, would they look upon it as class legislation, or something of that sort if the importation of spirits, as far as the native community were concerned, was prohibited but allowed so far as Europeans were concerned? Do you think the native community would take exception to that?—I have not heard anything about it, but I am afraid that the question would come up sooner or later.

5998. You do not think they would care for it?—I do not think so.

5999. You say a large proportion of the people are against prohibition?—Yes.

6000. Would you say a very large proportion?—Yes.

6001. Has there been a kind of temperance wave during the last three or four months in Abeokuta?—There has.

6002. Has that had anything to do with the threatened imposition of licences and the recent increase in duty? May I put it in this way, did the desire for prohibition come first, or was it made use of in a sense when they spoke of insisting on licences from the 1st of March, and the duty was increased from the 15th of January? Prior to the duty being increased, did you see any of this feeling or desire for prohibition?—I did not.

6003. It was not until after?—No, not to my knowledge.

6004. Then it might easily mean that a good many people were for the time being prohibitionists, so to speak, to serve their own purposes?—That has been the case.

6005. Would you say there was anything like a big proportion of the people who are intemperate drinkers?—I would say "No" to that question, with the exception of festival times—occasions when they are celebrating marriages and funerals.

6006. On such occasions do they confine themselves entirely to trade spirits?—Not entirely, because palm wine is used, and pito is used, but gin is mostly drunk on those occasions.

6007. Could you tell us anything as to the relative strengths of palm wine and pito? Can they be made strong at times, and can they be made into quite a harmless beverage? Are they sometimes kept for a few days until they become very much stronger, and drunk then for the purposes of creating exhilaration?—The palm wine in its natural state is rather strong and would soon intoxicate a person, but it is generally watered down very much before it is drunk.

6008. In order to make it a palatable beverage?—Yes.

6009. While the trade in spirits has been stopped altogether in Abeokuta during the last few months, have you, in going about the country, seen any signs of the palm trees suffering through an extra quantity of palm wine being taken from them?—If palm trees do suffer because the palm juice is taken away, then most certainly there has been more taken away during the past few months than there was before.

6010. Have you seen any instances of palm trees being actually felled for the purposes of palm wine being extracted from them?—No.

6011. You have not seen that?—No.

6012. Do you know of any instances of that kind in this country?—I do not.

6013. Taking them all round, you could not call the people of Abeokuta a drunken people?—Certainly not.

6014. Would you say they were people who were less liable to self-control and who would want some sort of artificial support because they are not able to look after themselves?—There are exceptions; but I should say as a general rule the people are well able to look after themselves. Of course, at times, when they become highly intoxicated, either by enthusiasm or by sport or anything else, it may be that some of them do lose control over themselves.

6015. Of course, that would apply almost to any community?—Just so.

6016. You would not care to say yourself that the condition of Abeokuta is worse to-day than it was when you first saw it three years ago?—It is much better.

6017. In what way—is it wealthier, and are the people better off?—Taking a general look at the town and the people, it seems to me that the education is of a higher standard. I cannot see that the health of the people is any worse than it was, and certainly the sanitary conditions of the town are better. Roads are being made, and the town is becoming cleaner and nicer generally.

6018. There is a marked improvement in the condition of Abeokuta since first you came here?—Yes.

6019. Do people appreciate the sanitary efforts that are being made on their behalf?—As a general rule they do.

6020. (*Chairman.*) Has the consumption of liquor begun again in Abeokuta?—To some extent. The people are beginning to buy again, but not in such large quantities.

6021. Have you discussed with any of the natives why the abstention has taken place?—Yes.

6022. What have they told you with regard to it?—They have told me that the price was too high, because of the extra duty.

6023. Was that the increased duty on the 15th of January?—The last increased duty.

6024. Notice was given that licences would be imposed as from the 1st of March?—Yes.

6025. That proposition, I understand, has been withdrawn?—It has.

(*The witness withdrew.*)

Dr. RUPERT WELPLY, called and examined.

6026. (*Chairman.*) What are your medical qualifications?—I am a Licentiate of the Royal College of Physicians, England, and a Licentiate of the Royal College of Surgeons, Ireland.

6027. What is the appointment you hold here—Medical Officer of Health?—District Medical Officer.

6028. Does that include charge of the dispensary?—Yes.

6029. How long have you been in the country?—Ten months and a half.

6030. Where were you at work before you came here—in private practice?—I was in private practice in Essex.

6031. A thickly-populated part of Essex?—Yes.

6032. On the London borders?—Yes.

6033. How many out-patients come to your dispensary in the course of a month?—About 200 on an average.

6034. Therefore in ten months you would have had about 2,000 patients through your hands?—Yes.

6035. In how many cases have you found unmistakable symptoms of alcoholism?—In none.

6036. What are the diseases the people chiefly come to you about?—Guinea worm, ulcers, abscesses, and fevers.

6037. Any indigestion, or gastric catarrh, or gastritis?—Not a great deal: I have had some.

6038. Have you attributed any of those cases to the use or abuse of alcohol?—I could not trace any to alcohol.

6039. Gastritis and gastric catarrh are both produced by very many causes?—Yes.

6040. You have to get a history of the case before you can attribute it to one particular cause or to another?—Yes.

6041. Would bad water be one cause of it?—It would.

6042. Badly cooked food?—Yes.

6043. Have you had any private practice among the natives in addition to the dispensary cases?—Very little.

6044. Very few of the people come to the hospital, do they?—Very few.

6045. You have had no alcoholic cases there?—None at all.

6046. Have you ever heard of a case of delirium tremens here?—No.

6047. Have you heard of much renal disease?—No, I have not seen any cases.

6048. Or cirrhosis of the liver?—No.

6049. How long must a man drink, do you think, before the symptoms of cirrhosis become well marked?—That is a difficult thing to say.

6050. Is it a matter of weeks, or months, or years?—It is a matter of years, and also a matter of fairly heavy drinking.

6051. Continuous drinking?—Continuous drinking.

6052. That produces the well-known hobnail liver?—Yes.

6053. Hobnail liver is simply another name for cirrhosis of the liver?—That is so.

6054. Comparing what you have seen here of the native population with the native population of West Ham, for example—were you within easy reach of West Ham when you were in Essex?—Yes.

6055. Then comparing the people here with the people in West Ham, what would you say as to their relative sobriety or drunkenness?—I should say that drunkenness in West Ham was very much in excess.

6056. Do you know any of the other thickly-populated districts on the Essex side?—Only West Ham and East Ham.

6057. The same would apply to East Ham and West Ham, I take it?—Yes.

6058. In this climate what do you say is best—really strict moderation or total abstinence?—Strict moderation.

6059. You think on the whole that that is preferable to total abstinence?—I do.

6060. If a man has sufficient self-restraint to keep within the line, on the whole you would prefer that a man should take something in the way of alcohol?—Yes, I consider it beneficial.

6061. Do you draw any distinction between a man taking—I am speaking, of course, in moderation—spirits, and taking beer or wine?—Practically no difference.

6062. It is a question of the quality of the alcohol and the strength at which he actually swallows it.—Yes.

6063. Have you ever had occasion to examine trade spirits and form any opinion as to their quality?—No.

6064. (*Mr. Welsh.*) If the spirit trade goes on as it is at present there is every probability of the consumption of spirits increasing; is not that the case?—I am not in a position to say.

6065. You have no opinion on the matter?—No.

6066. Is there no danger of the conditions which exist in West Ham being reproduced in Abeokuta in the course of a few years?—From what I have seen I should not think so.

6067. (*Mr. Cowan.*) Have you come across anyone at all suffering from the effects of having taken too much palm wine or this native beer, pito?—No.

6068. Have you seen it drunk at all?—I have seen it drunk, and I have seen them a little exhilarated over it, but I have never seen anyone incapable.

6069. Have you ever seen any cases of drunkenness arising from the drinking of gin?—No, I have never seen any.

6070. Then, as far as that goes, to your mind you would say that there was no difference between the one and the other?—That is my experience.

6071. (*Capt. Elgee.*) As regards your remark just now about moderate drinking, does that refer to Europeans as well as to natives?—Yes, to both.

6072. From what you have seen of this country, would you regard the liquor question as of more or less importance than what we may call the sanitary question?—I think the sanitary question is much more important.

6073. You think you would save more lives by paying attention to sanitation than you would by stopping the people's liquor?—I think undoubtedly you would.

6074. (*Chairman.*) You have not noticed yourself any difference between the native constitution and the European constitution as regards tolerance of drink?—I have not.

(*The witness withdrew.*)

Rev. JEAN MARIE COQUARD, called and examined (in French).*

6075. (*Chairman.*) You are a Frenchman?—Yes.

6076. How long have you been in this country?—I have been here for 19 years.

6077. What society do you represent?—The African Catholic Mission from Lyons.

6078. Do you belong to any Order?—No, I am a secular priest.

6079. What can you tell us about the liquors consumed by the different classes of the people here?—The poor drink the native drinks of the country, and the rich classes drink pito, palm wine, whisky, trade gin, and wine, some of doubtful quality, and some of the richer people drink brandy, but only in small quantities.

6080. On what occasions do the people drink trade gin?—On the occasions of funerals and other festivities.

6081. Does this drink do them any harm in its effects?—The Chiefs make the people pay them plenty of money to buy sheep and gin with, and so on, for the festivals, therefore this custom hurts the people. You must attribute it, therefore, not so much to drink as to the power of fetishism and to the power of the Chiefs, and in many cases it ruins the people, and whole families have disappeared.

6082. At what seasons do the natives drink?—Mainly gin in the rainy season, and they prefer their own drinks in the dry season. It is a matter of degree.

6083. Are the native drinks fit for Europeans?—No; they are all right to take once or twice, but the pito and the palm wine produce gastric disturbance, diarrhœa, and even dysentery.

6084. Does the same apply to palm wine?—The palm wine in the case of a European produces an acid ferment in the stomach, which very often leads to vomiting and gastric trouble.

6085. How do these drinks affect the natives?—In the case of the natives they have stronger digestive powers than we have—stronger stomachs—and they suffer many less ill effects from the continued use of the native liquors, but especially in the cold season I have seen gastric trouble arise from the use of the native liquors.

6086. What do you say about the drinking habits of Europeans in this country?—My work is chiefly among natives, but it would be a gross calumny to say that any large proportion of Europeans have died from the effects of drink.

6087. To what do you attribute the deaths among Europeans that have taken place?—The European mortality has fallen much lately. I think it is due to various causes. In the first place, people have learned to take quinine, and also they have learned not to expose themselves recklessly to the sun, and again there have been great sanitary improvements largely due to the efforts of Governors like Sir William MacGregor and Sir Walter Egerton.

6088. In your opinion, which is best—strict moderation or total abstinence?—I think that moderate drinking both for the natives and for the Europeans is the best rule. I have often prescribed in cases of what

* Appendix H.: written statement by Father Coquard.

Rev. Jean Marie Coquard.]

I call infectious diarrhœa alcohol with tea, or with laudanum, with excellent results—I am especially referring now to the rainy season.

6089. Apart from any question of disease, what do you think as to people taking drink in moderation?—In my opinion it is the right thing to do. When a European who has been accustomed to take alcohol feels himself exhausted it would be cruel to deprive him of his moderate whisky and soda, and of course in any case of illness alcohol must be most useful.

6090. What do you say now with regard to the natives?—During the rains I think the natives ought to have alcohol in small quantities.

6091. What do you say about trade gin?—That must depend on analyses which I have never made.

6092. What is the effect of drinking gin on the people?—Certain individuals no doubt abuse it, and then, of course, it is deleterious; but speaking of the people generally they do not abuse it, and they do not suffer in health in consequence—emphatically they do not.

6093. Have you any diploma of medicine—have you studied medicine?—I studied it at the Lyons School, but I had not time to take out my diplomas. In my work here, however, I have been compelled to take up medicine and to practise it among the people. The Governor, Sir William Macgregor, visited my hospital on one occasion and was very pleased with what he saw and with the results there, he being a doctor himself.

6094. Assuming there was a law allowing liquor to the whites but denying it to the natives, what would be the result, in your opinion?—It would be very ill received by the natives. They would regard it as a class law, putting them in an inferior position.

6095. What is the opinion of the natives generally as to the drink question?—They desire to have it. That is the opinion of a large majority, even of some who speak to the contrary. There are three reasons for this—the first being that as regards the recent abstention from taking liquor there were a certain number of native merchants who had a large stock, and they wanted to get rid of it at an enhanced price. They thought that the outcry against liquor and the ceasing to buy would enable them to sell their stock at a very high price eventually. The second reason is this, that the people hoped by abstaining either to bring down the price of gin, or, if they could not bring down the price, that they would get whisky at the increased price which is now being paid for gin—that is to say, without being charged the full whisky price. A good many also have joined in the movement who understand nothing whatever about it.

6096. What is the moral and physical state of the Egba people?—They are in no wise corrupted by drink. There is no moral or physical degradation. Among the whole of the Egba people there may be some 300 cases perhaps where people live much too well and drink too much, and there may be five or six cases of genuine alcoholism where people are slaves to drink, but you do not see among the people generally what I call the stigmata or signs of drink.

6097. How do you describe the character of the people generally?—As regards the character of the people generally, they are good farmers, intelligent, active, hardworking, vigorous, strong, and long-lived. The children are born healthy, and I have never yet observed children who show unmistakable signs of alcoholism in the parents.

6098. What is the mortality among very young infants caused by?—The infant mortality I attribute very largely to the ignorance of the mothers as to the proper way to bring up their children, and there are many epidemics which affect children also, and which are responsible for great mortality.

6099. Will you give me an example of those?—Measles and tetanus.

6100. Tetanic convulsions, you mean?—Yes, and phthisis and pneumonia, especially in the wet season.

6101. Is malaria prevalent?—As regards malaria, even among the young it is very easily cured by quinine. They do not resist the beneficent action of quinine like we do. Many of the natives suffer very much from their habit of taking powdered tobacco into their mouths and chewing it and swallowing it. That practice produces very bad effects; where the tobacco is taken in this way in large quantities you find muscular pains and headache and trembling of the limbs, and acute pains in the stomach, and if women indulge in it to any extent it produces sterility in them.

6102. Do you know of any cases of madness attributable to alcohol?—I have seen a certain number of lunatics, but I attribute the symptoms to heat stroke and sometimes passion; I have never come across a case of alcoholic mania.

6103. Are there any cases of serious crime due to drink?—Crime is very much diminished within the last few years, and I have never known a case of serious crime which I would myself attribute to drink.

6104. (*Mr. Welsh.*) Are you not aware that many eminent authorities disagree with you in your statement that moderate drinking is good for the people?—I speak from my own experience, but I know that there is a conflict of learned authorities. It is a matter of personal experience with me.

6105. What are your relations with the Egba Council?—I have had none, except in relation to the schools to which they make the ordinary grant. Just at present my relations with the Government are somewhat strained. It is only this last year that the school has received any grant like the other schools.

6106. Did not you act as Medical Adviser to the Egba Council as you were a doctor?—I did until two years ago, but now they have got a native doctor, and I no longer act for them.

6107. (*Mr. Cowan.*) Have you seen any change in the condition of the people of Abeokuta generally since you came here?—Yes, their general condition has improved very much. When I came here first there were not a dozen houses that were roofed with zinc, and now you will find that three-quarters of them are properly roofed, and you will also see that there are a good many new houses with a storey above instead of being all on the ground. There were also practically no passable roads when I first came here, whereas now there are roads on which you can go in a motor-car. Formerly the people were overwhelmed with debt, and they used to pledge their children to pay for funeral expenses, and that horrible traffic is now at an end. You must remember also that people in the old days had slaves to work for them, and now they have not.

6108. You have made it fairly clear that you see no harm in the liquor traffic. In the event, however, of the importation of trade spirits being prohibited, do you think it would make people fall back more on the palm wine, and if so, what effect do you think that would have on the palm tree—the natural wealth of the country?—If people were deprived of gin they would resort very much more to palm wine again, and they would destroy the palm trees, thereby destroying the chief productive factor of the country. They would also, of course, use increased quantities of maize to make into the country beer, and as regards the schools I find it difficult very often to get a sufficiency of corn even now.

6109. Do you know whether there is any sterility on the part of women and impotence on the part of men due to drinking gin?—Alcoholism would produce impotence in men, but I have not come across any cases myself here in which I am certain that that was the cause.

6110. (*Capt. Elgee.*) Have you ever seen native mothers giving gin to their children while they are still suckling at the breast?—No; but natives have a habit of passing the gin bottle round, and they may give a sip to a child of 13 or 14 years of age.

6111. Which do you regard as the most important question—sanitation or the prohibition of trade spirits?—Sanitation is far more important than the other.

(*The witness withdrew.*)

Mr. PELHAM VERNON YOUNG, called and examined.

6112. (*Chairman.*) You are now District Commissioner at Abeokuta?—Yes.

6113. How long have you held that post?—I have actually resided in the place for eighteen months, but I have been in Southern Nigeria, mostly at Onitsha, for the past nine years.

6114. Will you kindly tell us what was done by you in order to give notice to people who might wish to come forward and give evidence in this inquiry?—I received a letter from the Colonial Secretary in Lagos saying that the Liquor Traffic Committee was coming up here, and that I was to make arrangements to bring forward witnesses. A general meeting was called on the 27th February, 1909, of which printed notices were published and put all over the town. This meeting, I regret to say, was not fully attended, no doubt on account of the very heavy rains that we had on that afternoon. The Alake and his Council were coming down to the meeting, but at the last moment the rain stopped them, but perhaps between 50 and 60 people attended altogether. At this meeting it was decided that a local Sub-Committee should be formed for the purpose of bringing forward witnesses.

6115. On all sides, or on one side?—On all sides. Representatives were chosen at this meeting by ballot. There were 18 members chosen for the Sub-Committee.

6116. Were they at all representative?—There were two Committeemen from each denomination—two from the Church Missionary Society, two from the Wesleyan Mission, two from the Roman Catholic Mission, two from the European traders, two from the Christian native traders, and two from, I suppose you would call them, the Pagan traders, or non-Christian traders. Then there were some Chiefs and the Egba Government Secretary—making 18 in all. I might mention that at this meeting certain names were put forward as witnesses, and they were refused, which showed that the meeting went heart and soul into getting witnesses or members to represent them. It was not a case of simply putting up a name and that name being accepted at once. In one case a name that was put up was rejected, and Mr. J. J. Ransom Kuti was chosen in the place of the other name that was put up. On the 5th March, 1909, we held our first Local Committee meeting. It was then decided that the members of this Committee should bring forward four witnesses to give evidence before the Sub-Committee to find out if their evidence was worth bringing before this Committee, because it was useless bringing dozens of witnesses before this Committee with no facts in their possession or any foundation of truth for what they might say. It was agreed at that meeting that that should take place.

6117. What happened next?—The first four witnesses to be brought forward were to have been brought forward by the Church Missionary Society, the two Committee members chosen to represent that Society being the Rev. E. W. George and the Rev. J. J. Ransom Kuti; but before the meeting came off, which was to be held on the 24th March, I received the following letter signed by those two gentlemen—it is dated the 12th March:—" Sir,—After much consideration of your request that we should get six men in connection with the Church of England to give evidence in the matter of the Liquor Traffic at the next meeting of the Local Committee, which will be held at the Abeokuta Museum on Wednesday next, the 17th inst., we have come to the conclusion that in the face of the present attitude of the people of Abeokuta against the traffic, no further evidence is necessary; we consider the attitude of the people a sufficient evidence against the Traffic. Under the circumstances we beg leave to retire from the Committee." This letter was read out at the meeting, and it was unanimously decided by the rest of the Committee that the resignation of these two gentlemen should not be accepted, as they were chosen by the people to represent them.

6118. Were they native gentlemen or European?—Native gentlemen. A letter was written to that effect to them. Some days elapsed, and then the following letter, dated March 29th, and again signed by both of them, was received:—" Sir,—We desire to thank you for your letters of March 18th and 20th, and for your expressed wish that we should continue to serve on your Committee. After further consideration we beg leave to say that we wish to abide by the decision contained in our last letter." The letter referred to as the 20th was the notice of the next meeting.

6119. Have they since changed their minds, or are they of that opinion still?—That I cannot say. We had a meeting after that, and they were not present.

6120. Presumably they do not wish to give evidence?—I do not know. It now appeared that the objects of the Local Committee had been more or less frustrated because these two gentlemen represented a branch of the Church Missionary Society. We still decided to carry on, however, but not to hold so many committee meetings, as one branch had been cut out entirely.

6121. Only two out of the 18?—Yes, but it was the principal branch. We adjourned the meetings therefore till the 28th April, when we held a final meeting at which we chose the witnesses. I then submitted their names to the Government Secretary in Lagos, and on the 5th May, yesterday, I received this letter from the Colonial Secretary—I got it about half-past three yesterday afternoon—in which he says that the evidence of the following witnesses will probably be required:—The Rev. A. H. Walton, Mr. A. Edun, Government Secretary, Father Coquard, Mr. S. J. Peters, Abolade-Balogun of Ido, Rev. E. George, Mr. Majekodunmi, and the Medical Officer at Aro.

6122. Is that the list that you sent up to the Colonial Secretary?—Yes, except the Rev. E. W. George, Mr. Majekodunmi, and the Medical Officer at Aro.

6123. How did they come to be included?—That I cannot say.*

6124. Mr. George is one of those gentlemen who declined to give evidence?—Yes, he resigned from the Committee.

6125. He has now changed his mind.—That I cannot say; I know nothing about it. This is a copy of a letter I sent out yesterday afternoon:—" Sir,—I have been directed to inform you that the Liquor Trade Committee will arrive at Aro at about one o'clock tomorrow afternoon (Thursday, the 6th instant); on their arrival at Aro they will proceed at once to take evidence. 2. I should be obliged if you can make it convenient to go to Aro at this time and give evidence before the Liquor Trade Committee."

6126-27. That is curious. It should be Abeokuta, not Aro.—Yes; that letter was sent out to each gentleman. In answer to that letter I received the following communication from Mr. J. B. Majekodunmi:—" Dear Sir,—I am very sorry I cannot come for an evidence at all.—I am, your obedient servant, J. B. Majekodunmi."

6128. He does not give any reason?—No.

6129. His is a " non-possumus."—Yes.

6130. Is he a medical man?—No, he is a native trader.

6131. That completes what you did as regards getting witnesses for this Commission?—Yes.

6132. There was a question of introducing a licensing system into Abeokuta?—There was.

6133. Can you tell us what happened with regard to that?—Yes. Of course it must be understood that Abeokuta is not under our control. It is a native State, and the draft of this licence scheme was laid before the Egba Secretary.

6134. It was a suggestion from the British Government?—It was a suggestion from the British Government entirely.

6135. It was laid before the Egba Government Secretary, you say?—Yes, and he seemed to think that he could get out a better licence system than that one, and I believe I am right in saying that they have under consideration the drawing up of a licence scheme that will cover the whole thing far better than that one. It will embrace everything. Consequently, that was put on one side. Another thing is this, that Abeokuta pays 3*d.* a gallon duty more on gin than any other State in Southern Nigeria.

6136. There is a Customs duty here, or an octroi?—Yes, of 1*s.* a gallon here—that is 3*d.* more than in any other place in Southern Nigeria.

6137. It is not only on gin, but I suppose on all spirits?—Yes.

*[Nominated to Colonial Secretary by Bishop Tugwell

Mr. Pelham Vernon Young.]

6138. Do you know how that is levied: is it levied on the alcoholic strength of the gallon, or on the liquid gallon?—It is taken as 1*s.* a gallon as brought in by the European firms. I am not sure whether it is tested or not.

6139. (*Capt. Elgee.*) I think it is the same as at Ibadan. It is tested to see if it is above proof.—I am not in a position to speak as to that.

6140. (*Chairman.*) Has there been any protest against the sale of spirits in Abeokuta, and any stoppage in the sale of spirits?—There was a stoppage some time in February—January or February.

6141. What led to that stoppage, do you know?—I think the C.M.S. missionaries preached more diligently among the people on the subject of drink, and that, coupled with the effect of the extra 1*s.* duty which was put on in Lagos, was responsible for it.

6142. Was that a new duty?—Yes, it was a new duty which came into force in January.

6143. Was that duty unpopular?—I do not know about its being unpopular, but it was a thing that the Chiefs of the people could get hold of. They wanted to point out to the people the enormous price they were paying for their gin, and I think they wanted that to use as a medium to impress upon the people, to point out the price with a view of getting it altered, and I think they thought that eventually they would get it cheaper.

6144. There were two opposing forces both working practically for the same end—one wishing to bring down the price, and the other wishing to abolish it altogether, and they both combined in that way.—Yes, they thought that by holding back they would corner gin until the price was reduced.

6145. And there was another party who hoped that directly the purchase of gin was stopped it would never come in again.—Yes, that was it.

6146. Can you form any opinion as to the relative strength of those parties?—I cannot.

6147. What is happening now?—They are going on drinking gin again.

6148. What is the effect, first of all, of the increased duty at Lagos on the imports of gin, and secondly, the imposition here of the further duty?—That was the effect; the duty was put on in Lagos.

6149. Yes, but how much did it raise the price here?—1*s.* a gallon.

6150. That would be 1*d.* a bottle, I suppose?—I have not bought any, and I do not know.

6151. The consumer, of course, does not care what the merchant pays; it is what he pays himself that concerns him.—Honestly speaking, I do not think that it was the price really that stopped these people from drinking the gin. It was merely because they thought they would be able to corner it and get it at a cheaper rate. At one of these meetings, I fancy it was the first one, there were a lot of people outside the door imagining that we were going to take the duty off the gin, and they were waiting outside to hear the decision.

6152. What part did you take as District Commissioner in this curious movement?—No part at all; it did not concern me in the slightest.

6153. You were absolutely impartial?—Absolutely, it had nothing whatever to do with me.

6154. You put no pressure on the people one way or the other?—Absolutely none.

6155. What is your opinion with regard to the effect upon trade in Abeokuta if the trade in spirits were permanently put a stop to?—I think it would be most disastrous to the place in every respect.

6156. I should like to know why.—In the first place, even during the small stoppage, from personal observation, I noticed the excessive quantity of palm wine that was going through the place, and that alone means ruination to the country. The native must have something to drink, and the first thing he ran to was the palm oil tree.

6157. The palm oil tree is the main source of wealth in the country?—It is the main source of wealth in the whole of Southern Nigeria. Taking an average palm tree it will give about 10 gallons of palm wine undiluted.

6158. Is that by cutting down the whole tree?—It is taken from the tree in two ways. Take the district of Otta; there they fell the tree to the ground, but in other places they tap the tree from the top. The trees tapped from the top never regain themselves, although they might live through it. One out of ten may live through the tapping, but when that one tree starts bearing again the nuts are of no size, and there is little or no oil pulp left in the kernel, and taking the population of Egba land at 250,000, which is putting a very small figure on it——

6159. It is generally estimated at 350,000.—Yes, it is round about that, but taking it at 250,000 and giving a gallon per head of palm wine, that means something like the destruction of 25,000 palm trees in Abeokuta alone, and that in a very few years time would show itself. It is only necessary to go to Otta, and you will see that the whole place is being swept of palm trees in order to get palm wine.

6160. A gallon a head would be an inappreciable amount, would it not?—Of course, it is putting it at a very low figure.

6161. It is not usually a very strong liquor.—No, but it would be diluted three or four times with water. I am taking the figure of one gallon as being the undiluted stuff.

6162. Anyhow, you think it would be disastrous to the agricultural produce of the country.—Absolutely.

6163. Supposing the import of European spirits were prohibited, people would have more money in their pockets, would they not, with which to buy other things. Do you think they would buy more of other goods?—No, I do not think they would.

6164. Do not you think there would be a sufficient incentive to work for those other things?—No, I do not. They would get their drink from somewhere even if they smuggled it through.

6165. Do not you think they would spend their money on other and less noxious articles?—What have they to spend their money on? Their wants are so few that that money would be put on one side, and would not be spent at all.

6166. Do you mean that they would not go on producing as much as they do now, and what money they did get they would save and bank it, so to speak?—They certainly would find some means of spending the money on drink.

6167. It will go on drink and not on improved clothes and improved machinery, hardware, and such things.—No, I think not. We have examples here where we have put machinery up, and the people of the place have not taken advantage of it.

6168. Will you tell us what you found when the drink was stopped here?—Yes, I saw an excessive amount of palm wine being carried along the roads.

6169. Was there any more demand for European articles during that time?—That I cannot say.

6970. How do wages run in Abeokuta and the neighbourhood?—They vary—6*d.*, 7*d.*, and 8*d.* per diem.

6171. That is for unskilled labour?—Yes.

6172. Even the cheapest trade gin is an expensive luxury for a man getting such wages as those.—I should say it is very expensive at present.

6173. Is there any punishment for drunkenness here?—Certainly.

6174. What is it?—Imprisonment.

6175. Is that for being drunk and disorderly?—Yes, drunk and disorderly, and then assault.

6176. Is there any punishment for a man who gets drunk quietly in his own home?—No.

6177. His house is his castle here.—Quite.

6178. Do the natives of this district drink more or less habitually, or only on festive occasions?—I think only on festive occasions.

6179. Have you seen some of these festive occasions yourself?—I am sorry to say, from my own personal observation of drinking at present in this place that it is more amongst the better educated Christians, I suppose they would call themselves.

6180. Those who have received Christian education, but who are not necessarily Christians.—They call themselves Christians.

6181. It is rather a copying of European habits than

anything else, is it?—Yes, but I do not know that we can say that quite.

6182. Are you speaking of the habit of taking spirits occasionally, or of the habit of taking them to excess? —I do not think they are taken to excess for a moment, as far as Abeokuta is concerned.

6183. By any substantial number of the people?—No.

6184. Would you describe Abeokuta as a sober place? —I should undoubtedly for the number of people in the town—very sober.

6185. Have you come across any instances of serious crime which have been caused by drink?—None.

6186. (*Mr. Welsh.*) You told us that the increase of duty was 1*s.* a gallon in Lagos?—Yes.

6187. Do you know that the actual duty did not amount to 1*s.* a gallon, as there was a reduction?—It was 1*s.* per proof gallon.

6188. No, per liquid gallon; but as the spirits were considerably under 50 degrees, the actual increase only amounted to 4*d.* or 5*d.* a gallon.—I fancy the increase here was 1*s.* on the gallon.

6189. You told us that you saw an excessive amount of palm wine being carried into the native town during the stoppage of the trade in spirits: can you give us any idea as to what that increase in quantity actually was?—I could not possibly tell you that. It is only what I have actually observed myself on the road.

6190. It was an excessive amount, you say.—It was an excessive amount. I can only say what I observed.

6191. Imprisonment for drunkenness is a penalty which is in existence here.—Yes, certainly.

6192. Is that penalty often incurred?—Very seldom; in my time here I do not think I have convicted more than one or two people for that offence.

6193. (*Chairman.*) What length of imprisonment is imposed for drunkenness—24 hours?—It depends entirely on the extent of the offence.

6194. (*Mr. Welsh.*) You told us that you think the same amount of produce would not be gathered if the people did not get alcohol in some shape or form.—Yes.

6195. Is it not the case in most European countries that the less the consumption of alcohol the greater the consumption of other articles?—No; my experience in the West Indies does not show me that.

6196. Do you mean to say that the man who spends his money in drink is likely to have more to spend upon other articles than the man who does not?—Might I say, coming from Demerara, where rum is manufactured and drunk, the healthiest and strongest negro men in that place are men who drink rum undoubtedly. That is what I have noticed, coming from the West Indies, where I have had experience as well as here.

6197. (*Chairman.*) How long were you in the West Indies?—Off and on I was in the West Indies since 1872, before I came here.

6198. (*Mr. Welsh.*) If a man has a shop at home my experience is that the best customers he is likely to have are sober people, and not people who take drink at all.—You cannot compare this country with England. If they want a shilling wrap here they collect a shillingsworth of palm kernels, and they buy their wrap, and if they want a bottle of gin they collect a sufficient quantity of kernels and they buy that bottle of gin. If they did not get the gin the palm kernels and the pulp would rot on the ground.

6199. Do you consider that a demonstrable fact?—I should certainly say so. There is stuff lying rotting on the ground at this moment for want of people to pick it up.

6200. Quite so; but the more sober the people are the greater will be their productive power, will it not? —But I do not think you can call these people not a sober people.

6201. I said the more sober they were—the more temperate a man is the less he spends on liquor and the more he has to spend on other articles, so that if he gathered two shillingsworth of kernels and only wanted one shillingsworth of liquor he would have 1*s.* left with which to buy something else.—He would probably go and buy matches with it or something of that sort.

6202. (*Mr. Cowan.*) You cannot give us any further information as to this withdrawal from your Local Committee here of the members of the Church Missionary Society.—The letters that I have read to you are all the information I can give you on the subject. I have not got anything else.

6203. There was no question of taking sides on the Committee, or anything like that, was there?—Absolutely none when I was present at the Committee meeting.

6204. From your point of view there was no reason why they should have withdrawn?—No reason whatever. From the letters, I take it, it was considered that it was no use going on any further with the meetings from the fact that the liquor trade had more or less ceased.

6205. I gather that there were three agencies at work for the stoppage of the trade in spirits from January onwards; first because the people were frightened of the licences, secondly because of the increase of duty, and thirdly because there was a wave of prohibition over the people. Do you consider that the desire for prohibition was at all general?—No, I do not think so for a moment. I might go further and say that I know one or two cases during the time that gin was supposed to be stopped where people actually went down to the European firms and bought gin and put it in sacks and bags and carried it away.

6206. Did the so-called prohibitionists do that?—I do not say that. I know that one man was brought up and fined for drinking gin during that time. He was fined £15, but I am only speaking from rumour. I cannot confirm that.

6207. It looks very much as if some sort of intimidation had been put upon the people, and that it was not a question of the people doing it voluntarily on their own behalf?—No, I think if they had been left to themselves there would not have been that stoppage.

6208. You are quite satisfied in your own mind that, in the event of the importation of trade spirits being stopped, the country would very soon suffer seriously through the loss of palm trees owing to an increased amount of palm wine being taken from them?—I should certainly say so, and, speaking from my own knowledge, I say it would be most disastrous.

6209. When palm wine is taken from the trees in this district is it a case of merely tapping the trees, or is it the custom to fell the trees?—The custom of felling the trees obtains largely in different places. Take Otta for example, they fell the trees there, whereas if you go to Asa they merely tap them from the top.

6210. (*Chairman.*) How long does a palm tree take to attain maturity?—20 to 30 years. It bears palm nuts before that, but they are very small, and it takes from 20 to 30 years to properly mature a tree.

6211. (*Mr. Cowan.*) You have seen trees felled, you have told us, and trees that have died from the results of tapping them for palm wine?—Certainly.

6212. Do you know this place, Otta, specially well? —Not specially well, but I have been down there.

6213. You say the common practice there is to fell a tree?—Yes.

6214. Have you reported that at all to the Government?—I have reported that officially.

6215. Have you done anything in connection with that report?—The report only went in at the end of last month.

6216. Would you say that the people here drink more palm wine than trade spirits?—I could not say, I have not lived amongst the people, but I should say they drink more palm wine here.

6217. If you knew of any one, speaking of the people of Otta, for example, suffering from excessive drinking, you would not be sure whether that resulted from the excessive use of palm wine or of trade spirits?—No, I could not say.

6218. It might be one or it might be the other?—Exactly, but I should say that the probabilities are that it would be palm wine from the quantities that are drunk there.

Mr. Pelham Vernon Young.]

6219. That means that if the consumption of palm wine is not arrested the district will become more or less barren of palm trees?—The effect is there to be seen for itself.

6220. In the event of palm wine being drunk without its having been previously diluted, can you tell us anything of the effects upon the natives?—No.

6221. Have you not seen the natives suffering from the effects of it?—I have not.

6222. Have you seen a native suffering from the effects of having taken too much gin?—No, never in all my experience; I have never seen a man suffering from the effects of excessive alcohol.

6223. Generally speaking, would you say Abeokuta was a very sober place?—Undoubtedly sober considering the number of people gathered together in the place.

6224. And would you also say that it is a place which would compare favourably with other towns you have visited, and also with the towns at home?—Certainly.

6225. (*Chairman.*) How does it compare with Demerara?—We have Portuguese, East Indians, Chinese, and different nationalities in Demerara, and I should say that there is much more drunkenness there than here.

6226. (*Mr. Cowan.*) You say that any tendency to excessive drinking is to be seen more in the educated native than in the ordinary native?—Yes, you will find that to be the case with him more than amongst the small men.

6227. Can you account for that at all?—I cannot.

6228. Do these men who take more, drink trade gin?—I cannot say, I have never been at any of their places, and I am not in a position to say.

6229. We have been told that the common drink with these educated young men is brandy and whisky, and that apparently the tendency is very general, but you cannot speak as to that?—No, that is not within my experience.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 9.30.)

TENTH DAY.

Friday, 7th May, 1909, at Abeokuta.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

GBADEBO, ALAKE OF ABEOKUTA (Native), called and examined (through an interpreter).

6230. (*Chairman.*) You have been kind enough to say that you will come and give some information to this Committee with regard to the question of trade spirits?—Yes.

6231. How long ago did you succeed your father as Alake?—Ten years ago.

6232. I suppose before that you took some active share in the government of the country?—No, I took no active share in the government of the country; I was simply watching keenly all that was going on.

6233. In your father's time were great improvements made in the condition of the people?—Yes, there were some improvements.

6234. Have you carried on those improvements?—Yes.

6235. Comparing the condition of the people as to prosperity and law and order and good housing, how do they compare with the conditions 20 years ago?—Twenty years ago things were not so improved in all these directions as they are now; there was not as much prosperity and good housing and other material comforts then as there are now.

6236. How about the law and order and good behaviour of the people?—Now there is law and order, but at that time there was hardly any.

6237. Could you tell us how long ago it was that European trade spirits were first introduced—was that before your time?—I was born and met the trade; the trade was there when I was born.

6238. Do you feel any anxiety on account of increased drinking habits among your people?—To create such an anxiety you want to see people who are found drunk all about in the streets; you want also to see people who die almost directly from the influence of drink, and these things are not found here, and I think if the doctors of the place were consulted they could not say they have many cases of that sort to treat.

6239. I believe in January last there was a movement here against the buying of imported liquor. Were you aware of that movement?—Yes, there was a movement against the trade on account of its dearness.

6240. Was the price increased at that time?—Yes, the price was suddenly increased just about that time, and the people of the country complained that unless the price was reduced they would not buy.

6241. What attitude did your Government take as regards the people not buying; did they stand by, or did they take any active steps?—The thing was that they felt the price should be reduced, and they felt that the people were right in not buying until the price was reduced.

6242. Was that because the people by custom are obliged at festivities to give drink, and the price had been made burdensome?—Yes, it is the custom of the country to use drink at these festivities.

6243. Did you and your Council give any actual orders on the subject, or did they simply look on?—They gave no orders, because it was a matter as between the buyers and the sellers.

6244. Have the people begun to buy again?—Yes, they have started to buy again.

6245. Even at the increased price?—The price is reduced, but I cannot remember exactly now what the reduction is. The great impediment to the people buying is the increased cost of the drink.

6246. Do you think in future that less will be consumed in consequence as long as that increased rate is kept up?—I believe that the price must be reduced to get the people to buy here as they did before.

6247. Do you know anything about a Committee which was formed for the purpose of selecting witnesses to come and give evidence before us here?—Yes, I heard of it.

6248. Did your Government take any part in saying what witnesses were to come forward: did you put any pressure on witnesses, or did you leave the people perfectly free?—Oh, no; no pressure was put upon anybody; in fact I heard they were meeting, but I do not know who formed the Committee or even who the witnesses were. I often heard that there were meetings in the Museum about the liquor traffic, but I was not interested, and I do not know the *personnel* of the Committee or of the witnesses.

6249. (*Mr. Welsh.*) I should like to ask you if you are not yourself an abstainer?—I will not say that I am a total abstainer.

6250. Do you not think that the general use of liquor is bad as a rule for all people?—From time immemorial my ancestors have been accustomed to drink. The excessive use of drink is bad for any country, and, furthermore, it is only those who can afford it who will buy, because there is no compulsion to say that you must buy or that you must drink.

6251. Last year the value of spirits imported into Abeokuta was £98,712, and to that has to be added 1*s.* for every gallon of gin in addition, so that the import of spirits into Abeokuta would be over £100,000?—Yes.

6252. The value of cottons imported during the same period was £66,105?—Yes.

6253. Does that not look as if there were an excessive amount of spirits being used in Abeokuta?—I do not think so, because nobody was compelled to buy gin: it is a sort of luxury, and it is open to anyone to buy as he thinks right.

6254. Evidently the people of Abeokuta seem to think more of gin than they do of cotton goods?—Both the spirit trade and the cotton goods trade are alike interesting to the people of this country.

6255. Are many of the spirits which enter into Abeokuta exported afterwards to the surrounding districts?—This town supplies all the gin in the Meko District: they also supply the Iseyin District and the towns about with salt, and they supply oil and they supply gin to those parts.

6256. Do you know approximately how much will be consumed in Abeokuta, and how much will be exported to outlying places?—I can form no estimate.

6257. There was a meeting in Abeokuta some two or three years ago at which it was stated the Alake said that the import of spirits should be stopped. Do you remember that meeting?—No, I do not know of that meeting.

6258. Have you done anything by way of discouraging witnesses from giving evidence before this Commission?—I do not even know who the witnesses are; and how could I have used any influence at all upon anyone?

6259. (*Mr. Cowan.*) Do you know in connection with this interfering with witnesses, or supposed interfering with witnesses, whether any other agency has been trying to get witnesses to say things that they are not perhaps quite willing to say, or to get them not to come forward at all?—No.

6260. From your answers to Mr. Welsh, I gather that while there is a considerable trade in spirits done in Abeokuta it does not follow that all these spirits are consumed in Abeokuta, because there is a very large trade done with the Meko and Iseyin Districts.—Yes.

6261. You would not call your people a drunken people, would you?—Oh, no.

6262. On the contrary, you would say that your country is a prosperous one, and that it is in excellent condition in every way?—Yes. I would ask the Commission to take a walk in the town for themselves, and you can then judge whether the country is prosperous and improving or not.

6263. If the trade in European spirits were prohibited, would you be afraid of the palm trees suffering through many more people tapping the trees and killing them in that way in order to get palm wine, or felling them outright in order to get palm wine more quickly?—Yes.

6264. Would it be a good thing for this country if the palm trees were all cut down?—If you kill the trees there will be no more railway to come to Abeokuta. You put an end to everything when you kill the palm trees.

6265. That you would look upon as a very great calamity to the country?—Yes; the Europeans themselves would feel it as much as we would.

6266. (*Capt. Elgee.*) You have, I think, been to England?—Yes.

6267. And seen the people there?—Yes.

6268. So that you have thought over this question here with considerably more knowledge than the average Chief who has not been to England?—Yes.

(*The witness withdrew.*)

Right Rev. BISHOP TUGWELL, recalled and further examined.

6269. (*Chairman.*) I believe there is some fact mentioned in the District Commissioner's evidence yesterday that you wish to refer to with reference to the withdrawal of the representatives of the Church Missionary Society from the local Committee?—Yes; I felt that I should be glad of an opportunity of making a statement on that subject, and therefore I sent a letter to Captain Elgee, enclosing a copy of a letter which I addressed to the Resident Commissioner here on the 19th March.

(*Chairman.*) We had better have that letter read perhaps.

(*Capt. Elgee.*) The letter to the Commissioner was dated the 19th March, 1909, and was as follows:—"My dear Sir,—The Rev. E. W. George has placed the enclosed letter in my hands and has asked me to guide him in dealing with it. Before doing so I should be glad if you would kindly give me some information regarding the constitution of this Committee, as I have not found such Committees in existence elsewhere. In Lagos and Ibadan and other centres each denomination has been invited to make its own arrangements and to send its own witnesses to give evidence before the Commission of Enquiry. I assume that some such arrangemen will be made here, but I should be glad to learn from you whether this is the case or not. I am attending a meeting of the Industrial Committee this afternoon at 4.30 p.m., after which I hope to call, unless we are detained too long at the meeting, in which case I will endeavour to call to-morrow morning. I hope you were refreshed by your visit to England, and that Mrs. Young is keeping well.—Yours sincerely, Herbert Tugwell."

6270. (*Chairman.*) There was an enclosure in that letter which must also be read.

(*Capt. Elgee.*) Yes. The enclosure referred to in this letter is a letter from the Rev. J. J. Olumide, dated 5th May, from the Parsonage, Igbore, Abeokuta, to the Right Rev. H. Tugwell, D.D., and is as follows:—"Right Rev. and Dear Sir,—At a special meeting of the Abeokuta District Council, held this morning in Canon Green Memorial Class Room, Ake, the matter of those who have been asked to give evidence before the Commissioners, as previously arranged by the Council, was considered. It was discovered that some of those who have given their promises to the Council in the matter have been privately influenced by the Egba Government to break their engagement. It was therefore unanimously resolved that this be made known to you. —I remain, etc., J. J. Olumide, Secretary, A.D.C."—What does A.D.C. mean?—Abeokuta District Council.

6271. (*Chairman.*) Is that a Council of the town or of the Missionary Society?—Of the Church.

6272. Was there any reply to that letter?—No, I called upon Mr. Young the same day, before he could acknowledge the letter.

6273. What took place?—As I say, I called upon him and told him that Mr. George had received a

letter from the Secretary of this Committee, which perhaps I may read.

6274. The Secretary of the local Committee?—Yes. "Gentlemen,—I have been directed to acknowledge the receipt of your letter dated the 12th inst. resigning your seats as members of the local Committee formed for the purpose of instituting inquiries respecting liquor traffic in Abeokuta, and to select witnesses for the Commission at Lagos in May. I have been further directed to say that your letter was laid before the Committee at the meeting held yesterday, at which it was unanimously resolved that your resignation be not accepted for the following reasons."

6275. We had that letter read yesterday?—Yes, then the reasons are given, and Mr. George applied to me for guidance. I called upon Mr. Young and pointed out that when these clergymen joined the Committee they did so as voluntary agents, and that they told me that they did not feel comfortable at the meeting, and that they wished to resign.

6276. Why did they not feel comfortable?—Because I believe the sense of the meeting was not in accordance with their sympathies.

6277. The majority took a different view from them?—Yes, and they thought that they could do better work elsewhere. I therefore said that I felt they were at liberty to withdraw without any disrespect towards Mr. Young as their Chairman, and Mr. Young quite agreed, although he stated his regret that they should have withdrawn at that period.

6278. Surely that Committee represented all kinds of different views and interests, and witnesses would be selected to represent those different views.—No, the proposal was, I believe, to get witnesses to represent the whole Committee.

6279. That would create a difficulty where peoples' opinions differed.—Yes. I then raised the question whether we should be allowed to send our own representatives here in Abeokuta as elsewhere, and Mr. Young agreed that we should. I therefore told the clergy that if they felt they wished to resign they had better do so. I also took the opportunity of raising one or two other questions. It was pointed out to me that a statement which had been issued by Mr. McKay, our Secretary, had come into the hands of Mr. Young; I was informed yesterday by Mr. Walton that he placed this document in Mr. Young's hands. We had no objection to this statement going into the hands of Mr. Young, but it appears that the Resident had sent to the persons who were going to give evidence and said that he wished to see them with regard to their evidence. This rather upset things, and I told Mr. Young, the Commissioner, that I felt that if he sent for these men and cross-examined them on this statement, it would be regarded by us as an act of intimidation, and he stated, of course, that under those circumstances he would not go further in the matter, and he very kindly withdrew. However, the fact is that these men, who were quite prepared to come and give their evidence before, are not prepared to give their evidence now. In the same way Mr. Majekodunmi, a trader here, was quite prepared to give evidence, but he has withdrawn, and given no reason for his withdrawal. He has stated emphatically, however, and he has sent a letter here repeating it, that he is not prepared to give evidence. So that we are quite satisfied that some influence has been at work which is hostile to the cause we represent. The clergy are satisfied that an influence of this kind has been used, and they passed a resolution to that effect.

6280. Used by whom?—An influence by persons resident here in Abeokuta. I hope to be able to submit the statement in a moment. We do not wish to press the matter further. We merely wish to inform the Commission what we believe has taken place, and then to leave the matter entirely in your hands. In the meantime we have found other witnesses who are prepared to come forward.

6281. Are those native witnesses?—Yes.

6282. Has any pressure been put upon them by the Missionary Society to give evidence on their behalf?—No; no pressure has been put upon them. This evidence was got as far back as last August by a young man who did not represent us.

6283. What position did that young man hold?—He is a trader here, but he is interested in the question.

6284. In what way?—He is opposed to the liquor traffic.

6285. He went about collecting evidence on his own initiative as far as you know?—Yes. I should like to point out also that before any question was raised regarding the increased duty or the imposition of licences, and before the cry of direct taxation was raised, people most readily gave their evidence; even members of the Egba Council gave their evidence, and that evidence has been placed in the hands of the Commissioners by the Liquor Traffic Committee.

6286. We have had no evidence from them.—I have been informed by Mr. Nott that a copy has been handed to each member of the Commission, and that you will find evidence in that given by all kinds of people in Abeokuta, who strongly expressed their desire in favour of prohibition, and they gave their evidence most readily.

6287. Yes, I remember now that I have the papers, but I have not paid any attention to them because I rather wanted to hear the evidence of the witnesses personally, and to hear what they had to say when they were confronted with other people. Evidence which is collected *ex parte* is as a rule of very little value until those who are perhaps able to contradict the evidence are present. I certainly did receive the document referred to, but it was one that was received on board ship, and as I say I did not pay very much attention to it. I did not remember the document for the moment that you referred to: it was from some society in England, was it not?—Yes, the Native Races Liquor Traffic Committee. That is all I wished to say. I wish to place these facts before you, but not to press for any action to be taken necessarily. We leave the matter entirely in your hands.

6288. I should like to find out if we can whether there has been any pressure put upon witnesses. We will ask Mr. Young if he knows anything about the alleged pressure, and we will ask the authorities here whether they know anything about the alleged pressure, and whether we can get the names of any people who have been intimidated, and by whom.—The names I referred to are Chief Aboaba and Chief Sofusi, the Olowu, and Mr. Majekodunmi.

6289. He is the gentleman who wrote to say that he was not prepared to give evidence?—Yes.

6290. (*Mr. Cowan.*) Are those persons that you have mentioned prepared to come here and say that they have been intimidated?—I do not know. I have no idea.

6291. Of course, making a general statement is of no value unless we can get to the bottom of it.—Quite so.

6292. (*Chairman.*) Yes, and the nature of the intimidation.—Yes.

(*The witness withdrew.*)

Mr. Pelham Vernon Young, recalled and further examined.

6293. (*Chairman.*) Do you know anything about the alleged intimidation of witnesses that we have just heard about?—Nothing whatever.

6294. If any witness wished to give evidence and had applied to you, could you have efficiently protected him?—If I had been informed in any way of any intimidation, I should most certainly have interfered and stopped any such thing, but I knew nothing about it. His Lordship, the Bishop, has already stated that he came to see me and brought up the question of these two witnesses.

6295. The two Committee witnesses?—No, I am talking of these other two, Chief Aboaba and Chief Sofusi. As soon as the Bishop put it to me in that light I immediately said of course, and that I felt sure that the rest of the Committee would withdraw at once from asking these two witnesses to come forward. Those are the only two witnesses that I knew anything about.

6296. Do I understand that the Bishop told you that those two witnesses had been intimidated?—No; at the time the Bishop did not say so; he merely said that he did not wish them called before the Local Committee.

6297. He did not give any reason?—The reason was,

I fancy I am right in saying, that the Bishop thought that if we had them up before the Local Committee they might be frightened.

(*Bishop Tugwell.*) "That it would be regarded as an act of intimidation," was the expression I used.

6298. (*Chairman to the Witness.*) They are perfectly free to come up before this Committee if they choose? (*The Witness.*) Certainly, as far as I know anything about it.

6299. Have you any idea what kind of intimidation could be exercised?—I honestly do not know whether these Chiefs are on the Egba Council or not. I do not know these Chiefs—I am not sure about it.

6300. At the time this supposed intimidation was going on, I understand the trade had been stopped?—The trade was certainly stopped while this Sub-Committee was going on.

6301. Yes, whether the object was to prohibit liquor, or whether the object was simply to reduce the price; as a matter of fact at this time everybody had agreed not to buy spirits, and as a matter of fact people were not buying liquor.—No. It would be the large native traders who were not buying liquor, and I think, as I said yesterday, the idea appeared to be that they wished to corner gin.

6302. There were also other people joining in what I may call the boycott, who wished to prohibit the sale of liquor altogether?—Yes, undoubtedly.

6303. So that at that time they were all acting in unison for different objects?—Yes.

6304. I think you said yesterday that you had been here 18 months?—Yes.

6305. I do not think I asked you how long you had been serving in other parts of the country?—I came out here in April, 1900.

6306. Where were you first stationed?—I was first at Asaba, and then I went to Idah, and from there back to Asaba, and from Asaba to Onitsha.

6307. How long were you at Onitsha?—I was there for about six years—it is all the same district really.

6308. Did you see much drinking there?—I had charge of the Government plantations there?

6309. How many men were employed there?—Anything from 100 up to 300 men, but that includes children.

6310. Had you much trouble with them in the matter of drink?—No trouble whatever, and there we had natives who in several cases had never seen a white man before. I used to make a point of sending out and getting in natives from the far distant countries—men who had never seen a white man in their lives, and who at first when they saw a white man used to run away into the bush. I have had good experience of the native therefore, and during my time from 1901 to 1906 I remember one case of drunkenness only.

6311. Do you know how that was caused?—Yes; I am sorry to say I caused that myself. The men had been working all day in water, and it was also raining at the time—a dam broke, as a matter of fact, and they were all very wet. It was about one o'clock in the day, and I sent and bought some gin for them, and they drank this gin, and then I suppose the heat coming down one man succumbed and got drunk. That is the only case I can safely say that I saw.

6312. (*Mr. Welsh.*) Could your interference have been effectual in preventing witnesses from suffering any further intimidation in Abeokuta, if there had been any?—I think I can safely say so, because I should immediately have gone to the headquarters of the Egba Government, and I am certain if anything of the sort had been going on, it would have been stopped at once.

6313. (*Mr. Cowan.*) In any case, you had no opportunity whatever of attempting to put matters right?—No, none at all—in fact, this is the first I have heard of it.

6314. You were not advised about it at all?—No.

6315. Generally speaking, may I take it that the evidence you have given with regard to the drink question in Abeokuta would be the same with regard to the Onitsha and Asaba districts?—Certain points of it undoubtedly. It is rather a broad question.

6316. Would you vary it in another way in regard to Onitsha? To put it shortly, at Onitsha any more than here you never saw anything at all which would lead you to say that the people were a drunken people rather than a sober people?—Certainly not.

6317. Would you say, therefore, that the trade was doing no harm to the community?—It certainly is not. Onitsha in those days was practically nothing, and now the place has improved wonderfully.

6318. (*Chairman.*) It has grown up, you mean?—Yes.

(*The witness withdrew.*)

Mr. ADEGBOYEGA EDUN (Native), called and examined.

6319. (*Chairman.*) Are you a native of Abeokuta?—No, I am a native of Lagos. My ancestors, however, came from here; my mother was born here.

6320. You are of the Egba race?—Yes.

6321. I believe your father was a Protestant minister?—No.

6322. I was informed that he was.—No.

6323. Was your father engaged in trade?—He was.

6324. What is your present position in the Government here?—I am Secretary to the Egba Government and an Associate Judge of the Mixed Court.

6325. Does the Mixed Court try cases of serious crime?—No; it tries cases other than indictable cases.

6326. It is a Summary Court?—Yes, it tries all civil cases under £50.

6327. Before the Mixed Court do you have many cases of drunkenness?—Not that I am aware of.

6328. Not when you are sitting?—I think I have statistics here that I can bring in all the Courts of the territory established on the basis of the Judicial Agreement of 1904.

6329. How many Courts would there be?—There are three altogether. First, there is the Native Court, which deals with matters affecting Egba people pure and simple. Then there is the Mixed Court, which deals with all non-indictable cases between two non-Egbas, or where one of the parties is an Egba and the other a non-Egba. Then there is the Supreme Court, which deals with two classes of criminal cases—first the indictable cases of murder and manslaughter, whether by an Egba or non-Egba; and secondly, all other indictable offences, but only where the parties are non-Egbas. It also tries civil cases between two Egbas, or one Egba and a non-Egba, in all cases above £50. Those are the three Courts on the basis of the Judicial Agreement of 1904.

6330. I believe you have the figures showing the criminal returns in the Native Courts for the years 1904 to 1908?—Yes, all the cases of drunk and disorderly tried and convicted in the Native Court from the year 1904 to the year 1908—five years—amounted to eight.

6331. What would the population be that these Courts would deal with?—These Courts deal with the whole population.

6332. It deals with a population of 250,000?—Yes, except in the district Court of Otta, which deals with the very petty offences. At the Mixed Court—that is where the District Commissioner is President and I am an Associate Judge, and also the Government Treasurer—we only dealt with two convictions for drunk and disorderly during those same five years—1904 to 1908. Of course the Supreme Court has no such jurisdiction here. So that in the Native Court and in the Mixed Court we have dealt altogether with 10 cases of drunk and disorderly in which there were convictions during those five years.

6333. Many people might get drunk, and might even be disorderly, without coming into the hands of the police.—Possibly; but those are the cases that have come within the cognisance of the Courts.

6334. How long have you been in your office?—The last 30th of April made my full seven years continuous residence, so I am now in my eighth year.

Mr. Adegboyega Edun.]

3335. Do you see much drinking to excess amongst the people of Abeokuta?—No.

6336. There are certain people who drink to excess no doubt here as everywhere?—Yes.

6337. Among what classes of people do you put those mainly who drink to excess?—So far as I know, those who are slaves to drink are mostly among the Christians that I know.

6338. Is there a very large number of Christians here?—Yes, there is; I am sorry I am not prepared with the figures.

6339. Some thousands, or what?—Yes, some thousands.

6340. What you point to is rather to the educated class who more or less in other ways adopt European habits?—Exactly. For instance, the cases of drunkenness which have struck me with any amount of attention have been on the racecourse at the race meetings. I have been the President of the Race Committee at this place ever since the Committee was formed, and I have been present at every meeting, except the last, and every case of drunkenness at the race meeting has been among the educated class, such as clerks. I have not seen a single case among the natives.

6341. You mean the farmers, and so on, who come to see the races?—Yes.

6342. When you speak of the educated class you are referring to those who have received European education?—Yes, and they get drunk on whisky and beer.

6343. Do you think there is much increase in drunkenness or not here?—I do not.

6344. Do you think the general health of the people suffers—I am not talking now of drunkenness, but from taking spirits in excess of what I may call the proper physiological quantity?—I do not think that that question can be settled, except perhaps by an expert. The ordinary man can see no trace of any drinking habits amongst the people.

6345. We have heard, and it is rather a serious matter, that certain witnesses likely to come forward on behalf of the Church Missionary Society were afraid to come forward for some reason. Do you know anything about that?—I have heard that practically for the first time. I was present at the first general meeting called to arrange matters for this Commission. I attended the first meeting, but unfortunately after that I went to the Gold Coast, and since then I did not attend the Committee, except at the last meeting when it was disbanded, and I heard of the intention to disband it with great surprise.

6346. As far as you know, has the Egba Government put any pressure on witnesses to give evidence one way or the other?—As far as I know, absolutely none.

6347. Do you think if pressure had been put on anybody on behalf of the Government that it would have come to your knowledge?—I should think so.

6348. Of course, it is quite possible that private friends may have argued with a person and said, "Do not go and give evidence"?—Yes, possibly.

6349. That you would know nothing about it?—No. I know that opinions are very much divided, and each would be trying to convince the other to his own way of thinking.

6350. Speaking for the Government as a Government, have the Egba Government stood aside and taken up a neutral position in the matter? — They have taken up a neutral position. As a matter of fact, I know the Alake's name was used by some people who said the Alake had prohibited drink, and the Alake was very much annoyed about it, because he thought it might be interpreted by the merchants to mean that he had put a stoppage on the trade.

6351. Can you form any opinion yourself as to what proportion of the people would be in favour of prohibiting the drink traffic, and what proportion would be in favour of leaving things as they are?—From all I can observe, I find that some of the chiefs of the country are so much the better off by less drink being used, because hitherto at these funeral festivities they have to give a certain amount in gin, and now that the price of gin has gone up, as I have heard, they reckon the number of cases that should be given at 5*s.* a case. I learned about two weeks ago, where 50 cases should have been given, the chiefs of that township reckoned 20 cases of gin, and in that way the chiefs of the country would actually be benefited by prohibition.

6352. You mean that they would receive a larger sum of money than the gin would be worth?—Yes.

6353. Putting people with pecuniary interests on one side or the other, what in your opinion is the feeling generally with regard to prohibition?—I think there is really no feeling except the general complaint that the price has gone up too high.

6354. There are certain people who think that drink is doing harm, and who wish it prohibited. Are they a large body who wish to prohibit drink on the ground that it is doing harm to the people?—I think, so far as I know, that is merely amongst the church people.

6355. You think that opinion is confined mainly to the church people?—So far as I know.

6356. By the church people, do you mean the Church Missionary Society, or all sects?—The Church Missionary Society.

6357. Have you any opinion yourself as to whether in this climate total abstinence or strict moderation is the better rule?—I speak as a layman and not as a doctor; but I should not think that much drink would be good in this country, considering that we are in a hot climate.

6358. Do you think, on the whole, total abstinence would be better for the country?—I should not think that would be possible.

6359. You think that is outside practical politics?—It is outside practical politics.

6360. Would there be any sore feeling if Europeans were allowed to have drink and natives were prohibited from buying it?—I should think very sore feeling.

6361. Do you think there is any marked difference as regards the effect of drink on the European and the native population? Do you think drink is more prejudicial to the one or the other?—Are you referring to Abeokuta?

6362. Or the Egba race or the Yoruba race? I am asking you rather to draw a distinction between the dark races and the fair races.—It is very difficult to institute a comparison in a place where the European element is so small.

6363. The people of this country have had drink for a long time, I suppose?—So far as I know.

6364. Long before your time?—Yes, long before.

6365. When the trade in drink was stopped here, do you know if there was much increase in the other trade—was there a largely increased demand for cotton and iron and hardware goods, or did they remain stationary?—What time do you refer to?

6366. I understand that for two or three months no drink at all was sold here, and I should like to know how that affected the rest of the trade, if it did affect it?—If anything, I think trade was practically paralysed then.

6367. Supposing spirits were prohibited, should you have any trouble with the people in the way of their cutting down palm trees in order to obtain increased quantities of palm wine?—Yes, that is a possibility that people would not like to think of, because it is well known that the staple products of the country are palm kernels and palm oil, and I think statistics will show that a good deal of those products come from Abeokuta. Abeokuta has always been known for those two products, and if anything should occur that would necessitate these palm trees having to be tapped or cut down in order to take large quantities of palm wine from them, and so destroy the trees, it would be a disaster to the country.

6368. Can you tell us whether palm wine could be made strong?—I have not seen it made.

6369. We have been told by some people that the strength depends upon the length of fermentation. You do not know anything about that?—No.

6370. Do you know whether temperate drinkers put water into it?—I think the sellers of palm wine dilute it in order to make more money out of it.

6371. (*Mr. Welsh.*) Twenty years ago, I suppose you know, the duty on spirits in Lagos was only 6*d.* a gallon?—I have heard so; I cannot say that I know.

6372. And now it is 5*s.*, that is ten times as much as it was?—Yes.

6373. The Alake has told us that there has been a great improvement in the condition of his people during those years?—Yes.

6374. May that not possibly be due to the increased cost of spirits having lessened the consumption?—That is a question that wants a good deal of thinking about.

6375. The condition of the people has improved, has it not?—Yes, I think the condition of the people has improved, not from the trade standpoint, but from the social, moral, and intellectual standpoint everything has been on the advance. In the days that you are referring to, I do not think the conditions that existed existed because there was a deep consumption of spirits, but more because there was practically anarchy in the country. It was all war, and not peace, and now there is peace, and we have natural progress.

6376. Still increased sobriety may have resulted from the higher price of the gin, may it not?—Possibly.

6377. Do the Mohammedans in Abeokuta trade in spirits generally?—Strict Mohammedans do not, but I know many Mohammedans who do and who also drink.

6378. They not only trade in spirits, but they drink them?—Yes, those who are not strict.

6379. You say there are a great many Christians in Abeokuta?—Yes, educated people, those who put on coats and trousers.

6380. If they are able to buy spirits freely, and occasionally to abuse them, that is probably because they are more wealthy and more intelligent, you think?—Not necessarily, because those I have seen drunk are clerks.

6381. They are better off than their forefathers were, probably?—I should say that is so in the case of those who have acquired drinking habits.

6382. Are you the senior judge in the Native Courts?—I am the senior native judge.

6383. You told the Chairman that total abstinence was not possible in this country?—I do not think it is.

6384. Do you not think it would be desirable if total abstinence were the rule?—I do not see the necessity for it.

6385. It is neither possible nor desirable?—No.

6386. We have heard of the Ogboni chiefs—who are they?—The civil chiefs of the country.

6387. Are they members of the Egba Council as a body?—Some of them are.

6388. We were told in Lagos that there was a large consumption of gin in making up native medicines—is that so in Abeokuta?—Yes, I think so to some extent. I know that there are certain ailments which are treated with remedies in which gin comes in as an almost necessary ingredient, and some complaints that are really effectively treated. I could give you some of the native names if necessary.

6389. Do you think any abuse of alcohol is caused in that way?—No, I do not think so at all.

6390. You do not think people take medicine for the sake of the gin that is mixed with it, do you?—No, and if so I do not think alcohol could be put to a better use.

6391. (*Chairman.*) You might give us the names of one or two of the native diseases you have mentioned.—There is one disease called kolobo.

6392. What is the nature of that disease?—It produces a swelling just about there (*indicating beneath the chin*), and an inability to swallow things easily, and it often ends in death.

6393. A sort of goitre, is it?—Yes; and then there is another disease called otugbugbu.

6394. What is that?—It is something akin to the first one, but a little different, more throat and tongue affections.

6395. (*Mr. Cowan.*) With regard to these people you have come across whom you consider slaves to drink, you say they belong more or less to the educated community—clerks, and so on?—Those that I know.

6396. You speak of most of them being Christians. Do you know whether any of them are attached to a religious body?—No, every person here is either a Christian, Mohammedan, or a Pagan.

6397. (*Chairman.*) I think what you mean by a Christian is really a person who has European education?—Yes.

6398. (*Mr. Cowan.*) You say in those cases they drink mostly whisky and beer?—Those that I have seen drink I know do, because not a bottle of gin has ever been sold on that racecourse.

6399. In that case the stopping of the importation of trade spirits would have no effect on those men?—No, because they do not drink gin at all.

6400. Do you think total prohibition would affect them?—Yes, if you cleared the whole show of alcoholic liquors, brandy and all the rest of them, it would.

6401. But you do not see how that could be done, because native drinks could always be had?—It is not everyone that cares for native drinks.

6402. But we have been told elsewhere that the man who wants drink will get it. In Europe, and in England and Scotland and Ireland, it is or used to be quite a common thing for the people to set up illicit stills, that is distilling spirits for themselves in country places similar to the bush places here. Do you think that would be likely to arise in this country in the event of the prohibition of spirits?—The native drinks that they have here are the product of the palm tree, the oil palm, and the bamboo palm, and maize beer and Guinea corn beer, and to supply the wants of Abeokuta alone it would mean famine in the country, because there would be no export trade in maize, and it would also kill the palm oil and the palm kernel industry in the country.

6403. You think the stoppage of the spirit trade would be a serious evil for the country then?—I do.

6404. You are quite satisfied that so far as you are concerned there has been no intimidation exercised with regard to witnesses by the Egba Government?—That is so.

6405. Do you know of any intimidation having been exercised by any other section of the community?—No, I do not think there is any need for it.

6406. How do you account for the unwillingness of certain witnesses to come forward?—I do not know; I am here for the first time, and I knew nothing about it, and I would rather not express an opinion as to the reasons for their refusal to come forward because I know nothing at all about it.

6407. Could you give us any indication at all as to who is responsible for the rumours that are going about the country that the Alake was responsible for the stoppage of the sale of drink in Abeokuta?—I could not say.

6408. Do you know whether any effort has been made to get to the bottom of it?—No, I can hardly say that there has.

6409. The rumours must have emanated from somewhere?—Possibly, but I do not know anything about it. I would like to put in some statistics showing the trade of the country with regard to spirits and also in comparison with other goods.

6410. (*Capt. Elgee.*) We will come to that in a minute. First of all, I want to ask you were you not once a Minister in Holy Orders?—I was.

6411. Of what denomination?—A Wesleyan.

6412. Until when was that?—I resigned in 1902.

6413. Then you became a statesman?—Yes, I became Secretary to the Egba Native Government.

6414. You have had an opportunity of studying the drink question from what I may call the Christian point of view?—My experience as a missionary was confined to Lagos.

6415. But you preached morality, I presume?—Yes.

6416. So that you have seen both sides of the question?—Yes, and I may say, referring to drink being

responsible for infantile mortality, that I had the pleasure of sitting on the Committee which sat in Lagos to inquire into that question.

6417. (*Chairman.*) Was there a committee in Lagos on infantile mortality?—There was.

6418. (*Capt. Elgee.*) What conclusion did that Committee come to?—There was not the slightest reference to drink throughout the inquiry. We heard nothing at all with regard to drink; the principal cause of the mortality appeared to be owing to the great amount of ignorance on the part of the mothers as to how to bring up and nourish their children. That seemed to be largely responsible for it, and also the use of native decoctions.

6419. Can you give us any idea of the gallonage of trade spirits imported into Abeokuta in the last few years?—Yes, I have a table here.

6420. Will you kindly hand that in?—Certainly. (*Handing document.*)*

6421. Does the gallonage show a great increase?—I can give you the figures for the last four years. There is a decrease in the year 1906, and an increase right on from then to 1908.

6422. These figures relate to gallonage and not to price?—To gallonage.

6423. Of course, you realise that if you put the duty at £100 a gallon, the price of one gallon would be bigger than 1,000 gallons at 1s.?—Just so.

6424. Has the gallonage increased?—There is a very slight increase.

6425. When did you first commence to collect statistics with regard to the tolls in Abeokuta on spirits?—I made the collection of tolls in 1902, but I think I started properly organising the Government and getting statistics properly prepared and published about the end of 1904.

6426. Have you ever worked out a table showing the average consumption of liquor per head of population amongst the Egba people?—I have.

6427. What does it come to?—Less than a gallon per head. The highest importation of trade spirits was in the year 1908, which was 291,902 gallons.

6428. Those figures will appear in the table you have handed in?—Yes.

6429. Your general conclusion was that the consumption was less than a gallon per head?—Yes. At Abeokuta we are the distributing centre; we distribute gin to Meko and the regions beyond, and to Iseyin and further on, and also to the North of Ibadan. The lowest computation I should place at 60,000 gallons a year.

6430. Sixty thousand gallons you estimate out of your total imports leave Abeokuta annually?—Yes, at the lowest computation.

6431. Using that computation, you work out the consumption per head here at less than one gallon?—Yes.

6432. What do you put the population of Egbaland at?—250,000 is the lowest computation, but it has been estimated at 350,000.

6433. You have travelled in England, I believe?—Yes.

6434. And other countries?—I have.

6435. Much?—I have been to Sierra Leone, and also to the Gold Coast; do you mean European countries?

6436. I do.—I have only been in England.

6437. Are you aware of the consumption per head of the population there?—No, I am not.

6438. Apart from figures, how would you compare the Englishman with the West African as a consumer of drink, from what you saw in England?—I think we are a very sober people.

6439. In comparison with the people of England?—Yes.

6440. Have you seen a good deal of small-pox out here?—Yes, there used to be a good deal of small-pox, but in the time of Sir William Macgregor he did a lot to stop it, and got the people interested in vaccination.

6441. Which should you say is doing the most harm, small-pox or drink?—Small-pox.

6442. (*Chairman.*) If there is any, but there is none at present, is there?—Yes, there is a good deal, mostly in the dry seasons. Then with regard to smuggling, we have tried as much as possible to control smuggling, but in the year 1908 alone there were no less than 41 cases of smuggling—I am speaking of convictions. Those were all convictions.

6443. (*Capt. Elgee.*) Do you mean from the Lagos territory?—On the south of Icherri, and on the south of Aro.

6444. It must came from somewhere, either from the French territory, or the German territory, or the English territory?—It comes from the Lagos territory.

6445. (*Mr. Cowan.*) Over what period of time were those 41 convictions?—They were all in the year 1908.

6446. (*Chairman.*) Was that in order to avoid the 1s. a gallon extra duty?—Yes. I should like to explain with regard to the increase in the importation of gin in 1908, that notwithstanding there seems to be an increase in the gallonage in 1908, you will find that it is a decrease when compared with the proportion of other goods. For instance, in 1905, the importation of rum and gin, trade spirits, was 43·19 per cent. of the total value of the imports, in 1906 it decreased to 40·49 per cent., in 1907 it rose a little to 42 per cent., and in 1908, although there is the largest amount of gin imported into the country, yet the proportion is only 39·11 per cent. to other goods.

6447. You mean that proportionately the trade in other goods has been rising?—Exactly, faster than the trade in gin; so that you cannot say that there has been more attention paid to the trade in gin than to the trade in other goods. It only shows, perhaps, that there has been a great deal of prosperity, and that trade has been rising just on a level together.

6448. When trade spirits are brought in here, do you examine only for the cubic contents, or do you examine for the amount of alcohol in each gallon?—We examine for the amount of alcohol in each gallon.

6449. The duty is levied on the amount of alcohol per gallon?—Yes.

6450. (*Mr. Cowan.*) Do you make the test of the spirits yourselves?—We do.

6451. (*Chairman.*) It is not merely on the cubic contents, but on the strength?—Yes, and then we have here the different brands, Holts, MacIvers, and so on.

6452. With regard to the Committee on Infant Mortality on which you sat, can you tell us in what year that was?—In 1900, I think.

6453. Of whom was the Committee composed?—Of the Acting Principal Medical Officer, Dr. Hopkins, Dr. Obasa, and myself.

6454. Did you take evidence?—We took evidence for over two weeks. We examined the different religious sections, the different elements in the country, Bishops, Limomus, and the different pagan priests. We covered every possible ground before coming to a decision.

6455. That was a committee on a medical question?—It was.

6456. Did you only go into the question of infant mortality with regard to Lagos, or did you cover districts outside?—We dealt with Lagos only.

6457. You told us that at the races no gin or trade spirits were sold?—None at all.

6458. Is that a regulation of the Committee; is there any prohibition of trade spirits?—The natives are not accustomed to drinking in that way. They drink at home, but they do not go drinking about at booths during the race meetings.

6459. There is a bar, however, for European drinks?—Yes.

* Appendix J.

(*The witness withdrew.*)

Rev. EDWIN WILLIAM GEORGE (Native), called and examined.

6460. (*Chairman.*) Are you an ordained clergyman of the Church of England?—I am.

6461. Under the Church Missionary Society?—Yes

6462. Is your salary paid by the Church Missionary Society?—Not now.

6463. Are you officiating without salary?—I am in connection with the Abeokuta Pastorate, and the Pastorate pays its clergy.

6464. Is that out of subscriptions among your congregation?—Yes.

6465. You receive no salary from the Church Missionary Society?—None.

6466. How long have you been ordained?—Since 1894.

6467. Have you been working the whole time in Abeokuta?—After my ordination I worked for about a year in Jebu under the C.M.S., and then I came here.

6468. Have you a church here?—I have.

6469. What is the number of your congregation?—It is known as Christ Church, Iporo.

6470. What number of people do you minister to?—Nearly 400.

6471. Are you a total abstainer yourself?—I can say so.

6472. In your opinion, is total abstinence better than moderate drinking in this country?—As far as gin and rum are concerned, I am for prohibition.

6473. What do you say with regard to whisky and brandy?—Well, I do not know. I do not think I can even go in for whisky and brandy, because whisky and brandy will not do our people any good.

6474. Gin and rum will do them harm?—Yes.

6475. What things would do them good?—We have our native drinks.

6476. Those you think would do them good?—Yes.

6477. Is that because they contain less alcohol or because they are generally more healthy?—They are more healthy generally.

6478. You think trade spirits are deleterious in themselves, even apart from the alcohol?—I have not tasted trade spirits, of course, but so far as I know I should say so.

6479. You mean they are much stronger?—Yes, that is the point.

6480. Do you see much drinking here?—I do.

6481. Among what classes?—More among the heathen.

6482. Among your own classes you have no trouble with regard to drink?—There are Christians who drink, and there are Mohammedans who drink.

6483. Do they drink to excess?—Sometimes they do.

6484. Do the Mohammedans drink to excess?—I have not seen them drink to excess.

6485. That is more among the heathen?—It is.

6486. Do you consider drinking is on the increase here?—I do.

6487. Do you mean that it is merely an occasional abuse of alcohol and drunkenness, or do you mean that more liquor is taken generally in the country?—More liquor is taken, and there is more drunkenness.

6488. How long have you noticed that tendency?—Since I have been here; I have been here since 1897.

6489. Since that time you have noticed an increase in the drinking habits of the people?—I have.

6490. Have you noticed any increase in crime through drink?—I could not say that very well, because sometimes they go home and sleep, and sometimes their relations take them in and put them to sleep so as to avoid any criminal conduct.

6491. Do you see any difference in the health of the population, or is the health of the population as good as it was when you first came here?—I cannot say that the population is as good in health as it was when I came, but I have no means of proving that.

6492. You cannot give us any facts with regard to that?—I cannot.

6493. Can you speak to any alcoholic diseases which you have noticed as the result of drink?—People say it gives rise to dropsical complaints.

6494. Have you noticed any cases of dropsy?—That is, however, the last thing that happens.

6495. Yes, it is one of the last symptoms. Have you come across any other symptoms of alcoholic dropsy—ascites for example?—I have only heard of it.

6496. You think that drinking has increased, and that it is becoming a matter of danger to the health of the people?—I think so.

6497. Would you be in favour of total prohibition, or of a higher duty being placed upon spirits?—I am in favour of total prohibition.

6498. Does that apply to all spirits?—I am speaking of trade spirits.

6499. Where do you draw a distinction—between brandy and whisky, and gin and rum?—Our people can easily purchase gin and rum, but not brandy and whisky.

6500. It is a matter of price, then?—It is a matter of price.

6501. Then a higher duty would meet you if it is a matter of price?—Our people have got so used to gin and rum that they would do anything to get it.

6502. But you think that would not be the case with regard to whisky and brandy; they would not be able to pay for them?—No, only the educated ones.

6503. In the event of gin and rum being prohibited, do not you think there would be an increase in the consumption of whisky and brandy?—No, I do not think so.

6504. If prohibition were introduced, you would be only for the prohibition of the cheaper spirits?—Yes, only for the prohibition of the trade spirits. Of course, I do not know what the effect of the other spirits on our people is; all I know is that our people go in more for gin and rum.

6505. If gin and rum were prohibited, do you think that they would drink to excess of tombo and pito and palm wine and corn beer?—Yes, I think they would go in for tombo and pito and palm wine and bamboo wine, because they have been the only drinks of our people long before trade spirits were imported.

6506. Would the people who now drink trade spirits drink increased quantities of native drinks if trade spirits were prohibited?—They would drink native drinks.

6507. Can you get drunk on native drink?—Not very easily.

6508. Do you think they would drink them to excess, or is it your opinion that they would go back to moderation and sobriety if they only had native drinks?—It takes a long time to get drunk on native drinks.

6509. Still, if they persevere I suppose it is possible?—It takes a long time before there is any effect.

6510. And not the same consequences afterwards?—Not the same.

6511. (*Mr. Welsh.*) Do you think there would be a greater destruction of oil palm trees because of the increased demand for palm wine and tombo if prohibition were enforced?—Not in the least. They would produce more palm oil.

6512. They would be more industrious?—Yes.

6513. Have you many traders among your congregation?—Petty traders.

6514. Do they mostly sell liquor?—They do.

6515. Has the increased prosperity in this place led to an increased consumption of intoxicating liquor?—The increased prosperity is only apparent, because so far as I know there is a great drawback in the morals of our people.

6516. Due in some respects to the consumption of intoxicants?—Yes.

6517. Do you think that the people, as a rule, desire prohibition?—They do.

Rev. Edwin William George.]

6518. In your congregation?—Yes.

6519. Do you think that even those who trade in spirits would hold the same opinions as you do—do you think they also would desire prohibition?—I am not sure about that.

6520. Do people run into debt through squandering their money on drink?—They do.

6521. More than on other forms of luxury?—They do run into debt on special occasions.

6522. There has been a good deal of talk in Lagos and elsewhere about direct taxation as a substitute for revenue if prohibition were introduced. Do you think the people of Abeokuta would object to direct taxation?—I have not any means of ascertaining that.

6523. You have told us that it is not easy to get drunk on palm wine or tombo?—It is not easy.

6524. (*Mr. Cowan.*) We heard some evidence in Lagos relating to a great deal of back-sliding in a church at Abeokuta. Was that your church? Bishop Oluwole explained the difficulties that they had with a congregation here owing to their giving way to drink. Do you know what congregation he referred to?—I cannot say.

6525. Are all the congregations alike? This was a congregation in particular where the pastor had a great deal of difficulty with the members of it owing to drink.—There are some who drink in my church, and who have undergone discipline for their conduct when drunk.

6526. You have had no reason to complain of any of your congregation for giving way to drink?—There are those who drink too much, and there are others who are satisfied with very little.

6527. This must have been a very serious thing, or Bishop Oluwole would not have given it the attention that he did—this backsliding and making fools of themselves generally.—I am only speaking of my church, but I know very well that he is speaking the truth, because he speaks of the church in general. I only speak for my own church, however.

6528. We have had evidence that there have only been four or five drunk and disorderly cases brought into Court in the last five or six years. Do you know anything about those cases?—During marriage and other festive occasions drinking does go on, and perhaps those cases arose on such occasions.

6529. Is it possible that those cases were out of your own church?—Did he mention the name of the church?

6530. No, he did not mention the name. Can you give us any information with regard to it?—I cannot.

6531. With regard to the young men in your congregation or any other congregations who drink, can you tell us what it is that they drink?—Sometimes they take trade spirits and sometimes they take whisky.

6532. Do you discriminate between one and the other?—No, but the trade spirits are very easy for them to get.

6533. You prefer total prohibition of gin and rum, you have told us, but you are not so clear with regard to whisky and brandy. If you were satisfied that a proper analysis both of trade spirits and whisky and brandy had been made, and that the spirit of the one was just as pure as the spirit of the other, would your opinions remain the same? You formed your opinion on the assumption that trade spirits were harmful, but if on analysis it can be proved that they were not harmful, would you change your mind?—Change my mind—in what way?

6534. As to prohibition. You say you want prohibition because these trade spirits are harmful, and I am asking you if it could be proved to you by proper chemical analysis that they are not harmful, would you still remain a prohibitionist?—I can prove that they are harmful.

6535. You misunderstand my question. You told us that you were of opinion that trade spirits were harmful, and of course you are quite entitled to hold such views, and to express them, and we respect you for them ; but if you only make a general statement, you can understand that it does not take us very far. I ask you if it is proved to you that trade spirits are just as pure as the spirits in brandy and whisky, would you still ask for prohibition?—Yes, I would.

6536. You cannot go any further than that ; you simply want prohibition. You do not want to consider whether any harm might come of the use of native drinks or brandy or whisky. You simply want prohibition in trade spirits?—In trade spirits.

6537. Other witnesses have told us, with regard to the tendency on the part of these young men who have taken more to drink, that it is not customary for them to drink trade spirits, but that they go in more for whisky and brandy and beer.—Our people drink trade spirits here.

6538. Do you look upon the inhabitants of Abeokuta as a drunken people?—Not all of them.

6539. Speaking of them as a community would you call them a drunken community or not?—Some of them are.

6540. Of course, some of them are ; if you go to any place in the world you will find that.—I could use that expression generally.

6541. You say the prosperity of Abeokuta is only apparent, and that there is no real prosperity?—Of course we have good streets and buildings and other things in this town, but I am speaking of the morals of our people, and that goes very far. There is a great drawback there. There is no improvement in that respect because most of our people drink, and our women drink, and our children drink, so what can we expect of them?

6542. One of the dignitaries of your church told us in Lagos that he could not see any difference in morals between the man who took a little drink and the man who did not take any. He said he could not see any difference, but you say the people who take drink are very much worse morally?—Yes, they are.

6543. You are quite satisfied as to that?—I am.

6544. As to getting into debt, you say people get into debt through taking spirits. Do you know anyone in Abeokuta who has got into debt through building a house?—No, I do not.

6545. Do you know anybody in Abeokuta who has got into debt through ordering cotton goods which he could not sell, and so had not been able to meet his liabilities?—I do not know of one.

6546. Where you have known of a person getting into debt it has been solely traceable to drink?—Yes, and I can give you instances.

6547. Have you taken out statistics?—No, I have not, but I know the cause of drink ; I know what leads to drinking.

6548. You cannot give us much more than your own general impressions?—I cannot.

6549. (*Chairman.*) Can you give us any facts or figures in support of what you say?—No, I have no figures.

6550. Short of exact figures, how many instances can you give us?—I cannot give you any exact number.

6551. (*Mr. Cowan.*) Native drinks do the people good, you say?—Yes.

6552. What do you base your assertion on? We have been told that if native drinks are taken to excess they are as harmful as other drinks, and that people get drunk just as quickly and as badly if they take a sufficient quantity.—That is not so.

6553. How do you come to say that? Have you had any medical analysis or testimony of medical men with regard to people who have drunk native drinks to excess, and of people who have drunk trade spirits to excess?—No, but I have seen the men who take the native drinks.

6554. You are not a medical man, are you?—No, I have no knowledge of medicine.

6555. You have a feeling, you say, that native drinks are not so harmful as trade spirits?—Yes, and I have read and heard of the evidence that has been taken before the Commission.

6556. Are you referring to the evidence of men who are qualified to speak—to the evidence of medical men?—No, not to the evidence of medical men.

6557. You have not gone into any real tests in order to satisfy yourself that real facts and figures could be brought forward rather than simply mere statements?—I am satisfied with the information that has been given to me and from my experience of our people. Native drinks have been in use for many years even before the introduction of trade spirits, and there have been no complaints of any harm being done by native drinks.

6558. Can you tell me why it is that doctors who have been resident in this country for many years should not have observed the pernicious effects that you say you have observed through the drinking of trade spirits?—It is quite new to me to hear that doctors say that our native drinks are harmful—if they do say so.

6559. You say that the natives are really not prosperous, and that their health is going down, whereas other people of fairly long experience of the country have told us differently. You are the only person who has come forward and told us that Abeokuta is not going ahead in every way.—I was speaking of the morals of the people themselves; I was not disputing that Abeokuta was going ahead so far as buildings and streets are concerned.

6560. In your opinion, it is simply a question of the morals of the people.—It is simply a question of the people's morals.

6561. On that point you are not satisfied?—No, I am not satisfied with regard to that.

6562. And unfortunately most of those of whom you complain are members of your own church?—There are many among the heathen.

6562. You admit that there are some amongst your own congregation?—Yes, I admit that.

6563. (*Capt. Elgee.*) Are you a member of any temperance society, either out here or in England?—I am not.

6564. Or any similar society?—No, I am not a member of any society of that description.

6565. How long have you held these views of yours with regard to prohibition?—Ever since I have been here. I came here in 1897.

6566. Have you formed those views entirely by yourself, or in conference with other brother clerics?—What I have seen of the people and of the effects of drink has led me to my conclusions.

6567. You have talked over this subject, I suppose, with many of your brother clergymen.—I have.

6568. Have you formed anything like a society in order to meet and discuss prohibition?—No, everyone has his own opinion on the matter.

6569. Have you corresponded with other people with regard to this question during the 12 years you have been here, or have you thought of it a lot by yourself?—I have thought of it a lot by myself, and I have been to England, and during the time I was there I had to speak on the same matter, and I brought before the people whom I addressed that nothing short of prohibition would do our people any good.

6570. Did you preach on this subject by invitation, or did you suggest the subject yourself?—I had an invitation to speak upon it.

6571. (*Chairman.*) To speak upon the drink question?—I spoke upon the drink question.

6572. Were you asked to speak on the subject of drink, or did you choose that subject yourself?—I did not pick it out myself. We had occasion to speak on the drink question, and especially this liquor traffic out here.

6573. Was it part of any concerted movement or agitation generally?—It was simply because we felt that we must speak on the subject in the interests of the people of our country.

6574. (*Capt. Elgee.*) You were practically conducting a campaign in England against the liquor traffic in Africa, were you not?—We were.

6575. I heard that you preached very well.—I am glad.

6576. (*Chairman.*) You think trade spirits are injurious, because, in your opinion, they contain a large amount of alcohol, and they are cheap and easy to get?—That is so.

6577. And also because you cannot trust people to stick at moderation?—Yes.

6578. You said that the drinking of spirits led to immorality?—Yes.

6579. Were you speaking of moderate drinkers, or of people who drink to excess?—I cannot distinguish among our people between moderate drinkers and people who drink to excess.

6580. You think even if a person drinks in moderation he is more inclined to be immoral?—I cannot distinguish between them.

6581. Among the heathen part of the population do you find much difference in morality between those who drink and those who do not?—I do.

6582. How do you come across that?—I have not only seen it, but I have heard about it. I have seen our men very low in certain respects. I will give you an instance. When bringing in the dead our people are very apathetic, and the dead cannot be brought in without the people getting drunk.

6583. Are you speaking of Christians or heathens?—Heathens. There is not a shadow of sympathy among the heathen who bring in the dead, and whenever they bring the dead in you hear a great noise, and all the effect of drink, and the expressions used are all against the dead.

6584. Is this habitually or only on occasion?—Habitually.

6585. Is that practice a new one, or has it been going on for a long time?—For a long time. I have only known of two cases of weeping for the dead since I have been here. In most cases there is this beastly habit of people showing apathy and lack of sympathy and using all kinds of bad expressions about the dead.

6586. Do you put that down to drink?—They all get drunk; they will never carry the dead in without having a good quantity of gin first.

6587. When they have taken some gin they begin to make use of home truths about the dead?—It is the gin that is the cause of it.

6588. How many funerals have you seen altogether, do you think?—I do not know. I have not been to these funeral festivities, but on many occasions, sometimes as often as three times in a week, I have seen them pass my place going to the churchyard.

6589. Always making the same noise?—Always making the same noise.

6590. And you say these people are always drunk?—They are always drunk.

6591. And always abusing the dead?—Yes, using expressions unworthy of the occasion.

6592. That is the habitual rule in this place, is it?—Yes, among those who bring in the dead.

6593. Are those who bring the dead in relations and friends of the dead?—I believe they are friends, but at the times I am speaking of they are all under the influence of drink.

6594. You say this happens every day?—Not every day.

6595. But every time you see a funeral?—Yes. It is after bringing in the dead from the farm.

6596. Where is the body usually put?—In the house.

6597. You are speaking of what happens during the time of the conveyance of the body from the farm to the dead person's house?—Yes, and the people who bring the body in are always drunk and using all kinds of bad expressions.

6598. What do they say?—" His money kills him."

6599. What else?—Sometimes they cry, " Ofe, ofe " —that is, glass bottle. They want more drink, and they use all kinds of expressions which I cannot tell you just now.

6600. Why?—I hear them doing it every time they pass my house.

6601. Do they do this from any feeling of malice against you—do they only do it opposite your house?—They do it all the way along. I can only speak of what I have seen and heard.

6602. This is a habitual practice, you say?—Yes, and as I said before, since I have been here I have only known of two cases where there was any wailing for the dead.

Rev. Edwin William George.]

6603. At all the rest of the funerals there has been drunkenness and abuse of the dead.—That is so.

6604. Do the men stagger as they are carrying the body along?—One or two men generally carry the dead, and then there are all those around and those in front and those behind.

6605. How many are there in these drunken processions as a rule?—It depends on the number they are able to muster.

6606. About—I do not want to fix you to numbers. —Sometimes ten, sometimes eight, sometimes more.

6607. Would there be as many as 20 or 30 sometimes?—No, not quite as many as that.

6608. Are they all men, or are women and children mixed with them?—There are a few women at times.

6609. But generally men.—Generally men.

6610. Are they all drunk, or only one or two?—Almost all of them are drunk.

6611. What time of the day does this go on?—They bring in the dead at any time.

6612. Does it happen during the day?—At any time, both during the day and during the night.

6613. Where do they get the drink from?—What I have been told is that the relations of the dead generally supply the gin.

6614. Before they start?—Before they start.

6615. I may take it that these drunken processions through the streets are practically a daily matter, and that this sort of thing can be seen going on every day?—I did not say that it went on every day.

6616. You do not say it goes on every day, but dead must be brought in every day, must they not?—I am speaking so far as I know, and so far as I know it is only once or twice a week.

6617. But that is only passing your house?—Yes.

6618. Are all the dead people who are carried in brought past your house?—No, of course there are different roads into the town, and I cannot answer as to what goes on in other places.

6619. These funeral processions do not all pass your house?—No.

6620. I suppose the people who go by the other roads carrying in the dead must be as drunk as those that pass your house?—I cannot speak as to them, because I have not seen them.

6621. Have you any reason to think that when the people are drunk they make a point of passing by your house?—No, I cannot say that.

6622. You only speak of what you see yourself, you say, and I quite understand that.—Yes.

6623. We may take it that if these drunken processions constantly pass your house, it must be equally the case in other parts of the town.—I can only speak of my own knowledge.

6624. You know no reason why the others should be more sober than those that pass your house?—No, I cannot say that they are sober.

6625. You have not quite understood my question: do you know any reason why the people who pass your house bearing these dead bodies should be more drunken than the people who pass along other roads also bringing the dead in?—I can only speak to what I have seen myself.

6626. How is it that nobody else has noticed these drunken processions, except you?—If any of my brother clergymen come here and are asked that question they will be able to give you their evidence with regard to it.

6627. Are these drunken processions only visible to clergymen?—I do not know; no doubt others have seen them as well as myself.

6628. Surely they are not ghostly processions that are only seen by certain persons. Surely other persons must have seen them besides yourself. Can you tell us at all how it is that we have not heard anything of this from any other witness?—I can only speak to what I have seen.

6629. Would the District Commissioner see these drunken processions, do you think?—I do not think he is much in the way of them.

6630. Would Mr. Edun see the dead bodies being brought in, do you think?—He can speak for himself.

6631. (*Mr. Cowan.*) Have you done anything else in the way of trying to improve the morals of the people besides advocating prohibition?—In connection with our church we have a Young Men's Christian Association.

6632. Do you sanction polygamy?—We do not.

6633. You have never at any time said that you would sanction polygamy being practised to a limited extent, have you?—Not at all.

6634. If any report had gone out saying that, it would misrepresent you, would it?—Yes, we dismiss at once from our church anyone who practises polygamy.

6635. (*Mr. Welsh.*) Have you any idea how much is spent by a moderately well off family upon a funeral? How many cases of gin would the average Abeokuta man buy? For instance, in bringing in the dead, how much money will be expended in the purchase of gin and subsequently on the funeral festivities?—I cannot tell you the amount.

6636. Have you not an idea approximately?—During a funeral festivity for the dead I know there is a large quantity of spirits consumed.

6637. What is a large quantity?—Hundreds of cases.

6638. At one funeral?—Not at every funeral. It depends on the capacity of the man or the woman who is responsible for the funeral festivities

6639. There would be a great number of people employed in connection with bringing in the dead and the subsequent funeral festivities if such an enormous amount of gin was used.—After the dead is brought in, then is the time to collect more. Before the announcement of the death to the Ogbonis may be made, gin must be taken.

6640. The average man in Abeokuta cannot possibly afford to spend money for 100 cases of gin on a single funeral, can he?—They do more than that sometimes. The expenses of the funeral are not borne by one man. All the relations combine together and contribute whatever they can towards the expenses of the funeral, and when their contributions are put together they try to get as large a quantity of spirits as they can for the funeral. It is not a matter for one man, it is a matter for the whole family.

6641. But you said hundreds. Do you still adhere to that, that hundreds of cases of gin may be spent on every funeral which takes place?—Not on every funeral—not in the case of poor people.

6642. What would happen in the case of poor people?—I have been told about one case where 80 cases of gin were used.

6643. Do they use rum at all, do you know?—I cannot say.

6644. Would you consider 80 cases to be the average amount consumed at an ordinary funeral in Abeokuta?—No, I could not put it in that way, because that would only be for the poor—for those who are not well to do.

6645. The well-to-do people would spend much more? —Much more.

6646. I should not call it a poor family that could spend £40 or £50 on gin at a funeral.—It depends upon the way the amount is collected. Before they collect the amount they sometimes have to pawn their children.

6647. Is pawning children a common thing in Abeokuta?—It is a common thing.

6648. Have you any idea of the number of children who have been pawned in Abeokuta?—No, I have no idea; when the occasion requires it they pawn them.

6649. Have you any idea of the number of children in pawn here? If there were 50 townships in Abeokuta, would you assume, for example, that there were 1,000 children in pawn?—That I do not know, but I know that to get the money for a funeral festivity the people will pawn their children and get the money, so that the money for the gin is forthcoming, and sometimes even those who have no children to pawn will pawn themselves.

6650. Do they remain long under pawn?—Till they have finished paying the debt.

6651. Does it take a long while to pay the debt?—No, not as a rule.

6652. There is no record of the number of pawns in Abeokuta, is there?—No, there is no record.

6653. Do you know whether the Alake would know that?—I cannot say.

6654. (*Chairman.*) To go back again to what you were telling us with regard to the carrying in of the dead, are the people you have observed in those processions really obviously drunk?—They are really drunk.

6655. Do you know why it is that the police do not interfere with them? People have been punished in Abeokuta for being drunk and disorderly in the streets, and if this happens, day after day, it must be a great nuisance to the community generally.—They do not interfere with anybody; they are carrying the dead in procession, and they are not doing any harm to anybody, but all the same you know them to be drunk.

6656. Do you see by their walk that they are drunk?—By their expressions.

6657. And by their walk—staggering, and so on?—Yes, not in all cases staggering, because they have to bear the dead, but they are drunk.

6658. Obviously drunk?—Yes.

6659. We are much obliged to you for your evidence.—May I mention just one or two other things.

6660. You have not sent in to us, as you were asked to do, any proof of your evidence, and I was not aware that you had anything further to add. If, however, there is anything you wish to say we shall be very pleased to hear it.—I wish only to mention that the desire for prohibition has long been the desire of our people.

6661. What people?—The Abeokuta people.

6662. The whole of them?—I can say almost the whole of them; I cannot say the whole.

6663. The great majority of them?—The great majority of them. Long before this stoppage of the drink, I can refer to the year 1895, when there was a memorial presented by the Rev. J. B. Wood, signed by about 7,000 people all praying for prohibition.

6664. When was that?—In 1895.

6665. Could they all write their names, or did they make their marks, or what?—They were signatures, and I believe done in a proper way. I can also refer to the interview between the Christians in Abeokuta, consisting of the Christians in connection with the Church of England and the Wesleyan Methodist Connexion and the Baptists, and the Alake. They had an interview with the Alake in 1901. At that time we all went to the Alake and Council after we had first had a meeting and prayed for prohibition, and here is the reply of the Alake and Council to Bishop Tugwell:—"Sir,—I am directed by the Alake, Kings and Council of the Egba United Government to thank you for kindly bringing before them the evils attending the use of intoxicants by their people. In reply they are taking steps in the matter, and at a meeting of Council held this day it was resolved to double the duty payable on spirits," showing that they, the Alake, and the Kings and the Council, had knowledge of the evils of drink as long ago as 1901.

6666. Who would get the advantage of the raising of the duty on spirits here?—The Government. I have also a letter from the Prince of Ake, Prince Ladapo Ademola, with reference to an interview we had with him on the drink question, and if I may be allowed, I should like to read a portion of that letter to you. "As I told you last, and would further add, the Alake of Abeokuta would not admit anyone in his palace in the state of drunkenness."

6667. Does that mean drunkenness, or a person who has been taking liquor?—Drunkenness. "The Olowu has prohibited its use in his township and farms; the Ijaye people has prohibited it being brought into the township, and would fine anyone who take or bring a bottle or gin, or any other drinks, into their town; and at Ifo village the Christians at this place has prohibited it strictly, and anyone found with a bottle in that district is liable to a heavy fine." That is the letter written by Prince Ademola, and he is connected with the Government.

6668. Is that regulation in force still?—I cannot say exactly. Then he goes on: "I am strongly of opinion that Oti Baba, Sekete, Yangan, and Emu—palm wine corn and guinea-corn beer—which was in use ere the Englishmen bring to us their killing alcoholic beverages are the best for the Africans, and every interested native ought to help to suppress this destructive drink, which is against the interest and advancement of our race as a whole."

6669. Who do you say writes this letter?—Prince Ademola, the son of a former Alake. I would also bring to your notice the utterances of the Alake at Otta at our Synod held last year.

6670. Did you take a shorthand note of his utterances, or was his speech a written one?—It was printed in the Government Gazette last year. I will just read the portion I wish to refer to: "It has been reported to me that people of Otta are very fond of the white man's fire water. I refer to the ardent spirits which are daily imported by Europeans in very large quantities to our country. These injurious spirits are great impediments to the peace and prosperity of any people. If you desire prosperity at Otta, abstain from the use of intoxicating liquors. I have repeatedly advised you, King and Chiefs of Otta, to try and put a stop to the habitual intemperance of your people; even in this assembly here to-day I noticed that some of your people are not sober." We are very thankful for these expressions coming out from our ruling head.

6671. Who was it that noticed the insobriety of the people?—I could not say; I was not there.

6672. You do not know upon what foundation he made this accusation?—I do not know. I only saw his remarks in the Gazette. Then again he made these remarks on drink at our Synod held in May of last year. On the occasion of a meeting recently held in Abeokuta at which the Alake was present, one of the speakers pointed out that the youths of the country were adopting the vices of the civilized peoples rather than their virtues. The Alake immediately sprang to his feet and said, "Put it down on that paper (pointing to the reporter) that the young men are learning to drink and get drunk: their heads are always filled with brandy, whisky, gin and rum. They (the Europeans) should stop that"—that is, the liquor traffic.

6673. I thought you told us that you did not object to their heads being filled with whisky and brandy, and that it was only the gin and the rum that you objected to?—I do not know the quantity of whisky and brandy imported into this place, but if it did injury just in the same way I would go against it. I do not want anything that would do harm to our people. Our people believe that the drink demoralises them and diminishes the birth-rate, and I can give you the evidence of an acquaintance of mine with regard to that.

6674. I am afraid that you can only give us your own evidence—what you can speak to from your own knowledge.—Cannot I give you the evidence of a friend?

6675. No, I am afraid that would be of no value to us. Do you know of any cases where drink has affected the power of procreation?—I have heard many people say that, but I have not been able to test it. I also have to add that our people desire prohibition.

6676. By your people, do you mean the whole of the Egba people, or only some of them?—A large number of them. Some time last year Mr. Watson, of Newcastle, sent questions to several people in Abeokuta, not only to the Christians, but to the heathen Chiefs and others. These people readily sent in their answers, and their answers, of course, were not in favour of the liquor traffic. When these answers were given there had been no increase of duty, and the licensing system even was not at all proposed at that time, and there was no cry raised respecting direct taxation. All this proves that the people under normal conditions are anxious to obtain total prohibition.

6677. That is your opinion, but it does not help us much with regard to facts.—We have been able to get signatures to petitions in this matter in favour of prohibition. We have been able to get about 8,000 signatures.

6678. You can get petitions in favour of anything almost, anywhere, can you not?—at least, that is our

experience at home.—But the case is different with our people here.

6679. Do you mean that it is more difficult here to get signatures to a petition?—This is a pressing matter, and it is a matter which has caused a good many of the people great anxiety. I have the parcel here containing the petition with the signatures to it, and I can hand it in to you if you wish it.

6680. I am afraid that it would not be of any use to us, because what we want is evidence of facts and not signatures. You say there were 8,000 signatures to that petition?—8,000 signatures.

6681. All of people in Abeokuta?—In that town and out of the town.

6682. Nobody outside of the Abeokuta district?—No.

6683. (*Mr. Cowan.*) That would be 8,000 people out of 250,000?—Yes.

6684. (*Chairman.*) Did women sign that petition?—Yes.

6685. Did children sign it?—No, we did not ask them.

6686. Nobody under age?—Nobody under age.

(*The witness withdrew.*)

Mr. ADEGBOYEGA EDUN (Native), re-called and further examined.

6687. (*Chairman.*) I suppose you, living here, see a great many of these people bringing in the dead from time to time?—Several.

6688. Do you know the road in which Mr. George's house is situated?—I do.

6689. Would there be anything special in the funeral processions which pass his house, or would the same conditions apply to bringing in the dead in other parts of the town?—It would be just the same with regard to any of the processions in bringing in the dead through any of the gates of the town, because these are supposed to be corpses brought from the bush, it being a lasting reproach for a man to be left buried in the bush or in the farms. That only happens in the case of slaves or criminals. They are left behind and buried on the farms.

6690. Have you noticed the drunkenness which has just been described to us as always associated with these funeral processions?—No; I have met with scores of corpses being brought into the town, and I have not noticed any drunkenness. The body is laid on a litter and covered over with a cloth. There may be about eight or ten of the immediate friends or relations of the deceased following the body, and there is usually one man with a fowl with all its feathers plucked off, a sort of a fetish rite, who calls out "Ofe." The man is supposed to be lighter when he is alive than when he is dead, and upon that cry of "Ofe" the corpse is supposed to become lighter. This man carries the fowl because there are certain fetish people who are not supposed to meet with a corpse, and he cries out "Ofe" for those fetish people to clear out of the way.

6691. If drunkenness is the usual thing amongst those who form such funeral processions, must you not have seen it in your experience of the town?—Yes, I have seen scores of funeral processions, and I have not noticed such a thing.

6692. Could it escape the knowledge of the people generally if there was habitual drunkenness at these funeral processions through the streets in the daytime?—It could not. Of course there is a certain amount of delight in bringing in the dead body, by reason of the fact that by their having got the body their dead friend has escaped the eternal reproach of being buried in the bush.

6693. As we have been told, the corpse is abused by different offensive expressions being cast at it by the people composing these drunken processions. Have you noticed that going on?—No, I have never heard it.

6694. If that was a habitual thing, a thing which was of daily occurrence, would you have heard of it?—I would. The only cry that is raised is "Ofe," and anybody who is here now would, I suppose, subscribe to what I am saying.

6695. I understood Mr. George to say that there was a kind of cry or wailing, which is right and proper, but that only on two occasions had he observed proper feeling and conduct, and that all the rest of the processions had been characterised by drunken revelry. What is your opinion with regard to that?—That is not my experience.

6696. You have lived in the town for a number of years, I think?—Yes, for the last eight years' continual residence.

6697. Nearly as long as he has?—Yes.

6698. If these scenes of drunkenness went on the police and the District Commissioner would see it, and everybody would see it, would they not?—Yes, it would not be hidden, because these processions are continually going on, and all you hear is the cry of "Ofe" being called out as a sign that there is a corpse coming.

(*The witness withdrew.*)

Mr. SAMUEL J. PETERS (Native), called and examined.

6699. (*Chairman.*) You are a merchant in this town, I think?—I am.

6700. How long have you been engaged in trade in Abeokuta?—Since 1859—about 50 years.

6701. Are you an Egba yourself, or do you come from another part of the country?—My parents were Egbas.

6702. Therefore you are an Egba?—Yes.

6703. You have lived here for fifty years?—Yes.

6704. In those 50 years have you seen many processions of people bringing in the dead?—Yes, they usually cry "Ofe" when bringing in the dead.

6705. Have you seen many processions in which everybody has been drunk and abusing the dead?—No.

6706. Have you ever seen a case in which the bearers and the followers of the dead were obviously drunk and abusing the dead?—No. When they are coming they always cry "Ofe" to let everybody pass out of the way, and some people put that down to drink.

6707. You think there must be some curious misapprehension in Mr. George's evidence?—I do.

6708. Do you sell spirits yourself?—Yes.

6709. You are not in favour of prohibition then, I presume?—No, I am not for prohibition.

6710. During the last 50 years, have you noticed much improvement in the people generally with regard to health and law and order and prosperity?—Yes.

6711. Have you better houses and better roads in Abeokuta now than you had before?—Yes.

6712. Is there more money in the town?—There is more money and health and everything. I am now 73, and look at me, and I drink always.

6713. What do you drink yourself?—I drink gin. Gin is better than whisky.

6714. For how many years have you drunk it?—Since I was a boy.

6715. For 60 years?—Yes.

6716. You drink it, I imagine, in great moderation?—I do.

6717. It has never done you any harm?—No, but if a man drinks too much it will do him harm. If he takes too much of anything it will do him harm.

6718. You have remained a temperate drinker all your life and it has done you no harm?—Once I got dropsy in 1884.

6719. How did that happen?—I was a young man then, and I used myself very roughly, and when I was trying to get cured I had to stop snuff. I think anyone will get dropsy who takes snuff, so I should advise him to stop it at once.

6720. Was that the snuff that you put up the nose, or was it the snuff that you put on the tongue?—On the tongue saturated with water.

6721. Do you swallow the snuff, or spit it out?—Spit it out.

6722. You saturate it with water, and swallow the saliva?—Yes.

6723. Do you think drunkenness is increasing or decreasing in Abeokuta?—I do not think it is increasing.

6724. A certain number of people get drunk, I suppose?—I should be very glad if two of you would take a stroll round the town in one direction, and come back in another direction, and another two of you would go round in some other direction and come back a different way, and then you would be able to judge for yourselves.

6725. I am afraid we might meet a funeral such as we have heard described.—All I can say with regard to drunkenness is this: that some years ago when the Governor visited here the people were lined up in thousands and thousands from here to Ake to welcome him, and there was not a single case of drunkenness amongst the whole lot.

6726. On the whole, you would say that the Egbas are a very sober people?—Very sober.

6727. And have neither injured their bodies nor their minds by drink?—I say again, if you would take a stroll round and judge for yourselves, it would be better than a whole week's examination of me.

6728. We had a drive round the town in a motor car yesterday. We have heard that there was a petition signed by about 8,000 people in Abeokuta in favour of prohibition. What do you say with regard to that?—If you ask any person in Abeokuta to-day to say that rum is good he will tell you no, and if you ask all Abeokuta whether gin is good, they will tell you that gin is no good, but they do not mean it. Twenty thousand people can sign a petition that gin is no good, but they do not mean it. Nobody likes to say that they like drink, but yet we all drink.

6729. Did you sign that petition I was asking you about?—I do not know, Sir. I tell my family not to drink, but we all drink, and of what I took this morning I bring the other half of the bottle with me here.

6730. You think the majority of the people would be opposed to prohibition?—They will say so, but in a country like this it is no good at all. No one drinks palm wine in the morning here, because after a few hours he will get cold in the chest, and he needs spirits. I believe dropsy was a trouble here before European spirits came.

6731. Supposing spirits were prohibited, do you think the people would have more money to spend upon other goods, and that they would buy more of other articles?—No, they have got sufficient cloth in their boxes. They have got as much as they want, and there is no outlet for any more. If you see five or six or seven or eight boxes in a person's room it is all filled with cloth.

6732. Do you make a better profit on gin than on other articles?—I make a better profit on gin and drugs.

6733. You wish to sell what you can make most profit on, I suppose?—Yes.

6734. If you could make a bigger profit on other things, you would wish to sell them?—Yes.

6735. (*Mr. Welsh.*) If there was no trade in liquor in Abeokuta, your business would suffer a great deal, would it not?—It would.

6736. Is that why you are rather keen on letting things remain as they are?—Yes, we like them to remain as they are.

6737. Because if things did not remain as they are, it would affect your pocket a good deal?—Yes.

6738. You would lose a large proportion of your trade?—Yes.

6739. Why do you say when people sign a petition they do not mean their signature to be interpreted as being a sincere one?—If you ask our country people a thing they say what is in their mouth, but they do not say what is in their mind. If you go out you will find any drunkard will tell you that he would like the spirit trade to be stopped in Abeokuta, but he would not mean it.

6740. You do not attach any importance to any petition against the sale of liquor?—I am for the importation of liquor.

6741. If a petition were put before you to-day signed by 8,000 people asking for prohibition of the trade in spirits, you would not attach any importance to it?—No, I would attach no importance to it.

6742. Supposing a petition were presented from 8,000 people asking that things should remain as they are, would you attach any importance to it?—Yes, I should. When the increase of the duty came in January, that was the reason why all the people stopped drinking at once, to show that they felt more for their money.

6743. The only petition that would have any influence with you would be one that was in accord with your own opinions?—Yes.

6744. (*Mr. Cowan.*) You say you have taken a little gin all your life?—Yes.

6745. And have not felt any ill effects from it?—No.

6746. Have you a family?—I should like to show you the portrait that I took about two weeks ago of my own family.

6747. How many children have you got?—I have over 20—nearly 30 children.

6748. All your own children?—Yes.

6749. Do you think a man who takes gin might not have children—that it would do him any harm in that respect?—I am always taking my gin. Whisky is not as good as gin. If anything is to be prohibited whisky ought to be prohibited.

6750. You are satisfied that gin is quite a good drink, and quite pure and wholesome?—Yes.

6751. You are also satisfied that drunkenness is not increasing?—Yes, and you can prove it with your own eyes.

6752. You are quite satisfied that the people of Abeokuta are better off to-day in every way than they were 25 years ago?—Yes.

6753. As a merchant you sell everything, I suppose?—Yes.

6754. And you sell all you can of everything?—I sell all I can of everything.

6755. If there was no trade in spirits, could you sell as many cottons, for instance, as you do now?—Cotton goods have already overflowed the country.

6756. They are a drug in the market, are they?—Yes, there is too much in the market, and we get nowhere to sell them. Bales and bales come to Abeokuta, and they are all bought by the Egba and never sent to other countries, and the Egba country now is full of cotton goods lying in their boxes in their homes.

6757. During the time when the trade in gin was stopped in January and February, was there a bigger trade in cotton goods?—No, I never sold any more cotton goods, but I sell everything else, and the cotton goods put my trade into debt very soon.

6758. Do you know any man who has got into debt through ordering a lot of cotton goods, and not being able to sell them?—No.

6759. Do you know anybody who has got into debt through selling gin?—They may get into debt, but it will not be because they lose by the gin. It would be because they spend their money too freely.

6760. You do not think, if the importation of spirits were stopped, that trade in other things would get better?—No.

6761. Would you sell all the more cottons and hardware, and everything else?—We will never see the day that it will be prohibited.

6762. The trade in spirits helps other trades?—Yes, if you buy a cloth like this (*witness indicated his own garment*) you can use it for six or seven years, and what are we to do with our money, so that spirits does help trade and makes a man get lively and

brisk and like his clothes, and he will want more and work more.

6763. Supposing trade in European spirits were prohibited, do you think there would be any danger of palm trees being cut down in order to get palm wine?—There is only a certain limit to the palm trees, and it would not be very long before all the palm trees were finished if the trade in spirits were stopped, and then we would not get any palm oil to eat.

6764. And you would not get any to sell?—To eat is more important than to sell, and gin is better than palm wine. It requires a certain quantity of palm wine before a man can get brisk.

6765. (*Chairman.*) Are you one of the largest merchants in Abeokuta?—No.

6766. Have you a big trade here?—I have only a continuous trade in small things.

6767. You are one of the principal native traders?—Yes.

(*The witness withdrew.*)

ABOLADE BALOGUN OF IDO (Native), called and examined (through an interpreter).

6768. (*Chairman.*) Are you the War Chief of Ido?—Yes.

6769. Are you a member of the Alake's Council?—I am.

6770. You are, of course, an Egba Chief?—Yes

6771. Do you live in Abeokuta or in the district outside?—In Abeokuta.

6772. Do you know the country outside as well?—I do.

6773. How far off is the village of Ido?—It is in Abeokuta.

6774. What do you say as regards drinking in Abeokuta? In your opinion is there any increase in drinking amongst the population?—No, drinking is not on the increase.

6775. Do you know of any crime which has been caused by drink?—I do not.

6776. Do you know of any people whose health has been injured by drink?—No.

6777. Would you be in favour of prohibition, or of leaving things as they are?—I would like things to continue as they are. There are some people in Abeokuta who drink, and there are some people in Abeokuta who do not drink.

6778. Are you in favour of prohibiting drink at all, or of allowing people to do as they like in that respect?—I would like the importation to continue, and to let people do exactly as they like.

6779. Do you think that most people, under those circumstances, will continue to be moderate, or will drunkenness increase?—They use spirits more when a funeral is on, or when making a fetish, and it gladdens the heart.

6780. But do they do it so as to injure themselves?—No.

6781. When the people are bringing in the dead from the country districts do you see many of them drunk?—No; they take very little.

6782. Then you do not agree that the people who bring in the dead are habitually drunk and come into Abeokuta in a state of obvious drunkenness?—No, I do not agree with that.

6783. From what distances do they bring in the dead—very long distances, or only from close by?—The longest is about a day's journey.

6784. I suppose they take turns in carrying the bier or the palanquin with the dead on it?—Yes, they take it in turns.

6785. Have you ever heard them abusing the dead when they bring the dead into the towns—using bad language about the dead?—No, they sing the praises of the dead.

6786. (*Mr. Welsh.*) Are you a trader?—I was a trader for some time, but I have given it up now. My brother is a trader now.

6787. Did you trade in spirits when you were a trader?—Yes.

(*The witness withdrew.*)

Rev. JOSIAH J. RANSOME-KUTE (Native), called and examined.

6788. (*Chairman.*) What are you?—I am a clergyman connected with the Church of England, but under the Abeokuta Native District Council.

6789. Have you any connection with the Church Missionary Society?—Yes, I have been in connection with that society for 35 years now.

6790. When were you ordained?—In 1895.

6791. Have you been working here all the time?—I have been working here all that time, and even before I was ordained.

6792. For the Church Missionary Society?—I was sent out as a teacher 15 years ago by the C.M.S. from Lagos to this country.

6793. What are you?—I am a pure Egba, born and bred up here.

6794. What is your view with regard to the increase or the decrease of drinking amongst the people?—Drunkenness is on the increase, and drinking is on the increase.

6795. You mean not only is more liquor consumed, but more people get drunk?—More liquor is consumed. It is getting terrible.

6796. Is more liquor consumed in moderation, or do more people get drunk?—They begin in moderation, and then go on to heavy drinking.

6797. Does that occur in many cases?—I have seen many cases of that in my own experience.

6798. Among your own congregation?—Yes, among my own congregation, and among the heathen also I have seen cases.

6799. How many cases do you know of absolute drunkenness at the present time?—I know 20 or more, and I have prevented some from committing serious crime.

6800. You yourself?—Yes. One put fire on his own sister's house, and he burnt the house down, and people tried to prevent him from burning the house down, but he drew his cutlass and he would not allow anybody to come near.

6801. Was the house burned down?—Yes.

6802. When was that?—In 1904.

6803. Was he punished for it?—He was made to build her up a new house.

6804. Did he build her a better house, or a worse one?—He built her an iron house.

6805. So that he could not set fire to it next time?—No.

6806. Do you know of any other bad case?—Yes. I have been to 24 stations, and I have seen cases where men have got drunk, and one I remember wanted to break the Seventh Commandment.

6807. If he was very drunk I suppose he could not break that Commandment?—He was prevented by the husband, and on account of that I made strict rules that no Christian of my congregation should touch gin or rum.

6808. Had he been drinking gin?—Yes.

6809. Was this on one occasion only, or was he always wanting to break the Seventh Commandment?—Of course he had been drinking before, but not to that degree, and that made him do this.

6810. Was it his neighbour's wife he wanted to get hold of?—His neighbour's wife.

6811. And the husband prevented him?—Yes.

6812. Did the wife object as well as the husband?—The wife was not aware of it, because it was in the night. The husband and wife were asleep, and this man went and slept between them, but fortunately the husband awoke.

6813. What did the husband do?—The man was punished by the congregation.

6814. Did not the husband do anything?—The husband told the congregation about it.

6815. Do you mean the husband remained quite quiet while all this was going on?—The husband beat him, and then the congregation punished him.

6816. That was very right and proper, was it not?—Yes.

6817. Did he belong to your congregation or to some other congregation?—To my congregation.

6818. Speaking generally, have you found any injury to the health of the people through drink?—Yes. In the case of the heathen that I worked among in Badagry years and years ago, rum and gin drinking were doing great harm to the people. I have travelled amongst natives who are not habitual drinkers of this rum, because they keep to their own native guinea corn beer and maize beer, and so forth, and they look robust and healthy and strong and developed; but many people here on account of this gin drinking are weak; they are not like their forefathers.

6819. Is there a large death-rate among them? Do they die at an early age?—Yes, they die early—prematurely—and they get old prematurely.

6820. Have you reported this to the Government?—No, but in 1904 I wrote an article, and that article was published.

6821. Where?—In the "Niger Notes."

6822. Was that in some mission magazine at home?—It was.

6823. You did not call the attention of the Medical Officer of Health here to it, did you?—No; it needed no medical examination to observe it.

6824. You did not try to get any action taken to improve this state of things?—I told the chiefs and everyone I spoke to about it, and I said, "This thing is wrong; it is quite wrong; it will impair your health, ruin your powers, and send your children into bondage."

6825. Do you know any other parts of the country where the population have been deteriorated by drink in this way? In Abeokuta itself has the population been deteriorated by drink?—Yes, that is my belief, because I compare the other countries and other people with us. For instance, the Jebus, our neighbours, are not a drinking people; they do not drink gin and rum, and they are well off.

6826. Do the Abeokuta people suffer from the drinking of gin and rum?—Yes, terribly.

6827. Everybody who lives among them can see it?—Yes, if they choose to confess it.

6828. Do you see drunken processions in the bringing in of the dead?—Yes. Whenever I have met them I have usually noticed that many of them are in a drunken state, because they use very rude expressions, you know.

6829. About the dead?—Yes. That I have noticed myself often. Of course, they cry "Ofe, ofe."

6830. And in the intervals of crying "Ofe" they use bad expressions?—Yes.

6831. About the dead?—Yes, about the dead and about themselves.

6832. That is a thing that would be obvious to anybody, that they were drunk?—Yes, anybody who takes any notice.

6833. That is going on still, is it?—Yes, whenever the dead are brought in; but two months ago, in February, when most of the townships agreed that they would have nothing to do with this drink, things began to look better.

6834. How long has this practice of getting drunk when bringing in the dead been going on?—It is an old practice. They do not want to bury their dead bodies on the farms, and so they bring them home, and they cannot get people to help them to carry the dead body home if they do not carry demijohns of gin along the road and let them drink from them.

6835. Do they drink as they march along the roads?—Yes, at intervals.

6836. So that by the time they get here they are drunk?—Yes, tipsy, and using bad language.

6837. Is their utterance the utterance of drunken men?—Yes.

6838. When a man is tipsy his utterance gets thick, and he is generally not very steady on his legs. Are these people steady on their legs?—Not as a rule.

6839. Some would be and some would not?—That is so.

6840. (*Mr. Welsh.*) Do you think drinking does damage to the physique and to the morals of the people?—I do.

6841. Do you know anything about the custom of pawning children?—Yes.

6842. Do you know whether children are pawned otherwise than for debts incurred in order to purchase drink?—Yes, but there are more children pawned for drink than for anything else.

6843. Could you give us any idea as to how many children or grown-up people there are who are pawned in Abeokuta?—There are hundreds and hundreds of them in this city and in the villages round about. Some pawn their children for £30, some for £10, and some for £15, and so on.

6844. Have you any idea of the number of cases?—There are hundreds and hundreds of them.

6845. That is very vague. Are there a thousand, do you think?—I have not counted them, but there are very many.

6846. Would you consider that there were 1,000 children in pawn in Abeokuta?—In Abeokuta and outside?

6847. Yes.—More than one thousand.

6848. More than two thousand?—More than two thousand.

6849. More than five thousand?—I could not say.

6850. There are at least two thousand people, anyhow, who are practically serving other people against their will on account of having pawned themselves or their children for debts incurred, either by themselves, or, in the case of children, by their parents and guardians?—Yes.

6851. Are they often released by those who have pledged them?—Yes. They do not pawn only the children and adults, but they pawn their lands as well.

6852. (*Mr. Cowan.*) Do you know any number of cases of men who get drunk and try to commit adultery?—I do, but I should not give any names.

6853. You seem to be against giving names and figures?—I am.

6854. You want to make mere general assertions?—Yes.

6855. General assertions are not very convincing.—What I am telling you are facts.

6856. You have satisfied yourself that they are facts, but is that sufficient, do you think? Do you know of any Christian who has tried to commit adultery when he has not been in a state of drink?—Yes, many.

6857. What is the use of giving us an instance of one man who took a little too much to drink, then?—Because he would never have attempted to do it otherwise.

6858. But if you know other people have attempted to do it when they have not been under the influence of drink, do you think the illustration you have given us is a very good one?—Drink might be a stimulant.

6859. But you say you know of many instances where that has been done or attempted in the case of people who have not been under the influence of drink at all?—Yes.

6860. You have given us this instance of one particular man who tried to commit adultery after having taken a little drink?—Yes.

6861. You cannot give us any statistics at all of the number of children who might be in pawn here?—No, but I know there are very many.

Rev. J. Ransome-Kute.]

6862. If you had gone round on a house to house visit and jotted the number of cases down, and then come here and said "I can point you to two here and three there, and one or two somewhere else," that would have been valuable evidence, but you would not care to vouch for any figures?—No, but I know there are a good many.

6863. (*Capt. Elgee.*) Are you a teetotaler yourself?—No; I drink palm wine and native liquors, but I have tasted every one of these European drinks. I have tried whisky, but it bites my mouth, and I have tried brandy, and it will not suit me.

6864. With water, or without?—Without water.

6865. Do you say you are a member of the C.M.S.?—Not now. I was ordained by them.

6866. What are you now?—I am working under the Native Church.

6867. (*Chairman.*) Is that Church supported by subscriptions from your own people?—It is.

(*The witness withdrew.*)

Mr. ALEXANDER MORRISON HARVEY, called and examined.

6868. (*Chairman.*) Are you the agent here for the Lagos Stores?—I am.

6869. How long have you been here?—With the exception of time on leave I have been here continuously since October, 1906, and I was here also in 1904, and 1903 from time to time.

6870. You have been here off and on since 1903?—Yes.

6871. Can you tell us, when this new duty was imposed in January last, how much it raised the retail price of liquor in Abeokuta?—When you say "the retail price," to what exactly do you refer?

6872. I refer to the retail price per case, and also to the price per bottle.—I cannot speak of retail figures in the native markets. I can only speak of the trade done by European firms, which is practically a wholesale trade.

6873. How much per case did you have to raise the price of gin?—According to the size of the case, 1*s.* a gallon.

6874. Is that since the 1st January?—Since the 15th January.

6875. Would that include a corresponding increase in the retail price, or a greater increase in the retail price?—Of course the effect was to stop the trade, but it would be in this way, that the price for the spirit would have to be increased accordingly, but it would be met among the natives by further dilution.

6876. Do you think the spirits are diluted much before they reach the native?—To a great extent.

6877. Where are the Lagos Stores situated?—Close to the station—outside the Ibara Gate.

6878. Do you see many funeral processions coming into the town bringing the dead from the country?—Yes, many of them pass that way.

6879. Have you noticed in many cases that the bearers and the people with the processions have been obviously drunk?—I have not noticed any cases of that kind.

6880. I suppose you would not understand the expressions they were using?—To a certain extent I would. With regard to the expression "Ofe" that has been mentioned, I understand that, and I have not heard any other expressions used at all.

6881. You have not heard any expressions used which would lead you to suppose that those forming the procession were abusing the dead?—I have not.

6882. Have you seen any unseemly conduct on those occasions?—No, I have not. There is a good deal of natural excitement, of course, and an air of excitement amongst those accompanying the corpse. It is a natural ceremony amongst these people.

6883. Do you think if they were actually drunk that you would have observed it?—Yes. A man cannot be perfectly drunk to the eye without being observed.

6884. How often do you think a funeral procession would pass your place?—Sometimes two or three in a week, and sometimes as many as two or three in a day.

6885. Considerable numbers pass that way?—Considerable numbers.

6886. And you have never observed any drunkenness on the part of the bearers?—I have never seen the people in any procession so drunk as to make it noticeable.

6887. All you mean is that if they do not show it you could not say that they were drunk?—I would not give every individual a certificate of sobriety, but there has been nothing in their conduct to lead me to think that they were drunk.

6887A. Your attention has never been called to drunkenness on the part of individuals or to the fact that these processions are drunken processions?—No, although I should take some notice of every procession that passes my place.

6887B. I suppose the body is covered up and carried on a bier?—It is.

6887C. (*Mr. Cowan.*) Could you tell us if the sale of other goods increased proportionately during the time of the stoppage in the buying of trade spirits in Abeokuta?—There was no increased demand for other goods.

6887D. Was there any actual reduction in the demand for other goods?—Yes. I think in February and March, more apparently in March, there was a reduction in other goods, but, of course, it would take some time to act.

6887E. So that you say for a time there was a decrease rather than an increase in the sale of other staples?—Yes, certainly.

6887F. Is it the case that since then the prices of spirits have been reduced somewhat?—They have.

6887G. Merchants who had stocks in hand before the increased duty took effect, in order to permit the trade to go on, have reduced their prices?—That is so.

6887H. They have given the consumer the benefit?—Yes; otherwise there would be no trade.

6888. So that it was a matter of price that stopped the trade, and not a question of any general desire for prohibition?—I have seen no signs of any general desire for prohibition. Of course there have been agencies at work which have been actively engaged in trying to induce people not to buy, but I have seen no signs of any general desire on the part of the people themselves for prohibition. It was entirely a matter of price.

6889. Do you know of any people who signed a memorial in favour of prohibition and then laid in a big stock of spirits?—No, that has not come to my knowledge, because there was not supposed to be any warning of the increase in duty. It might have been expected, but there was no actual warning, and, as far as I know, it took place suddenly on the 15th January without any notice being given.

6890. (*Capt. Elgee.*) Do you go much about the town of Abeokuta in the course of your duties?—I do.

6891. What do you say about drunkenness? Have you noticed any drunkenness on the part of the people here?—It is very hard to find any.

6892. Do you know any of the large towns in England?—Yes, I know London and Liverpool and Sheffield.

6893. How would those towns compare with Abeokuta in respect of drunkenness?—Any English town that I have seen would compare very unfavourably with Abeokuta.

(*The witness withdrew.*)

(The Committee adjourned till to-morrow at Ibadan.)

ELEVENTH DAY.

Saturday, 8th May, 1909, at the Treasury, Ibadan.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

Mr. STEPHEN MACAULAY (Native), called and examined.

6894. (*Chairman.*) Are you an Ibadan man?—I am a Lagos man.

6895. A Yoruba?—Yes.

6896. When did you enter the Government service?—I entered the Lagos Government service in 1895, and I joined the Ibadan service in 1904.

6897. What is your present appointment?—I am Treasurer and Collector of Customs for the Native Government of Ibadan.

6898. What are your duties as Collector of Customs—on what goods do you levy Customs dues?—Only on spirits.

6899. Are all other goods duty free?—They are.

6900. What duty do you levy on spirits?—9*d.* per gallon.

6901. Is that simply the liquid gallon, or do you take the strength of the alcohol?—It is a liquid gallon.

6902. Do you make any test for alcohol in the liquid gallon, or is that done at Lagos?—We test just for the purpose of seeing that it is not overproof.

6903. Can you tell us at all what quantities come into Ibadan?—Yes; I have a statement here showing the number of gallons and the value and the duty.

6904. Is that the declared value?—Yes.

6905. How do you get at the value?—From the merchant.

6906. He gives you a declaration of the value?—Yes.

6907. Then your table shows the duty?—It does.

6908. You divide it into alcohol, gin and rum?—Yes.

6909. What is meant by "alcohol" in your figures: does that include brandy and whisky?—No.

6910. It only includes overproof alcohol?—Yes.

6911. Is the importation of overproof alcohol now stopped?—Yes, it has been stopped since 1905.

6912. There is now no overproof spirit allowed in Ibadan?—It is not allowed.

6913. 1904 was the last year in which overproof spirit came into Ibadan?—Yes.

6914. I see no entry for whisky or brandy. Do any quantities of whisky and brandy come in?—Those are given in a separate table.

6915. You go into the higher qualities of spirits—Benedictine, brandy, Burnett's gin, Kummel, Plymouth gin, rum, and schnapps and whisky?—Yes.

6916. Now let us take the general figures. Is the duty estimated in pounds in your table?—Yes.

6917. In the year 1903 there was a total of 8,435 gallons imported producing a duty of £330?—Yes.

6918. In 1904 there was a great rise, was there?—Yes; that was at the time when alcohol was prohibited.

6919. There was a great rise then in ordinary gin and rum?—There was.

6920. Ordinary gin and rum went up to 110,319 gallons, and produced a revenue of £4,124?—Yes.

6921. In 1905 108,245 gallons were imported, and that produced a revenue of £4,041?—Yes.

6922. Is that your 9*d.* duty?—It is.

6923. In 1906 the quantity rose to 123,488 gallons, and produced a revenue of £4,637?—Yes

6924. In 1907 the number of gallons imported into Ibadan was 172,862 gallons, and the duty £6,455?—Yes.

6925. In 1908 the number of gallons imported was 180,755, and the duty realised was £6,736?—That is so.

6926. Up to what date do you go in 1909?—Up to April.

6927. That is to say, the first three months of this year—January, February and March?—No, including April.

6928. In the first four months of 1909 the amount imported was 14,411 gallons, and the duty produced was £534?—Yes.

6929. Is that a great falling off or not?—It is.

6930. The duty for the year, instead of coming to £4,000, would only come to between £1,500 and £1,600?—Yes.

6931. In 1908 the total of everything, including liqueurs and higher class spirits, was 183,471 gallons, and produced a gross revenue of £6,834. The total revenue for the first four months on all alcoholic imports for 1909 is only £560 13*s.* 9*d.*—Yes.

6932. You have kindly given us a copy of the regulations passed by the Bale and Council, which regulate the importation of foreign spirits?—Yes.

6933. Those were passed on the 25th January, 1904?—Yes.

6934. The rate of duty remains the same, does it?—Yes.

6935. (*Capt. Elgee.*) Was the duty always 9*d.*?—It was 1*s.* in 1903.

6936. (*Chairman.*) For the purpose of determining whether it is above proof or below proof, do you use the Tralles machine or the Sykes' hydrometer?—We have been using the Sykes up to 1907.

6937. What do you use now?—The Tralles.

6938. Which is a uniform system with that of Lagos?—Yes.

6939. I should like to ask you what accounts for the sudden falling off in the imports of spirits in 1909? We know there was an increased tax at Lagos, and the duty was raised to 5*s.* a gallon?—Yes.

6940. Was there anything else here which affected the amount of imports?—It is the licence which has affected the general public.

6941. When was the licence introduced?—This year.

6942. Do you know from what date?—From the 1st January.

6943. Generally what does that licence do—can people not sell retail without a licence?—They could not sell retail without a licence.

6944. Can they sell wholesale without a licence?—They cannot.

6945. They have to have a licence for either wholesale or retail?—Yes.

6946. How much is the wholesale licence?—£10 a year.

Mr. Stephen Macaulay.]

6947. How much is the retail licence?—£10 a year.

6948. Is there any general licence covering both wholesale and retail?—Yes, a general licence costing £15 a year.

6949. Is there any special hawker's licence for people going from house to house selling spirits?—Yes; it is £2 for a hawker's licence.

6950. Instead of selling at a store, if he wants to go from house to house selling spirits he has to take out a hawker's licence?—Yes.

6951. Supposing a man take out the £15 licence, would that entitle him to hawk spirits as well?—It would not.

6952. Was there considerable friction over the introduction of that law when it became known?—There was.

6953. It came into operation on the 1st January—when was that law passed?—Last November.

6954. Was there any opposition at the time, or did the opposition only occur when the law came into force?—I was not present at the Council meeting, and I could not say.

6955. Did you hear of any opposition outside among people generally before it came into force?—Not at the very first meeting, when the licence was brought before the Council. There was no opposition at the first meeting of the Council.

6956. You did not hear of outside opposition—of people talking about it outside?—No.

6957. When it came into force, what happened? How was protest made?—The protest made by the public was that the price would be a little too high.

6958. There was a protest against the price being too high?—Yes.

6959. How did it affect the retail price, do you know?—A bottle of gin that was sold for 6*d.* before has now become 9*d.*

6960. That is a rise of 50 per cent.?—Yes.

6961. In consequence of the opposition to this increased duty, what has happened?—The sellers have not taken out licences: they have kept back.

6962. So that no liquor can be sold?—No.

6963. Is that still going on, or is the sale beginning again?—It is beginning again.

6964. Since when has it begun?—Since three days ago.

6965. This month, in fact?—Yes.

6966. How many people have taken out licences now?—The hawkers are eight in number.

6967. And the retail stores?—Only one.

6968. The wholesale people all took out licences at once, I suppose?—They took out a general licence.

6969. All along there has been a certain sale by the people who had taken out the general licence?—No, there was hardly any sale.

6970. You mean the people refused to buy as well as the traders refused to sell?—Yes.

6971. Both?—Yes.

6972. Now the sale is beginning again, you say?—Yes, because the head of the native traders in Ibadan came here three days ago with about 20 followers, and he and two others took out licences.

6973. How long do you say you have been in Ibadan?—Since 1904.

6974. Nearly five years?—Yes.

6975. During that time the import of spirits up to last January has increased?—Yes.

6976. Are you about in the town a good deal?—Not very much.

6977. Have you seen drunkenness in the town at all?—I have not seen one case of drunkenness yet since I have been in Ibadan.

6978. Where do you live?—I live on these very premises.

6979. This is one of the biggest streets, is it not?—Yes, this is the most important street in this part of Ibadan.

6980. I think the total population of Ibadan is about 170,000, is it not?—I do not know exactly.

6981. Captain Elgee thinks that between 150,000 and 170,000 would be about the number of the population?—It would be about that.

6982. What are your duties as Treasurer besides your Customs duties?—I receive all the dues from the Court fees and the Customs dues.

6983. There are no Customs dues except on spirits?—Only on spirits.

6984. Other articles come in free?—Yes.

6985. What other fees are collected to carry on the Government here?—The rent of land.

6986. Is that Government land?—Yes, native Government land.

6987. Are there any other sources of revenue?—There is a subsidy of £2,500 a year from the Lagos Government.

6988. Was that given because the tolls on other articles were abolished?—Yes.

6989. What about is the total revenue the native Government have here to dispose of? By the Resident's report I see in 1904 the total income received was £8,332, and in 1905 £6,804; in 1906 it was £7,313, and in 1907 £10,440?—Yes.

6990. Was 1908 about the same?—Yes, just about the same.

6991. I see the expenditure is always less than the income?—Yes.

6992. There is a reserve fund, I suppose, from these surpluses?—Yes.

6993. I see from this report that there seems to be a reserve fund of £2,500?—Yes.

6994. Which is on deposit with the Bank of West Africa at Lagos?—Yes.

6995. If you have never seen a drunken man here, do you know anything about the habits of excessive drinking on the part of the people not amounting to drunkenness: do you know cases of people drinking too much, but who do not actually get drunk?—No, not even when they are having their yearly festivals.

6996. Is there a great yearly festival held here?—There are several yearly festivals.

6997. And marriages and funerals, and the bringing in of the dead?—Yes.

6998. You see all these going on, I suppose?—Yes.

6999. Have you noticed any drunkenness on those occasions?—No, it is more merry spirits, not drunkenness.

7000. People get merry and noisy, but not drunk, that is your impression?—Yes.

7001. Is it the habit to take spirits at these festivals?—It is.

7002. Do they take them neat and then drink water afterwards, or do they mix them with water first, do you know?—Some mix them with water and some take it exactly as it is from the bottle.

7003. There is no uniform practice?—No.

7004. You have not yourself witnessed any excesses?—I have not.

7005. How many police have you in Ibadan?—About 118 all told.

7006. Is there any law under which people who are found drunk in any public place can be prosecuted?—There is no proper law to my knowledge to that effect.

7007. You do not know the state of the law as to drunkenness?—No.

7008. (*Mr. Welsh.*) In 1903 the import of trade spirits was 8,405 gallons, and in 1908 it was over 180,000 gallons?—Yes.

7009. Has that increase made any change in the habits of the people with regard to drink?—Not at all.

7010. In 1903 they could not use as much liquor at their festivals as they could in 1908?—In 1908 they have free access to spirits more than in 1903 on account of the railway.

7011. When was the railway to Ibadan opened?—I cannot say exactly, but I believe it was in 1901.

7012. Then it was open in 1903?—Yes.

7013. You said you accounted for the great increase between 1903 and 1908 because of the fact that the railway had been opened, but it appears that the rail-

way has been opened all the time during the whole of that period?—But between 1903 and 1908 the railway has gone further up into the Hinterland.

7014. It was open to Ibadan in 1901?—Yes.

7015. Do you know how many firms have taken out general licences in Ibadan?—Fourteen.

7016. The duty was 1*s.* per gallon in 1903?—Yes.

7017. When was it altered to 9*d.*?—In 1904.

7018. And it has been so ever since?—Yes.

7019. (*Mr. Cowan.*) I gather you account for the increased trade through the facilities the railway have given you in the admitting of spirits into the hinterland, and not into Ibadan solely?—Yes.

7020. Does Ibadan supply any other market with spirits? Are all the spirits you import here consumed in the Ibadan territory, or do the Ibadan people as traders take it into other places?—They do.

7021. Are these other markets more extended than they were in 1903?—They are.

7022. In that way you would say that the expansion was quite natural?—Yes.

7023. You told us that you have never seen a drunken man in Ibadan—that is, I suppose, either drunk on native drinks or on trade spirits?—Yes.

7024. Can you tell us anything about these native drinks? You know about palm wine, I suppose?—Yes.

7025. How is this palm wine got?—It is got by boring a hole at the top of the palm tree and by fixing a gourd bottle there and letting the sap trickle into the bottle.

7026. Are the trees sometimes felled to obtain the palm wine as well?—They are.

7027. In going about Ibadan, did you notice a bigger consumption of palm wine while the trade in spirits was stopped, in the early months of this year?—I do not think there was very much more.

7028. Suppose the importation of spirits were prohibited, would you be afraid of much damage being done to the palm trees because of an increase in the felling of them, or the tapping of them, in order to get palm wine?—Yes, it would affect it.

7029. At these festivals that you have spoken of and on other occasions, what would you say is usually drunk—is it mostly native drinks, or is it trade spirits?—Trade spirits.

7030. Even on such occasions you say, although people may appear to be jolly and so on, they are not drunk?—They are not drunk.

7031. You would not say that the people of Ibadan are a drunken community?—Not at all.

7032. How would they compare for instance with the people of Lagos? Would you say they were more sober, or would you say they were just about the same?—I have left Lagos for some time now, and I cannot say what the exact state of Lagos is. I have not been there since 1903.

7033. How does Ibadan to-day compare with Lagos as you knew it in 1903? Would there be much difference?—No difference.

7034. You would not say there was any apparent difference between Lagos in 1903 and what you know of Ibadan to-day?—No.

7035. (*Capt. Elgee.*) The duties you collect are for the whole province of Ibadan—not only for the town of Ibadan?—For the whole province of Ibadan.

7036. And the money collected by the Ibadan Native Government is spent under estimates sanctioned by the Secretary of State upon the whole province?—It is.

7037. (*Chairman.*) What is the estimated population of the province? We have only had the population of the town.—Between half a million and a million souls, but I am not quite certain.

7038. (*Capt. Elgee.*) I understand before you came to Ibadan that you were serving the Government as clerk for some time in Lagos?—No, in the hinterland.

7039. Where were you stationed in the hinterland, principally?—At Ilesha.

7040. For how many years were you there?—Five years.

7041. Did you see much drunkenness while you were there? Would you call the Ilesha people as sober or more sober than the Ibadan people?—I would put them on the same basis.

7042. You would say that they were equally sober?—Yes.

(*The witness withdrew.*)

Mr. Max Boettcher, called and examined.

7043. (*Chairman.*) You are a German, I suppose?—I am.

7044. You are agent for the Lagos firm of Witt & Busch?—Yes.

7045. How long have you been at Ibadan?—I came to Ibadan first in 1904 and stayed here for 18 months. Then I went home and came back to Lagos afterwards, and I returned to Ibadan in May, 1908.

7046. Your firm deal in spirits, I suppose?—Chiefly in spirits.

7047. From what part would they be imported?—Our rum comes from Hamburg, and our gin mostly from Rotterdam.

7048. Do you know anything about the mode of manufacture, whether it is patent still manufacture or pot still manufacture?—I could not tell you.

7049. Have your firm ever had any analyses made in the country of origin in order to determine whether the spirit is wholesome spirit or not?—I suppose we have.

7050. You do not know that of your own knowledge?—No.

7051. How has trade been this year in spirits?—There has been absolutely no trade in spirits since the beginning of this year.

7052. To what do you attribute that?—I attribute it to the new licence system.

7053. Hostility to the new licensing system?—Yes.

7054. Is trade beginning again with you?—Not yet.

7055. Do you do any other trade besides spirit?—Yes, cotton goods.

7056. When the trade in spirit stopped was there an increase in the sale of cotton goods?—No, cotton goods dropped off, too.

7057. Trade generally dropped off?—Yes, and salt, too—everything dropped off.

7058. So that for the first four months of this year trade had been bad in Ibadan?—Yes.

7059. Do you know if the other merchants have had the same experience as you have had?—All the firms up here have.

7060. You have discussed it with them?—Yes.

7061. What part of Ibadan do you yourself live in?—Very near this place.

7062. Then you are in one of the main streets?—In the main street.

7063. Have you seen much drunkenness amongst the people?—No.

7064. When did you last see a drunken man, for example?—I think the last man I saw drunk was a Kroo boy at Lagos some time ago.

7065. You have not seen any drunkenness here in Ibadan?—No, I do not remember a case.

7066. You have witnessed native festivals, I suppose?—Of course at native festivals that is an exception.

7067. Do they get drunk at native festivals, or do they only get noisy?—They are awfully noisy.

Mr. Max Boettcher.]

7068. Noisy without being drunk; do they get drunk, or are they simply noisy?—I think one or two might get drunk on these occasions.

7069. But you have not seen a drunken man in the streets?—No.

7070. How would Ibadan compare with any big European town that you know with regard to drunkenness?—They are much more sober people here than in any European town I know.

7071. Take a town of 150,000 people, say in Germany. Would you, on the whole, say that Ibadan was more sober than the people of that town?—Yes, certainly.

7072. The beer drunk in Germany is very light beer, is it not?—Very light indeed.

7073. Even with that light beer there is a certain number of people who manage to get intoxicated?—That is so.

7074. Is there much spirit drunk in Germany?—Yes, the working classes drink spirits as well as the light beer.

7075. But most of the people drink light beer, do they not?—They do.

7076. Do you happen to know this—when the licence was imposed here, and the increased duty was imposed in Lagos, at the beginning of this year, was there any increase here in Ibadan in the retail price of spirits?—There was at the same time, but there was no demand at all for spirits. People did not ask for them. The spirit trade dropped off in the middle of December on account of the licence—as soon as the notice was published about the licence.

7077. You regard this dropping off as a protest against the licensing system?—Yes.

7078. Not against the increased duty?—No. They always keep off for a time whenever the duty is raised, but they start buying again after a month or two—after they have got used to the higher prices.

7079. Do you think the licensing system has been very unpopular?—I do, very.

7080. Do you think as much revenue would be gained by dropping the licence and increasing the duty?—I think much more.

7081. You think there would be more revenue and less friction if the licence were dropped and the 9*d.* duty increased?—Yes.

7082. Even although that would increase the price to the consumer?—Of course, they would get used to the higher prices.

7083. What the people object to in the licences is that it is a new form of taxation?—Quite so.

7084. And people here very much resent any new form of taxation?—Exactly.

7085. It is not the amount they have to pay indirectly, it is the new form of taxation?—That is so.

7086. (*Mr. Welsh.*) Do you think there should be an entirely unrestricted trade in liquor in Ibadan?—No.

7087. Then you must approve of a licensing system. You do not believe that everybody in Ibadan who wanted to sell liquor should be allowed to sell liquor, do you?—Yes; I did not understand your previous question.

7088. Would you put any restriction on the sale of liquor?—No.

7089. You are general merchants, and you sell a considerable proportion of spirits, do you not?—We do.

7090. Could you tell us what is the proportion of spirits to the other goods you sell?—About two-thirds of our trade.

7091. So that your interest in spirits is greater than that in any other article of commerce?—Yes.

7092. How long do the festivals, when people get noisy and use more spirits than usual, last as a rule?—It varies, some of them last a week.

7093. There was a general falling off in trade in all articles when the licensing system was proposed?—Yes.

7094. In Europe generally is the trade in liquor not invariably controlled by the various Governments, through the issue of licences?—It is.

7095. Why would you apply a different standard in Ibadan from the standard which obtains in European countries?—I think it is too early yet for Ibadan.

7096. But eventually you think it may be desirable?—Yes, in some years to come.

7097. Is it not desirable at the very beginning to introduce a system so as to control the sale, rather than to leave things in such a way that any one can sell liquor if he chooses?—Licences have been tried for four months now, and there is absolutely no sign that the people take to them.

7098. Do you not think that the stoppage of the trade in spirits may be due to other causes than an objection to the licensing system?—I do not think so.

7099. There are no moral principles underlying it, you think?—It might be the influence of missionaries as well.

7100. There have been influences, not missionary, on the other side, have there not?—No, they have not been influenced.

7101. Have some people from Lagos not been endeavouring to influence the people of Ibadan with regard to this question?—Not to take out a licence?

7102. No, against prohibition, by frightening the people with the idea of direct taxation?—I think every native can make that out for himself—that it must follow—he does not want to be told that.

7103. At any rate you do not know of any special agitation having been carried on?—No.

7104. (*Mr. Cowan.*) With regard to this stoppage, you say to your mind it would appear first of all it is simply a question of licensing that has stopped the trade?—Yes.

7105. Do you know anything of a more or less desire on the part of the people to have prohibition of spirits altogether?—No.

7106. Have you heard anything about it?—No, not amongst the people here.

7107. Have any of the people you have come across told you that they would prefer prohibition?—No, nobody; but I have come across some of the big traders who are in favour of the licence.

7108. You agreed, in answer to Mr. Welsh, that it was a good thing to have trade control in some form, such as is done in Europe?—Yes.

7109. Do not you think that the difficulty might be met here by the licence being made more or less nominal, that is to say, a very much smaller sum being charged for the licences in order to get the people to accept the principle. In your opinion, would that have solved the difficulty?—I am afraid not.

7110. Even supposing the licence had been made quite nominal, say 10*s.* for a hawker's licence and £2 for a wholesale licence?—I am afraid not.

7111. Is that because the people object to the general principle of licensing?—Yes.

7112. They look upon it as a form of taxation?—Yes.

7113. You are fully satisfied that that has everything to do with the stoppage?—Yes.

7114. Even more than the increase of duty which took place in Lagos in the middle of January?—Yes.

7115. You say the people in Germany drink light beer pretty largely?—Yes.

7116. Would you say that that light beer was much stronger than the ordinary native drinks here—pito and palm wine, and so on?—It all depends on the amount of water they put in their drinks here. German beer is very light, and there is very little alcohol in it.

7117. Would you say it was less strong than the native beer here?—I think it is lighter, but you must remember that the people at home drink schnapps, too.

7118. They may drink both here as well. Still, if a man could get drunk on light beer he might equally well get drunk on native beer here, might he not?—He might.

7119. You are quite satisfied that there is much more evidence of drunkenness in European towns than you have seen in Ibadan?—Yes.

7120. You have practically seen no drunkenness at all?—No.

7121. As general merchants I suppose you keep stocks of everything?—Yes.

7122. While you have a fair connection in the spirit trade, you hold cottons and so on as well, and try to do the best trade you can in them. You push your other trade as well, do you not?—We do.

7123. And that trade has dropped off as well as the spirit trade this year?—It has.

7124. So that you would draw the conclusion from that that the spirit trade helps other trades?—Yes.

7125. And instead of getting any benefit in other lines through the spirit trade having dropped off, there has been as a matter of fact less of other staples sold?—That is so.

7126. Have you consulted your fellow merchants on that point?—Yes, and they are all of the same opinion.

7127. (*Capt. Elgee.*) Supposing the natives wanted cloth and did not want spirits, and you could make a better profit on cloth than you could on spirits, you would plump for cloth, I suppose?—Yes, but they would not want cloth so much.

7128. Your idea of spirits is that it is a national want among the people?—Yes.

7129. (*Chairman.*) If the falling off in the consumption of spirits became permanent, would there be an increased demand for other goods in your opinion?—I do not think so, and people would stop working too.

7130. You do not think that a new demand would arise for other goods?—No, I do not think so.

7131. As a merchant, it does not matter to you what you sell as long as you make your profit, I suppose?—Of course not.

7132. You have no special wish to sell spirits if anything else would give you an equal profit?—No.

7133. In your general experience of the country has a demand arisen for new kinds of European goods and new kinds of hardware?—The demand for cotton goods is increasing.

7134. Has any demand arisen for other European goods?—I have not noticed any; practically cotton is the only thing for which the demand is increasing.

(*The witness withdrew.*)

Rev. JAMES OKUSEINDE (Native), called and examined.

7135. (*Chairman.*) You are a clergyman of the Church of England?—I am.

7136. How long is it since you were ordained?—I was ordained in 1895.

7137. Do you work under the Church Missionary Society?—At first I did.

7138. What do you do now?—I have a native pastorate now.

7139. What is your income derived from?—From subscriptions.

7140. What congregation have you?—A native congregation at Arimo.

7141. How many members are there in your congregation?—About 700 now.

7142. Has the number been increasing lately?—Yes, since about five or six years ago.

7143. Is your pastorate self-supporting?—It is not quite self-supporting. I get some help from the C.M.S.

7144. What number of children have you in the schools?—At Arimo we have about 130.

7145. Would they all be children of converts, or do you get Pagan children as well?—We get very few Pagan children there.

7146. They are mostly children of your own people?—Yes.

7147. Do you give technical education?—We do.

7148. Do the majority of the children get technical education, or only what I may call literary education?—The principal part of the education is literary.

7149. Who gives the education?—I have native schoolmasters.

7150. Where is Arimo?—It is in the town of Ibadan itself.

7151. In your opinion is drink here a great evil?—That is my opinion—a very great evil.

7152. Are you a total abstainer yourself?—I am.

7153. Do you think the effects of drink are increasing?—Very much increasing of late.

7154. Since when?—Since the opening of the railway, and the advent of the European merchants; it has very largely increased since then.

7155. Do you mean that more people drink, or that more people drink too much?—More people drink.

7156. Do they drink in moderation, or do they drink to excess?—They drink much.

7157. Enough to make them drunk?—They do.

7158. Do you see many drunken men about?—Not as a rule outside, but there is drinking, nevertheless, in the town. Our people as a rule do not drink outside, because there are no public-houses here.

7159. A man may get drunk and go out into the streets, may he not?—No, because their people keep them safe in their houses if they get drunk.

7160. How do you know they get drunk?—Because I have often seen them at festivals and marriages and on other occasions.

7161. Funerals?—Yes, at funerals also.

7162. You know that they get drunk on those occasions?—Yes, I have no doubt about that.

7163. How many people have you seen drunk this year?—I cannot tell you the number.

7164. Last year?—Nor can I tell exactly the number last year, but I know there are very many.

7165. From what you have seen, or from what you have heard?—From what I have seen myself, and I live in the neighbourhood.

7166. Do you hear people making a noise?—Yes; and I go round and visit my people, and I hear all about these things.

7167. You come to the conclusion when you hear people making a noise that they are drunk, do you?—No, that is not so. Oftentimes our Christians live in native compounds, and amongst heathens, and when I visit our people I see their habits very much, and my congregation also visit their friends, and I hear all about it.

7168. Do you visit much yourself?—I do.

7169. How many marriage or funeral festivities did you witness last year, for example, among the non-Christians?—I cannot tell you the number.

7170. And you cannot tell us how many people you saw the worse for liquor?—No, that I cannot tell you.

7171. But your impression is there is a good deal of hard drinking going on?—There is no doubt about that.

7172. Have you noticed any ill-health on the part of the people due to their drinking habits?—I have noticed that; that is plain.

7173. What are the symptoms?—Weakness, and loss of self control.

7174. Do you mean weakness and loss of self-control while they are under the influence of drink, or do you mean loss of self-control when not under the influence of drink?—When under the influence of drink.

7175. How do they show it?—By doing what they would not have done if they had not been drunk.

7176. Can you give us an instance?—Sometimes when drunk they indulge in indecent language, and

in the singing of obscene songs, which they would not do if they had not been so bad.

7177. When did you last hear anybody singing indecent songs—when was the last occasion on which you heard that?—From the month of November to about February, that is the time of marriage amongst our people, then you have plenty much of drinking going on among the people.

7178. On how many occasions have you heard indecent language and obscene songs being sung in the last three months?—Several times.

7179. You have not kept any count?—No.

7180. You can give us no facts or figures?—No.

7181. Only general recollection?—That is all.

7182. Do you have any trouble among your own people on account of their drinking habits?—Among our Christians?

7183. Yes.—Our Christians as a rule do not drink.

7184. Most of them are total abstainers, are they?—A good number of them are total abstainers, but some of them take palm wine and native drinks.

7185. Do they not touch spirits?—No, very few.

7186. In your congregation of 700 people, how many would be spirit drinkers, do you think?—I am not sure whether it would not be about 20.

7187. Among the men?—Yes.

7188. All moderate drinkers?—Yes.

7189. Do you persuade them not to take spirits?—Oftentimes I do.

7190. Do you try to persuade them not to take spirits at all, even although they are only moderate drinkers?—We do not desire them to drink at all.

7191. You do not desire them to drink, but do you exercise any pressure?—Yes, I do reprimand them at times.

7192. For moderate drinking?—No, not for moderate drinking.

7193. You say you have about 20 people who take spirits, and that they all take them in strict moderation?—I believe so.

7194. Do you disapprove of that?—If I know that they take it at all, I tell them that I object to their taking it even moderately.

1795. Why do you object to their taking spirits in moderation?—I do not want them to drink spirits at all because I understand that they are not good drinks.

7196. You think they are unwholesome?—I do.

7197. It is not only the alcohol that you object to, but you understand also that it is of an unwholesome character?—Yes.

7198. Were you told that?—Yes, I have been told that.

7199. Would you object to their drinking good matured whisky if they did not take too much of it?—I do not know what the character of that is.

7200. You object to them taking rum and gin?—Yes.

7201. Because you think they are unwholesome?—I do.

7202. Do you think the native liquors, palm wine and pito, or guinea-corn beer, are wholesome or unwholesome?—I believe they are wholesome.

7203. Of course, if a man takes those to excess he can get drunk?—Yes, there is no doubt about that.

7204. But it takes a long time?—It takes a long time and a large quantity before he can get drunk on native liquors.

7205. Generally water is mixed with palm wine, is it not?—They do oftentimes.

7206. The longer it is fermented, I suppose, the stronger it gets, is that so?—It depends. In some cases it becomes not so strong as it used to be after a few days.

7207. It weakens again?—Yes. When first made there is hardly any alcohol in it at all.

7208. But on the fifth day it would be strong?—No, not on the fifth day, I do not think.

7209. Within what time would it become strongest?—Within a day.

7210. Within a day you think it gets to its full strength?—Yes.

7211. What have you noticed as regards the effect of drink on the people's morals; does it affect their morals in any way, do you think?—It does.

7212. In what way?—It makes them misbehave themselves: there is no doubt about that.

7213. When they drink moderately, or when they drink to excess?—When they drink to excess.

7214. Does that apply to Christians or to Pagans, or both?—It applies to both, but the Christians are fairly moderate.

7215. You can trust the Christians to be moderate?—Yes.

7216. Can you speak for the other congregations in the churches of Ibadan?—Yes, as a whole.

7217. How many Christian converts have you got altogether in this town?—1,300 or 1,400.

7218. Are they increasing?—Yes, a little.

7219. How many new converts a year do you get—about?—In all the churches about 50 or 60 are baptised every year.

7220. Are you talking of newly born infants, or of people who become converted?—I am speaking of heathens who become converted.

7221. When they become converted, does that create any change in their drinking habits?—It does very much.

7222. When they become Christians, they become moderate drinkers?—They do.

7223. And some of them become total abstainers?—That is so.

7224. How many fully grown men have you got amongst your congregation who are total abstainers?—I think I can very well say of my church at Arimo that we have about 200 total abstainers.

7225. What about their wives?—As a rule Christian women do not drink spirits at all; they only drink pito—native beer.

7226. Out of your congregation of 700, you have 200 fully grown men who are total abstainers?—That is so.

7227. Most of them would have a wife, I suppose?—Yes.

7228. They have not got very many children among them apparently?—We have got over 120 children in the school.

7229. (*Mr. Welsh.*) When did you come to Ibadan?—I came here in 1892.

7230. Have you noticed any change in the habits of the people for the worse with regard to drink during those 16 years?—Yes, I have noticed a change for the worse, because when I came in 1892 I found the spirit trade was hardly existing at the time, but it has very much grown since.

7231. The railway has helped it a great deal, I suppose?—Undoubtedly.

7232. Is there much drinking amongst women?—No.

7233. I suppose mothers do not give spirits to their children in any form, do they?—As a rule they do not.

7234. Is there any change in the habits of the better-to-do young men who are growing up in Ibadan since the importation of spirits has increased during the last few years?—Some of them do drink more of these spirits than they did before; they have what they call their social evenings.

7235. Do you think natives have less self-control in relation to the use of intoxicants than, say, people in Europe?—I am not prepared to say that.

7236. Are you afraid of moderate drinking becoming immoderate?—Yes, we do not want our people to become drunken at all.

7237. You are afraid of the moderate drinker of to-day becoming the immoderate drinker of to-morrow?—Yes, they may become so.

7238. Is there any difference between the inhabitants of Ibadan town and the people in the country districts so far as the use of liquor is concerned?—

I do not think there is much difference because now the liquor is being taken to the farms, whereas in former years it was only the wealthy people and the chiefs who could afford to drink.

7239. What do the people who live in the farms take mostly for their produce?—They take money in payment of their produce.

7240. Do they take gin much?—I do not know really what they do with the merchants.

7241. You have looked at this question from a moral point of view for a number of years?—I have.

7242. What conclusion have you come to?—I have come to the conclusion that the liquor traffic is a very great evil indeed, and I do know that it is the desire of the people as a whole to have total prohibition: I am pretty sure of that.

7243. How do you know that people generally are desirous of prohibition?—Of course they knew of the evil of the trade before, but much more so do they know it now. They stopped drink about three or four months ago, and they kept their money better, and the people have been quieter and have enjoyed much more prosperity in every way than they did before, and therefore they desire prohibition and do not want the spirits again.

7244. They wish that state to continue?—Yes.

7245. Practically 15 or 20 years ago there was prohibition, because spirits were very expensive to bring up from the coast?—Yes, they were expensive then, because they had to be brought up overland.

7246. In 1903 the import into Ibadan was 8,405 gallons, and in 1908, 183,471 gallons. That, of course, implies that there is a great deal more drinking now at their festivals and at other times than there was before?—Yes, there is no doubt that the traffic has increased, because of the Customs returns. They show that.

7247. (*Mr. Cowan.*) You say that there is a good deal more drinking going on in the farms now than there used to be?—Yes.

7248. Formerly these people could not afford to buy spirits, could they?—They had the palm wine.

7249. Yes, but you said they could not afford to buy spirits?—They could not.

7250. Therefore, do you say now that the people are more wealthy?—Yes, because there is a rise in wages now.

7251. Generally speaking, you say that the condition of the country has improved?—Yes.

7252. That enables a great many people to buy spirits now who could not afford to buy spirits before?—Yes.

7253. You told us also that when you could get some of the Pagans or some of the converts to join the Church there was a difference in their drinking habits, and that you either got them to become total abstainers, or to become moderate drinkers. Why do not you make them all Christians, instead of making them prohibitionists?—We cannot force them; we can only preach to them and advise them to become so.

7254. Do not you think it would be easier to get them to become Christians than to get them to agree to prohibition? You say that immediately your converts become Christians they become moderate drinkers or total abstainers, and I ask you, why do you not make them all Christians, and therefore moderate drinkers, and then there would be no need to bother the Government at all in the way of providing revenue?—These people who have become converts are relations of other people who have not: they have brothers and sisters who drink, and they have seen the evil of the thing, and the benefits that have come from giving it up, and they desire it to be given up for the good of other people.

7255. The fact that your converts have seen the benefits of moderate drinking in other people, and have become moderate drinkers themselves, shows, does it not, that they are not people who have lost their self-control; they must have some self-control because, whether they became Christians or not, they would remain drunkards if they had been in the habit of drinking to excess before?—They have self-control except at festival times.

7256. That might be because of palm wine. If a man wants to get a feeling of irresponsibility, it is only a question of his taking a sufficient quantity of palm wine. It is only a matter of quantity, is it not?—Yes, I think it is only a question of quantity.

7257. The marriage season extends from October to February, you say?—Yes, four or five months.

7258. Has drinking at these marriage festivals been getting worse?—Yes, every year it has been getting worse.

7259. Was this year worse than last year?—Yes.

7260. That is curious, because there has been no trade in spirits this year. Trade in spirits has been practically stopped since the middle of December, so that it must have been native drinks that they have been taking?—I said from October to February.

7261. Yes, but if there has been no consumption of spirits from the middle of December until now, surely you could not possibly have seen this drunkenness. You said it was worse this year than it was last year?—I should say it was worse this year than it was last year. These people buy privately.

7262. Then perhaps they are not all sincere if they ask for prohibition and buy privately?—Some of them buy privately.

7263. From that you would argue that this stoppage of the trade has been done for a purpose—not because they did not want drink, but for some other purpose?—I think it was done first of all because they have an aversion to the licensing system.

7264. You told the Chairman that you had no figures to give us showing that the people are strongly advocating temperance. You simply have a general impression that the people desire it?—I know it impoverishes the people very much, and I know they have to pawn their children. I can name them, and you can call on them if you like, and get the facts from them.

7265. You have a pretty large congregation for a place like Ibadan?—Yes.

7266. You have only 120 or 130 children?—That is all at Arimo.

7267. Do you think this total abstinence keeps the people from having children? These total abstainers do not seem to have very many children?—It depends so much on how they value education whether they come or not.

7268. Do not you count on getting all the children of the parents into the school?—Yes, we do.

7269. Then that is a very small number for a congregation of 700 people?—When I say 130, I am speaking of those children that come actually into the school, but there are many children with their parents outside who do not come to school.

7270. You would not say that the fact of the parents being total abstainers keeps them from getting children?—I would not say that.

7271. You told us that one of your strong objections to this trade arises from the fact that you understand the quality of the trade spirits is not good?—That is what I understand.

7272. If it were proved to you that the quality was perfectly good, and equal to the best drink you could possibly take, would your opposition remain the same?—My impression would remain the same.

7273. I am not going to attempt to convince you, but supposing a Government analyst at home were able to show you that the quality of this spirit was as good as you could possibly get—that is, a man appointed by the British Government, a man competent to undertake analyses (I am not, and none of us here are)—if that were done, would some of the opposition you now have be withdrawn?—I cannot really say.

7274. You are afraid your prejudice is already so strong that you think it would be difficult to remove it?—Undoubtedly.

7275. We have been led to believe that sometimes in the manufacture of native drinks there is some kind of poison added in order to exhilarate people. Would you not be afraid in that case that sometimes the natives might take harm from drinking native liquor to excess? We have been told also of people getting dazed, and remaining dazed for three or four

days after having drunk strong tombo and other native drinks, so that it would almost appear that there is some poison in it?—I do not believe that—three or four days lying stupid from native drinks?

7276. We have had that given in evidence as an absolute fact.—I have not seen that myself in Ibadan, and I do not believe it.

7277. You would rather not believe anything that is against the theory you have set up?—Three or four days—I do not think so.

7278. (*Captain Elgee.*) Since the people have stopped buying liquor during the last three months, have you seen much change in the town generally?—Undoubtedly there is much change.

7279. Of what sort?—As the people have expressed it, they have now more money in their pockets.

7280. What do they do with their money?—They use it as they please—by buying clothing and other things.

7281. In that case the sale of cloth should have gone up in the last three months?—Yes, and I have made enquiries, and I find that it is so.

7282. Have you made enquiries amongst traders?—I have.

7283. Will you give us the names of those traders?—There is one here, a native trader, Mr. Adeogun.

7284. Did you enquire from any European traders?—No, I did not go so far as that.

7285. Their evidence is just the opposite to yours. As regards sobriety, have the Ibadan people been more sober, or have they been just the same during the last three months?—I believe the people have been much more sober.

7286. You said just now that you were accustomed to seeing lots of drunken people all over Ibadan town. Have you seen any diminution in their number during the last three months?—Just about the same.

7287. No real difference?—Not much difference.

7288. What do you know about native medicines generally? Do you think they are good things for the curing of disease?—I have not got much knowledge of them, but I know there are some good native doctors that treat people with these medicines, and the people find them effectual.

7289. If you were sick yourself, would you prefer to be attended by a native doctor or by a European doctor?—I would rather go to a doctor who had had European training, and who would be more experienced, and more able to go to the root of the disease and treat me better.

7290. As regards medicines, would you prefer the European medicines to the native medicines?—Yes, I put more faith in the European medicines than I do in the native medicines.

7291. Is that because you think the European knows more about the subject?—Yes, he has more knowledge of the different diseases.

7292. We were told the other day that native doctors used to buy English trade spirits and mix them with their medicines before they gave out those medicines. Have you ever heard of the practice?—I have heard about it for thrush.

7293. They buy trade spirits to put into their medicines?—I understand so.

7294. Largely?—No, only a very small quantity.

7295. (*Chairman.*) They use it to dissolve their drugs, I suppose?—To make it stronger; that is all, I think.

7296. (*Capt. Elgee.*) Since you have been here, you must have seen a great difference in the state of Ibadan from what it was 12 years ago—I mean with regard to the condition of the roads and the houses, and the streets, and so on?—Yes.

7297. Do you say that that difference shows a retrogressive or a progressive tendency?—There is no doubt it is progressive: the houses are better, and so on.

7298. Are the people better or worse clothed than they were 12 years ago?—Better.

7299. And more orderly?—Yes.

7300. Would you say there was less crime now than there was 12 years ago?—I should believe so.

7301. Yet you still insist on saying that there is more drunkenness?—In the last three months I think there has been less crime than there was before.

7302. You have already said that the people are more orderly and more materially prosperous now than they were 12 years ago, and you also say that the people are now more drunken than they used to be, but at the same time that there is less crime. Has the increase in crime kept pace with the increase in drink, or has crime decreased during the last 12 years?—I cannot really say.

7303. Take crimes such as murder: would you say that murder was more rife in Ibadan than it was 12 years ago?—I am not sure, but I know that robbery is less.

7304. (*Chairman.*) You do not know about murders, or bad assaults, or manslaughter?—I do not know much about those crimes.

7305. (*Capt. Elgee.*) What little crime you do know about, do you attribute any of it to drink?—I cannot say.

7306. You have been in England, have you not, lately?—I have.

7307. How would you compare the English towns that you had experience of with Ibadan as regards the sobriety of the inhabitants? Is the comparison more in favour of one than of the other? Take London, for example: you were in England for some time, were you not?—Yes; I find that there are very many public-houses in England, and the people drink publicly; whereas in Ibadan, as I told you, the people drink privately, and when they do that in their homes I cannot say that there is less drinking here than there is in England.

7308. I suppose you heard of Mr. Chamberlain a good deal while in England?—I did.

7309. As being the author of Tariff Reform?—Yes.

7310. Mr. Chamberlain, the statesman in England, started the big question of Tariff Reform there: is there anybody in Nigeria who started this liquor reform question here? Can you tell us who started this liquor reform question in Southern Nigeria?—It was started by missionaries long ago. I knew of it long ago.

7311. Has there ever been any distinct leader in this question here in the same way as Mr. Chamberlain was the leader in the Tariff Reform question in England?—Bishop Tugwell was a leader, Bishop Johnson was a leader, and Bishop Oluwole was a leader.

7312. Have the efforts of the Bishops been assisted by any lay societies outside the missionaries?—In this town?

7313. In this country, or in England, or anywhere.—Yes, I know they have been in England.

7314. Who have been the chief aiders and abettors in this liquor reform scheme besides the leaders?—The Native Liquor Traffic Committee.

7315. They have offices in England?—Yes.

7316. Not in Africa?—No, in England.

7316A. Have they given any funds towards this campaign?—I am not sure of that.

7317. In the way of printing temperance pamphlets and distributing them and collecting evidence, and so on?—They print pamphlets in England.

7318. They print them for you, and help you in that way?—Yes, so as to enlighten public opinion.

7319. Who would you call the leading spirit of the Natives Liquor Traffic Committee—who is the President or the Secretary of it?—I quite forget the name of the President.

7320. But you know most of the influential people in the Society?—I know some of them.

7321. Have most of them got African experience themselves, do you know?—I do not think so.

7322. (*Chairman.*) I want to ask you about native medicines. Is the practice common here of dissolving bark, or root, say, in a bottle of gin, and drinking large quantities of that as a medicine?—So far as I know, very few native doctors do that.

7323. They only use small quantities of spirits in order to dissolve the drug?—Yes. In reply to Captain Elgee's question, I am reminded that the

Duke of Westminster is the President, and Mr. Nott is the Secretary of the Natives Liquor Traffic Committee.

7324. Did you see any members of that Society when you went home?—I saw Mr. Nott.

7325. Did you go to him specially with regard to temperance, or for other purposes?—We went for the Pan-Anglican Conference.

7326. Did you do any preaching at home, or address any meetings?—I preached at several places.

7327. On general subjects, or on the liquor question?—No, on such subjects as the Diocesan Fund and other questions.

7328. Did you not preach on the liquor question?—Sometimes I referred to it.

7329. But not specially?—Not specially.

7330. Talking about people who drink to excess here, of what class would they be? You say that you have seen a good deal of drunkenness in Ibadan, or that you know about a good deal of drunkenness. Of what class are the people who get drunk? Are they of any special class—clerks, or educated people, or farmers, or what?—I really cannot say what class they are: it is amongst the adults, not the women and children.

7331. Is there any one special class worse than another?—Perhaps I can say really the middle class.

7332. What would be the occupations of the middle class?—Traders or farmers.

7333. Your impression is that since the beginning of the year, since the trade in liquor stopped, people have spent much more money on other goods?—That is what I have been made to understand?

7334. Do you know what goods they would be—cotton goods—what would they spend their money on?—I know of cotton goods; I do not know of any other.

7335. What other religious bodies have you got in Ibadan besides Church of England missionaries?—We have the Wesleyan Missionary Society.

7336. Any Roman Catholic missionaries?—Yes.

7337. Have the Wesleyans a large body of converts?—I do not know their number, but they are not as large as ours.

7338. Are there many Catholics?—Not as large as ours.

7339. Shall we have the pleasure of seeing any of those missionaries, do you know?—I understand that two of the Wesleyan members are coming here to give evidence.

7340. Are any of the Catholics coming, do you know?—I do not know.

7341. Have you many Mohammedans here?—Many.

7342. There are some thousands, are there not?—Yes.

7343. Are they increasing in number?—They are.

7344. What should you say about drinking among them? Do they drink, or are they very sober on the whole?—Some of them drink.

7345. Many?—I do not know of many.

7346. Do any of them drink to excess, or are they a very sober people?—I really cannot say.

7347. Why is it that all these marriages take place in these months of October, November, December, January and February?—That has been a native custom from very early times.

7348. Handed down for generations?—Yes.

7349. Do you know whether there is any reason for it?—I do not know. They divide the year into different times of festivals.

7350. Is there a special marriage festival during those months?—Yes, and festivals to the different gods and idols.

7351. Is there a god of marriage?—No, sometimes they marry at other periods of the year, but very, very rarely.

7352. Is that because harvesting operations are over?—Yes, they have not so much work to do at that time of the year on the farms and so on.

7353. When they have nothing better to do, they get married?—Yes.

7354. (*Mr. Welsh.*) With regard to the Native Races Committee, do you know that that is a Committee formed among all the temperance societies and missionary societies and Christian churches in the United Kingdom?—Yes.

7355. Do you know that some of the office-bearers, particularly Mr. Nott, and a former Secretary, Dr. Harford, both have African experience?—Yes, both Mr. Nott and Dr. Harford have West African experience.

7356. You also know that most of the Colonial Bishops and foreign missionary societies have representatives on the Committee?—Yes, I know they have.

7357. (*Chairman.*) Is that a very large and powerful society?—I know it must be an influential society.

(*The witness withdrew.*)

Mr. JAMES STONE, called and examined.

7358. (*Chairman.*) You are Superintendent of Roads in Ibadan?—I am.

7359. You are constructing new roads continually, I suppose?—Continually.

7360. How long have you been in Ibadan?—About thirteen years and eight months, passing to and fro. I have been ten months almost continuously in Ibadan this tour, but I travel about a good deal.

7361. How long have you been in West Africa altogether?—Thirteen years and eight months.

7362. Most of the time in Ibadan and the Western Province?—The whole of the time.

7363. How many men are there under your employ?—From 1,000 to 2,000 continually.

7364. The number varies, of course, according to the season of the year and the particular work you have in hand?—Yes, and funds.

7365. Can you work here in the rainy season?—Yes, that is the best season for working.

7366. From what class are your workmen drawn; do they come from the neighbourhood round about?—Yes, mostly hinterland men—they are the best; I do not get any coast men at all.

7367. The men you employ principally would be brought up on the farm lands?—Yes.

7368. You find them the strongest and the best?—The strongest and the best, and the most industrious.

7369. What sort of wages do they get?—9*d.* to 1*s.* a day, equal to 5*s.* or 7*s.* a day in England.

7370. Equivalent to about 35*s.* a week in England?—Yes, quite that.

7371. Are they hard-working, orderly people, as a rule?—Very good indeed; I have the greatest respect for them. Of course, they have got the usual tropical fault of being a little indolent, but still I think they are improving.

7372. On the whole you find them good workmen, and you get on well with them?—I get on very well with them.

7373. Do you find much drunkenness among them? I do not know of a single case.

7374. You have not even had men who have been unable to turn up to work on account of having had a bad bout of drinking?—In the whole of my experience I have not known amongst my workmen one case of drunkenness.

7375. Of course, they might not be drunk when at work, but have you known men who have not been able to turn up, say, on the Monday morning to do their work through having had a bout of drinking perhaps on the Saturday?—The pay-sheet shows from the continuity of their work that there cannot be any drinking amongst them, and besides that I have lived amongst them myself a lot—lived in their camps, and so on—and I can speak from personal experience of them.

Mr. James Stone.]

7376. During the time that you have lived amongst them, have they had any festivals?—Yes, they have had their festivals, and sometimes they have had a day or two off on account of them.

7377. But they come back when the festival is over?—They do, and if I happen to be living in the camp on those occasions I ask them to stop the noise at a certain time, and they do it.

7378. Do they simply drink native liquors, or is there any consumption of trade spirits among them?—I do not know of a case of drinking trade spirits. If they have a death or a marriage it is generally the native palm wine or native beer that is consumed, and they drink very little of that—my men do.

7379. They do not take trade spirits at all?—I have never seen a bottle of trade spirits about the camp.

7380. Then you can form no opinion as to the effect of trade spirits on your men?—Not at all, except that if they do drink it it does not do them any harm.

7381. But, as far as you know, they do not drink it at all?—They do not, as far as I know

7382. Have you come across any of the rest of the population who do drink trade spirits?—I should call these the most abstemious natives that I have come in contact with, and I have been away from England since 1878.

7383. Have you been most of that time in West Africa?—No, in Australia, and I have come in contact with Tamils, Chinamen, and the Australian Aboriginal—I was eight years in the northern part of Australia.

7384. In Queensland?—At Port Darwin.

7385. Have you had anything to do with the Kanakas?—No, I have not had much to do with them; you come across them more down in the sugar fields.

7386. Taking the natives of Ibadan who have access to trade spirits, how do they compare with the natives of Australia?—I was talking of the whole Province of Ibadan, not of my own men in particular when I said that the natives were abstemious.

7387. Apart from your own men, have you seen much drunkenness in Ibadan itself and the districts round about?—No, I have not—neither here, nor in the Province generally.

7388. We know there is a certain amount of trade spirits consumed?—Yes, the duty collected shows that, but I have seen no evidence of it. I can conscientiously say I have not seen 50 drunken people in this place, outside Lagos, in the whole of my time.

7389. Not 50 drunken people in 13 years?—In 13 years I have not seen 50 drunken people.

7390. We have been told that a good deal of drunkenness goes on in private houses which would not be apparent from outside: do you know anything about that?—I do not.

7391. You are speaking of the people you meet in the streets?—People you meet in the streets, or on the roads, or judging from their behaviour at nights. I go into the towns a good deal, and I often camp in a market place, and if there is a noise going on, and I tell them to stop, they stop it at once, or if they happen to be drumming, and I tell them that they are interfering with me, they stop the noise at once.

7392. In what part of the country was it that you noticed those 50 drunken men you speak of?—On the western frontier, close to the borders of the French Colony.

7393. It was mainly there, was it?—Yes; the chief of them were at Idoroko and Shaki, and another town that I visited in that district; those three towns would wipe out all the rest of the drunkenness that I have seen in the Province.

7394. Can you give any reason why those places should be worse than others?—No, except that probably they are not pure Yorubas there.

7395. You think the Yoruba race is a very sober race—do you?—I do, it is almost impossible to get a more sober race of people.

7396. Among the races that you have come in contact with, even including Europeans, you would put the Yoruba as the most sober?—If you had asked me whether I have seen as much drunkenness here as compared with a place like Bristol, for example, which has about the same number of inhabitants, I should say that I have seen more drunkenness in one day in Bristol than I have seen in the whole of my 13 years out here.

7397. Do you mean if you go into the worst parts of Bristol?—No, you do not need to go into the worst parts even to see that.

7398. As far as you have seen among the Yoruba people trade spirits have not conduced to any appreciable amount of drunkenness?—In my opinion they have not.

7399. In your 13 years experience have you noticed any falling off in the working power of the natives?—The whole face of the country shows that there has been no falling off in that respect—the extra acreage of land under cultivation.

7400. You are making roads not only in the big towns but throughout the country generally I suppose?—Yes.

7401. So that you get a fair idea in your camps of what is going on not only in the big towns, but in what you call the hinterland—or the mofussil as we should call it in India?—Yes, you get miles and miles of country sometimes without coming across a village at all, on some of our roads.

7402. There you would not find anybody drunk, naturally?—No.

7403. But when you come to the villages you see no drunkenness?—No, and I very often camp in the village itself.

7404. The same with the smaller towns?—Yes, I find the same experience there.

7405. So that your general experience is that sobriety is the rule throughout the country?—That is my opinion.

7406. You have noticed no difference in the last 13 years one way or the other?—No, I do not see any difference, except that I think the people get more industrious every year. They used to just cultivate sufficient for their wants, or rather their requirements, but now they have got wants which they have found out since by coming in contact with civilization, and they work harder and produce more stuff in order to supply those new wants.

7407. It is very easy to make enough to live upon in this country, but now they work harder in order to procure luxuries?—Yes.

7408. To judge by the figures the chief luxury seems to be trade spirits does it not?—Sometimes I have paid my men as much as £5 each at a time and they have been most improvident and very reckless in the way they have spent their money, but it has not been on drink.

7409. What else do they find to spend their money upon?—On clothes and fancy necklaces and leatherware, and things like that, but not on drink.

7410. There must be a lot of money spent on drink or the revenue would not be so large as it is?—That is so, there must be.

7411. But you do not see the effects of it yourself?—I do not; in fact I was astonished to find that so much spirits did come into the country. I have only found that out since this Commission started.

7412. (*Mr. Welsh.*) When in camp you are naturally away from villages and towns as a rule?—Yes, usually when in the country I have my camp amongst my men, but, of course, not in Ibadan.

7413. It is quite probable that the men could not get liquor, even if they wanted it, in those out-of-the-way districts?—That is possible, and as far as trade liquor is concerned, I think it is impossible in many places.

7414. I suppose you consider it desirable that the scenes of drunkenness which you have witnessed in Bristol should not be reproduced in Ibadan?—I quite agree with that. I was almost a total abstainer when I came out here, but I am not quite so much now, because I find I am better with liquor than without it, but still I certainly have seen the disadvantages of drink on other natives.

7415. Is it not probable that the disadvantages which occur in the case of other natives might be reproduced in Ibadan or in this district if the trade continues?—It may, but it does not appear to me that the West African native has any inclination for drink. Of

course there are cases where they have that inclination, but, as a general rule, I do not think the West African native has an inclination for strong drink.

7416. Is it not his poverty that has protected him so far?—That may be so, but a man who is fond of drink will spend his money on drink and go without something else, such as clothes, in order to get it, but generally here they buy their fancy cloths and umbrellas, and such things, and they think much more of them than they do of drink.

7417. Would you approve of greater restrictions being placed on the sale of drink than exist at present, either in the shape of licences or higher duties, in order to prevent the natives from indulging in drink freely if they had a mind to do it?—That is as a safeguard against the future—I mean for the present I can see no reason for that, but as a safeguard against the future it might be advisable—I cannot say.

7418. The import of trade spirits has increased from a little over 8,000 gallons in 1903 to 180,000 gallons in 1908—a little over six years?—Of course I do not know where that has gone to; I have not seen any evidence of it up here.

7419. (*Mr. Cowan.*) These men you employ, from 1,000 to 2,000, are recruited generally throughout the country, you say?—Yes. A good many of them have been with me ever since I have been out here.

7420. If the people of the country generally were drunken you would have seen some evidence of it in the men you employ?—Yes, I do not see how it could have escaped me. I do not isolate myself from my men when I travel. I probably go and pitch my camp in the middle of their camp, because I get a nice hard piece of ground, and I know very well that I shall not be annoyed, and if they were in the habit of drinking I should have found it out at once, and wherever I go my men generally have money to spend —news travels very fast here, and when I go to pay the men, there are scores of women with garments and caps for sale, but not one with liquor.

7421. In answer to Mr. Welsh you said that in some places you go to it might be possible there would be a difficulty in getting trade spirits at all?—Yes, I think it would be, because I do not see any evidence of the spirits going about, except the cars going up to Oyo. It is very rarely that you see a case of gin when you are travelling.

7422. If you are making roads in places where the country is being opened up and you find there is a difficulty in getting spirits in Southern Nigeria, you would say, of course, that it would be still more difficult to get them in Northern Nigeria?—I should say so because there is very little evidence of it getting even as far as we go up.

7423. Can you tell me anything about the native drinks. Do they prefer palm wine and so on to trade spirits?—Yes, they drink a little of that.

7424. Have you seen any evidence in your travels of palm trees having been cut down or having died as the result of being tapped for palm wine?—No, the only palm trees that I have seen felled are what I have unfortunately had to remove myself in the course of making my roadways, and of course up here a palm tree is so valuable that a native would almost as soon cut his own head off as cut a tree down or kill it.

7425. That is north of Ibadan?—Yes, that is when we get out of the palm tree belt. We have had to pay as much as £15 a tree for cutting them down for Government purposes.

7426. Generally speaking you would say the Yoruba people are very sober people?—I would.

7427. Would you say that they are at all wanting in self control?—No, I should say quite the reverse.

(*The witness withdrew.*)

JOHN ADEOGUN (Native) called and examined (through an Interpreter).

7428. (*Chairman.*) What is your occupation?—I am a trader.

7429. What do you trade in?—Cotton goods.

7430. Nothing else?—No.

7431. Did you ever trade in spirits?—I sold spirits 20 years ago, but not now.

7432. When did you stop selling spirits?—I stopped it before the arrival of the railway here.

7433. In what year?—I stopped selling spirits 20 years ago.

7434. Why did you stop selling spirits 20 years ago?—Because I made no profit out of it.

7435. If you had made a profit would you have continued selling?—I saw that it was not good; I saw the effects.

7436. Did you see the effects when you ceased to make a profit?—After I stopped it then I saw the effects.

7437. Did anyone persuade you to stop it?—Yes.

7438. Who?—I read it in the Bible that it was not good, and that it was not a trade to be indulged in.

7439. Which part of the Bible is that—I should rather like to know?—I have forgotten the chapter now.

7440. (*Capt. Elgee.*) Did you read it yourself or was it preached to you?—I read it myself in the Bible.

7441. (*Chairman.*) Was it the miracle of turning water into wine?—No.

7442. Do you belong to any Protestant or Catholic Church?—I belong to the C.M.S.

7443. Did you find out before you joined that society or afterwards that the trade in spirits was bad?—After I joined the C.M.S., then I found out it was not good.

7444. You told us that you were making no profit from the sale of spirits. Did your profit cease before or after you joined the C.M.S.?—After I joined the C.M.S., then I found it was not profitable.

7445. I hope your other trade has been prospering ever since?—It has.

7446. Have you a good connection among your own co-religionists, or is it among other people generally?—We are all on friendly terms.

7447. Whom do you chiefly sell your goods amongst?—Everybody.

7448. Has your trade increased much during the last four months?—It has increased very well.

7449. By how much has it increased?—I have doubled the gain of last year.

7450. You have doubled the gain of last year during the last four months?—Double for the four months of this year against the four months of last year.

7451. Whom do you purchase your cotton goods from?—From the firm of Paterson, Zochonis.

7452. Have you bought much more from them during the last four months for retailing to other people?—I have.

7453. Double the amount or what?—Twice—double.

7454. Have other cotton traders done the same?—My customers that have been buying one shilling's worth are buying two shillings' worth now.

7455. I am asking if other traders who buy from Paterson, Zochonis have also been buying larger quantities this year than they did last year?—I think so.

7456. You only know with regard to yourself, but you imagine that other traders have been buying in larger quantities?—I know about my own trade.

7457. Has the retail trade in cotton generally been brisk during the last four months?—It has.

7458. It would be the general experience of the traders in the town that the cotton trade has improved since the beginning of the year?—It is better than before since the beginning of the year.

7459. Are you a total abstainer yourself?—Yes.

7460. How long have you been a total abstainer?—I want to know what kind of drink is meant, whether you mean beer or spirits?

John Adeogun.]

7461. Do you take native wine and not trade spirits?—I take native drink.

7462. But no trade spirits?—I take beer.

7463. Do you see much increase in drunkenness in the town?—Before this prohibition or after?

7464. I am speaking of all the years you have been here—up to last January was drunkenness increasing?—I used to see cases of drunkenness.

7465. Many?—Yes.

7466. Where?—In the town of Ibadan.

7467. On the occasions of festivals or generally?—During festivals and funerals.

7468. Among what class of people—who were the people who got drunk?—Well-to-do people with wives and children.

7469. Uneducated people or not?—They are uneducated.

7470. Among the richer classes or the poorer classes?—Some amongst the rich and some amongst the poorer classes.

7471. What do they drink?—Spirits.

7472. Have you seen any drunkenness caused by the drinking of native liquors?—None at all.

7473. Take last December: had the trade in spirits begun to fall off or not?—It has been falling off since December.

7474. Take the month before—take November: how many drunken people did you see in November?—I did not take notice.

7475. That was the marriage season, was it not?—Yes.

7476. Can you say whether you saw any drunken people that season?—I saw none.

7477. How often do you see a drunken man?—Now or before?

7478. Before.—Almost every day before.

7479. One man drunk, or many drunk?—Sometimes singly, and sometimes many.

7480. By what signs do you know they are drunk: what is your test of drunkenness?—Some of them used to fall down in the streets and their companions had to carry them home.

7481. Those people were drunk in the street?—Yes, they go from house to house drinking with their friends.

7482. And they fall down drunk in the streets?—They fall down drunk in the streets when they have drunk to excess.

7483. So that anybody using the streets a good deal would see them drunk?—They do sometimes, yes.

7484. People walking about the streets here at night or by day would see them—what time would you see those drunken people lying about?—In the day.

7485. So that people walking about in the daytime would see those drunken people in the street?—Yes, you might see them sometimes, because it is not an every day occurrence.

7486. No, but still they would be visible to anybody walking in the streets?—Yes.

7487. Have you known of any cases of people who have lost their health through drinking too much?—Yes, there are cases like that.

7488. How many do you know?—About two or three.

7489. How does it show itself?—By drinking every day, and by the confession of the man himself that it is through drunkenness that he is not feeling well.

7490. Anything else?—No.

7491. Would that be amongst the Pagans, or would it also be amongst the Christians and the Mohammedans?—Amongst the Pagans.

7492. You know a great many Christians of course?—Yes.

7493. Do they drink in moderation or is there any drunkenness amongst the Christians?—They all drink in moderation.

7494. Do some of them take trade spirits in moderation?—There are some of the Christians who take spirits moderately.

7495. Does that do them any harm?—I have not seen it do them any harm.

7496. Did you offer yourself as a witness on your own account, or were you asked by anyone to come and give evidence here?—I was called, that is why I came.

7497. Who called you?—My church people.

7498. (*Mr. Welsh.*) Do you buy produce?—I do.

7499. Have you any difficulty in inducing the people to take payment for produce in cotton goods or hardware or other articles than spirits?—We do not exchange produce for spirits here.

7500. No, but other goods. When your customers come to you for payment do they take their produce away sometimes because you will not give them spirits in exchange for it?—They never used to take their produce away because I did not give them spirits, they sell it to me.

7501. There has been no falling off in your trade during the last four months, you say?—No.

7502. If I were to tell you that a European told me the same thing yesterday, would you believe it?—I do not know.

7503. I was told by a European yesterday that his trade had increased during the last four months. Does that not agree with your own experience?—It agrees with my experience.

7504. You have seen a good deal of harm done in Ibadan through the use of spirits?—I have seen several people get drunk and fall down in the streets, and I have seen the evil effects of it too.

7505. Do you know if any attempts have been made by those interested in the trade to try and influence the people against prohibition?—I have not seen any.

7506. If the trade in Ibadan in spirits was stopped altogether would the people be as industrious as they are at present?—I cannot say.

7507. Is a sober man not a better workman than a man who drinks?—A sober man is better.

7508. And would probably be more industrious?—A drunken man could not do anything.

7509. (*Mr. Cowan.*) You are a very big trader, are you not?—Yes.

7510. You find the cotton trade more profitable than the spirit trade?—It is better for me.

7511. You lose money on the spirit trade, and on the cotton trade you make money?—Yes.

7512. Have you a very good connection in cotton goods—have you regular customers who come to you habitually?—Yes.

7513. Some men who have not much experience may trade in cotton goods and not do very well, may not they?—That is so.

7514. Therefore it does not follow because you have made money out of cotton goods that all the other native traders have also made money out of them?—I cannot vouch for them whether that is so or not.

7515. The man who trades in cottons must be careful as to his designs and patterns, and he must have a good knowledge of the trade?—That is so.

7516. Do you keep a set of books?—I do.

7517. Have you a pass book?—I have at home.

7518. Could we see your pass book?—I have not got it in my possession here now.

7519. Could you put in your pass book showing the trade you have done this year and your pass book showing the trade you did last year?—They are both at my house.

7520. Would you be willing to let the Committee see those pass books? You understand, of course, that the Committee will make no trade use of them; it is only a question of satisfying ourselves as to figures and not as traders or competitors or rivals of yours or anything of that kind.—(*No answer.*)

7521. (*Chairman.*) We do not put any compulsion upon you of course; are you willing or not willing to produce your pass books?—I am not willing.

7522. (*Mr. Cowan.*) Supposing you wanted to change the firm you have been dealing with, say from Messrs. Witt & Busch, and wanted to go and do your trade with Gaisers, would you take your pass book to show Gaisers' agent what trade you had been doing with Witt & Busch?—No, I would not show him my pass book.

7523. Is not that a customary thing to do?—Other people do it.

7524. But you do not do it?—No.

7525. Are you quite sure that your trade has doubled itself this year?—The four months of this year as compared with the four months of last year it has doubled.

7526. You do not want to be standing still, you expect to improve in your trade as you go on—everybody expects to do better next year than he has done this year?—That is so.

7527. Were not you better last year than the year before—you do not want to be standing still?—Last year was better than the year previous.

7528. That means that your business has shown continual progress—every year has been better than the year that has gone before?—Yes.

7529. Which goes to show that you understand your business and are a good trader?—Yes.

7530. You drink beer you told us?—I do.

7531. Do you know that people get drunk on beer just the same as on spirits if they take enough of it?—Yes.

7532. Would you prohibit trade in beer as well?—I do not trade in it.

7533. If you drink it, and you see no harm in drinking it, would you prohibit the trade in it?—I would not prohibit the importation of beer.

7534. Why would you prohibit the importation of gin and rum—is it because of the quality?—It is on account of the quality.

7535. If you were satisfied that the quality was all that could be desired would you withdraw your opposition to gin?—I do not understand you.

7536. Perhaps you would rather not give an answer?—As regards the previous question about my pass book, the agent of Paterson Zochonis could be asked, and then you would know from their books whether my trade was bigger this year than last year. If the Committee is willing to go to the firm of Paterson Zochonis and inquire there the Committee is at liberty to do so.

7537. Is it your experience that when people become Christians they either become total abstainers or temperate drinkers?—There are total abstainers as well as moderate drinkers among the Christians.

7538. You do not find any intemperate drinkers among Christians, do you?—I am not sure.

7539. (*Capt. Elgee.*) Of what Church are you a member?—The Arimo Church.

7540. That is the C.M.S., is it not?—Yes.

7541. Have you ever been a preacher as well as a trader?—No, I have never been a preacher.

7542. Nor a teacher?—No.

(*The witness withdrew.*)

DANIEL ADETOUN (Native) called and examined (through an Interpreter).

7543. (*Chairman.*) You have been a member of the Bale's Council since 1895, I think?—That is so.

7544. What are you?—I am a farmer.

7545. Did you give your name to the District Commissioner as wishing to give evidence?—No; it is the Church that appoints me.

7546. What Church?—The Arimo Church—the C.M.S.

7547. You are appointed to give evidence on their behalf?—That is so.

7548. What evidence do you want to give?—I want to show myself as regards this question of the spirits that we are talking about.

7549. Yes. What do you want to show?—When I was quite a young man and under my father I know we used to drink this corn beer.

7550. What do you drink now that you are an old man?—When spirits came up country in former years they were not plentiful—not until the arrival of the railway, when it is now plentiful, and induces many people to drink.

7551. Do they drink too much, or do they drink in moderation?—Very many drink to excess, and it makes them mad.

7552. Have you noticed people drunk in the streets?—Yes, I have seen people drunk in the streets?

7553. How many do you know of last year?—I am only sure of one man. He was a drummer, and he got so drunk that he fell into a well and died.

7554. What sort of a drummer do you mean?—A drummer on a drum made of a gourd bottle.

7555. Was he a native musician?—Yes.

7556. Not attached to a regiment in the Army, or anything of that sort?—No.

7557. When did this unfortunate accident happen?—I do not remember the exact time, but I know it was last year.

7558. Where did he fall into the well?—Near the Bale's quarters; the man was called Olagi.

7559. When did he get drunk?—He was drunk in the daytime. Everybody saw him.

7560. And then at night he fell into the well?—Yes, at night; people went in search of him, and then they found his corpse in the water.

7561. The next day, I suppose?—Yes.

7562. Is there anything else that you or the church people wish to tell us?—There are other things.

7563. What are they? When you were asked to give evidence did you tell the church people what evidence you were going to give? Was it discussed with them?—No, I did not speak it to anybody. It is what I know in my own mind what I am going to say.

7564. When they asked you to give evidence, they did not know what evidence you were going to give?—The church did not know.

7565. Now what have you got to say?—During funerals there used to be several drunken people, and during marriages also.

7566. People get drunk at festivals—that is what you complain of?—Yes.

7567. Sometimes, of course, people will make a great noise without being drunk?—Even apart from festivals and marriages a single man could get drunk and create a disturbance with his friends.

7568. What was the last case that you knew of a disturbance of that kind?—It is almost every year that occurs.

7569. Something of that sort happens every year?—Yes.

7570. Have you brought up this drink question in Council yourself?—Not yet.

7571. Have you been asked to do so by anybody?—No.

7572. (*Mr. Welsh.*) Do you know what the wishes of the people are with regard to the liquor trade?—Since there have been no sales in spirits recently very many people are very glad, because they get the chance of keeping their money that they would have spent in buying spirits to entertain strangers with, and the fighting in the streets has been less, and the trouble less in general.

7573. Before the railway came to Ibadan, was there much in the shape of liquor introduced?—It was not as plentiful as it is now. They used to go and buy it in the Ejinrin market in former years.

7574. There was not so much brought into the town then?—It is plentiful now, not before.

Daniel Adetoun.]

7575. Is the Bale against the liquor trade?—He does not drink at all, neither spirits, nor palm wine, nor corn beer.

7576. Therefore he probably does not want his people to drink it either?—He does not prevent any of his people from drinking.

7577. Do you know what the opinions of the other members of the Council are?—Since there were no sales recently they are all glad, because they know it lessens their expenses and their minds are at rest.

7578. How many members are there of the Bale's Council?—About 15 or 16.

7579. You have seen evil effects following from the use of liquor?—I used to see the effects at times.

7580. (*Mr. Cowan.*) You have not seen very many people drunk? I think you said about one last year?—It is about 10 every year, but if one could walk round the town properly it would be more than that—people who are actually drunk and who are carried home the next day.

7581. Could you name 10 whom you saw drunk last year?—I am unable to give names, because when one is walking about the streets he sees a drunken man, and you cannot at the same time know what his name is, because he is not of your household.

7582. Perhaps it is not 10, is it?—It would certainly be more than 10 if one could go round the town during festivals.

7583. We want to know how many people you have seen yourself drunk last year—cases that you are sure of?—Those that I saw last year were six in number—five I do not know the names of because I was casually passing in the street when I saw them, but the man that fell into the well I knew.

7584. That is six altogether last year?—Yes.

7585. One got drowned?—Yes.

7586. And the other five you do not know their names; you simply saw them in passing?—That is so, but if one goes through the town there is hardly any quarter where you will pass without seeing such cases.

7587. What we want is your own experience.—The man that I am sure of that drank himself to death was this Olagi.

7588. (*Capt. Elgee.*) Do all these remarks that you have just made concern your brother Christians, or do you speak for the whole town?—It concerns the whole town—what I saw in the town.

7589. In the whole province, too—do you speak for the people of Oshogbo and other places?—I do not speak for the outside province—it is only in the town of Ibadan.

7590. What do you say of the town of Lagos? Which is the most drunken place, Ibadan or Lagos?—Lagos is worse than Ibadan.

7591. Lagos people drink more than Ibadan people?—Yes, why I say that is because spirits came to Lagos first, before they came to Ibadan, and they have been there for years before they have been in Ibadan. That is why I think Lagos people get more drunk than the people of Ibadan do.

7592. (*Chairman.*) Speaking generally, among the Christians do they drink in moderation, or do you know of any case of excess among Christians?—The Christians drink as a rule moderately, but there might be exceptional cases where there might be some drunkenness among them.

7593. They are moderate, and drink does them no harm as a rule?—Since the Christians began to drink moderately, most of the other Christians do not drink as much as they used to drink before, and some of them do not drink at all now.

7594. Who are the people who get drunk—to what class do these people whom you see drunk in the streets belong?—They are all farmers.

7595. Of what religion would they be—Mohammedans, or Pagans, or what?—They are Pagans; Mohammedans do not drink at all, except they do it stealthily.

(*The witness withdrew.*)

(Adjourned till 2.30 at Governor's Rest House.)

At Governor's Rest House, Ibadan—(same day).

Mr. WILLIAM CHEVALLIER SYER, called and examined.

7596. (*Chairman.*) You are Acting Resident at Ibadan?—I am.

7596A. How long have you been acting here?—One week.

7597. I think you have had some communication with people who have been asked to give evidence on the subject of this inquiry?—I have.

7598. Would you tell us whom you communicated with, and what replies you have had?—May I read them?

7599. Please. First of all, what did you ask them to do?—I asked them to select representatives. The European trading community selected from Messrs. Gaiser, Mr. Wegener; and from Witt & Busch, Mr. Boettscher; and from Paterson & Zochonis, Mr. Simadis.

7600. Have you had any communication with the native traders?—Yes. The native traders selected D. Showemmo, Ojo Oloko; Adeogun; Ladele; Olori Parakoyi, and Lawoyin.

7601. Have you had any communication with the Mohammedan body?—No, but the Bale is a Mohammedan, and he is coming.

7602. He will represent them, then?—Yes.

7603. Did you communicate with the Roman Catholic Mission?—Yes, and I had a reply from them. Shall I read it?

7604. Please.—"In reply to your note of the 2nd of April, I am sorry to say that no member of our body wishes to give any evidence before the Committee of Inquiry on Liquor Traffic, because we have no proof in favour or against that traffic, but only say God's gifts must be used and not abused."

7605. Then the Wesleyans?—The Wesleyans first of all declined to give evidence, but they have written up this morning to say that they have three men now who would like to give evidence.

7606. Would not two of them represent the body?—I should think so.

7607. Do you know why they declined in the first instance, and why they have now altered their minds?—No.

7608. Perhaps they will be able to tell us when they come. Where were you before you came here?—I have been in the Secretariat at Lagos.

7609. And before that?—I was District Commissioner at Sapele, Degema, Afikpo, and Political Officer at Abakalliki, Acting Commissioner at Abeokuta, Provincial Secretary at Warri, and Provincial Secretary at Calabar.

7610. You have had pretty wide experience of Southern Nigeria?—Of all three provinces.

7611. Have you noticed much difference in the drinking habits of the people in one province and in another?—No.

7612. Have you seen much drinking?—No.

7613. In the places where you have been, have trade spirits penetrated, or not?—Yes, I think in all those places, except Abakalliki. There was a very small trade up there. It had not come through at that time.

7614. You have not found drunkenness prevalent?—No, I have not seen any.

7615. Have you had many offences in your Courts connected with drunkenness?—I would not be certain, but at the moment I cannot remember any at all.

7616. At any rate, it has not been brought prominently before you as a cause of crime?—Not at all.

7617. As District Commissioner, I suppose the more serious cases of crime would come before you, would they not?—They would always come before me.

7618. Hitherto I may take it you have not regarded drink as a very serious question affecting the welfare of the country?—I have not noticed it at all.

7619. (*Mr. Welsh.*) You have told us that in Abakalliki there is not much drinking?—I did not notice it.

7620. That is new country, and liquor has not found its way to that district yet, has it?—Not when I was up there.

7621. Was there anything noticeable in the conduct of the people, or in the habits of the people there, as compared with the people of a place like Sapele or Lagos or any other place where the liquor trade has existed for many years, either in their moral or social habits?—I did not notice it at all.

7622. Except for local differences, the people were practically the same?—Yes, as far as came to my notice.

7623. Would you think it desirable to prevent spirits coming into Abakalliki seeing they have not been introduced yet?—I see no harm in it, and I have seen no harm in the other places that I have been to.

7624. In Ibadan there has been a very great increase in the trade since 1903. In 1903 I think the import of trade spirits was 8,400 gallons, and in 1908 180,000 odd. Is that likely to be of advantage to the country, do you think from a moral or social point of view?—As regards Ibadan?

7625. Yes. There has been an enormous increase in the amount of trade done in liquor; is that increase likely to be detrimental or otherwise to the people?—I have only been here for one week.

7626. So that you cannot form an opinion yet with regard to that?—No.

7627. So far as your experience goes, you have seen no evil results following upon the liquor trade?—No, none at all.

7628. The import of trade spirits into Southern Nigeria in the year 1907 was a little over 4,000,000 gallons, I think. Liquor generally is not considered as something which operates to the advantage of any country, is it not likely to be a drawback in Southern Nigeria?—I have seen no harm done at all. The people seem very moderate.

7629. You do not regard the trade as a wasteful one or a useless one, or a destructive one in any way?—No, I see no bad results from it.

(*The witness withdrew.*)

Mr. KENNETH MALCOLM LESLIE, called and examined.

7630. (*Chairman.*) You are Superintendent of the Ibadan Police?—I am.

7631. How long have you held that appointment?—I took up my duties here on the 29th November last.

7632. You had police experience before that, I suppose?—Not in Southern Nigeria; my previous experience in West Africa was on the Gold Coast.

7633. How long were you on the Gold Coast?—Only for one tour.

7634. (*Capt. Elgee.*) That is one year, is it not?—Nearly 11 months.

7635. (*Chairman.*) Before that, where had you police experience?—I had some police experience at home in Ireland.

7636. In the Royal Irish Constabulary?—Yes.

7637. Is drunkenness punishable in Ibadan?—It is.

7638. Before what Court is a man brought here if he is arrested for being drunk and disorderly?—It depends. If he is an Ibadan man the case goes to the Native Court, but if he is not a native of Ibadan it goes to the District Commissioner's Court.

7639. Can you give us any statistics with regard to the convictions for drunkenness for a year or more, or only since you came here yourself?—I can give you statistics for the year 1908. There were three cases of civilians—natives—and four cases dealt with departmentally amongst our own policemen.

7640. For being drunk on duty, I suppose?—Two cases drunk on duty and two drunk and disorderly.

7641. Only three cases among civilians?—Yes. Three cases were arrested and brought to the notice of the police, and there have been two cases this year since the 1st of January up till now, one native and one policeman.

7642. What class did those natives come from at all—do you know who they were?—The usual class.

7643. The farmer class?—Yes; the case that I have seen myself was a sort of half-bred Hausa man, a Gambari.

7644. What was his occupation?—A petty trader—a small man altogether.

7645. As regards serious crime, as far as you have been able to trace it, has any serious crime been caused by drink here?—Not to my knowledge.

7646. Do I understand that you only arrived in Southern Nigeria five months ago?—I arrived on the 23rd November, and got to Ibadan on the 29th.

7647. Then you had a year on the Gold Coast, you say?—Yes.

7648. In what town?—I was a good deal over the Gold Coast from Pai right up to the borders of the Northern Territories.

7649. Were you making a tour of inspection?—No, I was on the Government Gold Coast survey.

7650. Not doing police work?—No.

7651. Can you draw any comparison between what you saw on the Gold Coast and what you see here as to the amount of drunkenness among the people?—I have seen no drunkenness here at all. I have not seen a drunken man in West Africa yet.

7652. We heard this morning that pretty often here on the occasion of festivities a man gets drunk and staggers out of a house, and falls down drunk in the street, and is then removed by his relations. Is that a common occurrence?—I have never heard of it, and the police have strict orders to arrest anybody who is drunk and disorderly, or who is helplessly drunk.

7653. As far as you can judge, when festivities are going on is there noise and merriment and actual drunkenness?—They seem to make a good deal of noise and merriment, but I do not think there is any drunkenness to speak of.

7654. At any rate they do not come drunk into the streets?—No.

7655. You do not enter private houses, I suppose?—No.

7656. Your duties are confined to public places?—Yes.

7657. There is no what you call street drunkenness here?—No. I have been through this town at night, and all hours of the day, and I have never seen a drunken man yet.

7658. We were told this morning that the cases of drunkenness occurred usually during the day. Are you about during the day much?—Yes, I am continually through the town during the day.

7659. Do you know the main street in which the Treasury is situated?—I do.

7660. Going through there, have you ever come across a drunken man?—No, I have never seen one yet.

7661. I suppose you would know a drunken man if you saw him?—I think so.

Mr. Kenneth Malcolm Leslie.]

7662. Could you say the same of places in Ireland where you have been on duty?—No, Dublin is particularly bad; there is an awful lot of drunkenness there.

7663. Comparing Dublin with Ibadan, would you say that Ibadan was considerably more sober?—Absolutely sober, as compared with Dublin. It is a perfect paradise as far as sobriety is concerned.

7664. As regards serious crime, you can give us no figures?—No.

7665. You can only give us figures relating to people who have been had up by the police and have been prosecuted and dealt with summarily for being drunk and disorderly?—Yes.

7666. What is the punishment for being drunk and disorderly here?—I do not think there is any stated punishment. It depends on the amount of disorder he has caused.

7667. It is a discretionary punishment, is it?—Yes.

7668. So far as the relation of drink to serious crime is concerned, that is a question which has not had to be considered up to the present here?—No, certainly not.

7669. (*Mr. Welsh.*) May there not be a great deal of drunkenness that does not come before the police in Ibadan?—There may be, but I have never heard of it. That is something I do not know anything at all about.

7670. I daresay the compound system, and the fact that there are no public-houses in Ibadan must lead to people drinking in their own houses?—It may do.

7671. So that, although you know nothing of it, there might be a great deal of drunkenness in Ibadan in the houses of the people?—There may be, but from what information I get of the town from detectives and people of that sort, I never hear any reports to that effect.

7672. It is proposed to introduce hawkers' licences; do you think that that will be a good thing?—Yes, I think so. I think it will give the authorities here a bigger grip over the trade. There would not be a lot of liquor sold unknown to the authorities then.

7673. Why hawkers' licences? Would it not be better to license particular public-houses for the sale of drink? A hawker's licence, of course, enables one, I take it, to move about to various places hawking drink?—I do not think there is any system of public-houses here at all.

7674. Not at present, but hawkers' licences have been proposed, and general and wholesale and retail licences. Do not you think that the granting of hawkers' licences will lead to an increase in drinking?—I do not think so at all.

7675. I suppose you represent Government opinion practically in the matter?—I did not know that I was to be called as a witness. I have not been here long enough. I give you my own opinion entirely.

7676. (*Mr. Cowan.*) You say you have been a good deal through the town, not only during the day but also at night?—Yes.

7677. And that in no instance have you come across a drunken man?—I have never seen one yet.

7678. If you were told that there is not more than two-thirds of a gallon of spirits used per head of the population in the Abeokuta and Ibadan territories, would you call that excessive drinking?—For how long?

7679. In a year?—No, certainly not.

7680. Is there much room for excessive drinking? Would you call a bottle of whisky a week moderate drinking for a man?—Yes, certainly.

7681. (*Chairman.*) If he did not drink it all in one day?—Spread over a week—if he took a week to drink it.

7682. (*Mr. Cowan.*) That is over four gallons a year.—Yes, and I should say the figure you quoted, two-thirds of a gallon, is very moderate.

7683. Do you think it would be possible that there could be this drunkenness that we have heard of as going on without you getting to know something about it?—I do not think so. There could be no disorderly drunkenness that I would not hear of. If a man in a compound got excessively drunk and lay in a drunken stupor I might not hear of it, but if he got drunk and made a scene and a row and started fighting, and that sort of thing, I should certainly hear of it.

7684. What do you say of drunkenness in other countries? Would you say it was usual for drunkenness to exist and not to be known of in some form or another?—I do not think so. I have been in India a good deal; I had 15 years in India; and as far as I could see of India, there was very much more drunkenness there than there is here.

7685. You would say that Ibadan compares very favourably with India?—Yes, with the various places in India that I have been to.

7686. Generally speaking, would you say that the people here are a very sober people?—I should say so.

7687. (*Chairman.*) At what places in India were you?—At Benares and Ranchi, the capital of Chota Nagpore, and in Mussorie.

7688. In North-Western Bengal?—Yes.

7689. What were you doing out there?—I was in Benares as a small boy, and after that tea planting in Ranchi.

7689A. Drinking there is confined to certain classes, is it not?—I will not say it is actually confined to certain classes; the Mohammedan is the only one who seems not to do a great deal of it. I have seen very rich natives, and I have seen poor people as well drink out there.

7690. It would be chiefly the coolie class, would it not?—Yes, chiefly the coolie class.

7691. What do they drink there?—They have toddy, and they also get hold of spirits.

7692. Comparing Ibadan with Chota Nagpore, as regards drink, what should you say?—I should say that Ibadan compares very favourably indeed with Chota Nagpore from the point of view of drunkenness.

7693. You say you were only a small boy when you were at Benares?—Yes.

7694. So that you would not notice drinking there?—No.

7695. Your real experience is confined to Chota Nagpore?—Yes, Ranchi.

7696. There there is a certain amount of drunkenness?—Certainly.

7697. Chiefly among the low castes, I expect?—Chiefly among the coolie classes.

(*The witness withdrew.*)

SUMONU APAMPA, BALE OF IBADAN (Native), called and examined (through an Interpreter).

7698. You are Bale of Ibadan?—I am.

7699. How long have you been Bale?—A little over a year.

7700. What office did you hold before you were elected Bale?—The last office I held was that of Otun Bale before I was made Bale.

7701. How long have you been in the Council of the Chiefs?—About 21 years.

7702. I believe you are a Mussulman?—Yes.

7703. As a Mussulman do you take any alcoholic drinks yourself?—No.

7704. You keep strictly to the requirements of the Koran in that respect?—I do.

7705. Up to last year during the 21 years that you have been in the Council have you seen much change in the drinking habits of the people?—Yes, they take more than they used to do.

7706. Is it that more people now take drink, or is it that those who drink now take more?—Whoever wishes to take spirits takes it, and those who do not wish to take it do not take it.

7707. Do you know of any increase in actual drunkenness among your people?—I do not.

7708. Is it customary among the Mussulmans here to drink in moderation, or are they all total abstainers?—The elderly Mohammedans do not take spirits, but the younger ones do.

7709. Does that ever lead to drunkenness, or do they drink in moderation?—Some take spirits and get drunk, and some take spirits and do not get drunk.

7710. Do you think many get drunk, or only very few?—Only very few.

7711. Have you watched carefully the effect of the increased amount of liquor that is consumed in Ibadan?—They had plenty of spirits here before, but they have not much now.

7712. You are speaking of the last four months, I suppose?—Yes.

7713. But during the previous 20 years did you watch what the effect of the increased amount of spirits was upon the people?—Yes, it was increasing.

7714. Drinking has been increasing, but not drunkenness, I understand you?—No, not drunkenness.

7715. Will you tell us what has happened during the last four months since the new licensing law has been introduced?—When the people were asked to take out licences they declined to do it, and they stopped the spirit trade.

7716. What action did you yourself take in the matter?—When this question came on the Council waited on the Resident, and told him the people were not willing to take out licences to sell spirits, but they were quite willing to buy spirits as hitherto.

7717. They were not willing to take out the new licences?—No.

7718. Were there not a good many people who objected to drink altogether, quite apart from the price?—No, the people who were selling the spirits objected to take out licences and refused to sell, and consequently those who wanted to buy drink could not buy it.

7719. Did any bellman go round the town telling the people that they must not buy drink?—No.

7720. At any rate, not by your orders, or as far as you knew?—When people stopped buying spirits, I got a bellman and sent him round to advise the people to buy spirits, and those who were not selling to sell.

7721. Did you advise them to buy, or did you tell them that they were free to buy as they liked?—The instructions I gave were that those who were willing to sell should sell, and that those who were willing to buy should buy.

7722. Did the Resident tell you that he had heard that you had sent out a bellman to forbid the people to buy spirits?—No.

7723. You had a discussion with the Resident about the matter, I think?—I did not prevent anybody from buying spirits.

7724. No, but did you have a discussion with the Resident, Capt. Humfrey, about it?—No.

7725. No discussion with him about it?—No.

7726. At any rate, so far as you are concerned, people are not to be forced to buy or forced to abstain from buying?—I do not take spirits myself, but I used to buy spirits.

7727. Did Capt. Humfrey write to you about it?—Yes, he wrote and advised me to tell the people to buy spirits, and so I sent a bellman with the Resident's messengers round the town and advised the people to buy.

7728. Have you got that letter?—The letter must be with my clerk.

7729. Will you allow your clerk to show us the letter?—The clerk says that there was no written letter; it was merely a notice.

7730. About what?—That people should be allowed to sell.

7731. Capt. Humfrey wrote a letter, did he not?—No.

7732. (*Mr. Welsh.*) You have told us that you do not use spirits yourself?—I do not.

7733. Would it not be a good thing if your people followed your example?—No, it would not be a good thing.

7734. Eight years ago, or six or seven years ago, there were only 8,000 gallons of trade spirits imported into Ibadan, whereas last year there were over 180,000 gallons, more than 20 times as much. Do you think that is a good thing for your people?—Yes, it is a good thing.

7735. Do you remember Sir Gilbert Carter, who was Governor of Lagos?—Yes.

7736. Sir Gilbert Carter said, when he was in Ibadan, he never saw any spirits at all?—There were spirits in the country then, but not so much as there is now; there was not such good transport then.

7737. Does the use of spirits affect the industry of your people in any way?—It does not, in any way.

7738. Will the man who drinks do as much work as the man who does not?—No, they work just as they like.

7739. Do the Members of your Council agree with you in this matter, that liquor is a good thing for the people of Ibadan?—Yes.

7740. Was this movement against liquor a commercial one or a political one, or was it only on account of the imposition of the licences?—It was on account of the licences only; people did not quite understand it, so they left off buying for some time.

7741. (*Mr. Cowan.*) Can you give us any idea of what the trade in Ibadan would be like without spirits?—The trade would be very very small without spirits.

7742. Would the produce trade also be less?—Yes, they would get oil and kernels, but not so plentifully as when we have spirits.

7743. Do you look upon your people as a drunken people?—No.

7744. Consequently, if the trade in spirits does good to the Ibadan trade, you would rather things remain as they are?—Yes, things should remain as they are.

7745. Do you know anything about some desire on the part of the people to have the importation of spirits stopped altogether?—No, it is not their wish.

7746. If you were told that there was some such feeling as that, what would you say?—I should say that it was not true.

7747. You have heard nothing about it at all?—No

7748. Have any members of your Council ever suggested or asked that the importation of spirits should be prohibited — has it ever been discussed by the Council as an evil, or anything of that kind?—No.

7749. (*Captain Elgee.*) If this liquor were prohibited, what form of taxation could, in your opinion, best replace the spirit revenue?—There is no other form that I could suggest.

7750. Which, in your opinion, kills most people in this country, trade spirits or small-pox?—Small-pox.

7751. Have you any doubt about that?—No. The people would not allow themselves to be killed by spirits; it is small-pox that is killing the people here.

7751A. You said just now that the licence question made the people suddenly stop buying spirits. Had the increase of duty at Lagos on the 1st of January anything to do with the stoppage?—It had nothing to do with it; it was only on account of the licence that they were asked to take out. They did not understand it, and they wanted to see what was going to happen.

7752. Had any of the efforts of Bishop Tugwell or the preaching tours of the Church Missionary Society anything to do with it, do you think?—No.

7753. As far as you know, your people stopped buying and selling because they were not used to the licence system?—Yes.

7754. Have you noticed that your people have prospered materially of late years in this town and Province of Ibadan?—When they sell spirits and when they do not sell spirits?

7755. I am speaking of the condition of the people of Ibadan now, compared with what it was 20 years ago.—It is much better than it was 20 years ago.

7756. You live in the middle of the town?—I do.

7757. In your palace, are you bothered by drunken noises and drunken people around you?—No.

7758. You have, in your position as Bale, to entertain a good deal?—Yes.

7759. Do people get drunk at those entertainments?—No, I give them spirits, but they do not get drunk.

Sumonu Apampa, Bale of Ibadan.]

7760. If they did get drunk, or if the town was noisy, or there was a nuisance of that kind at night, I take it your messengers would at once report it to you?—Yes, they would send the police to stop them if they gave any trouble.

7761. Is it the case, that during the last six years you have often had to report to the Resident harm having been done to the town by crime, such as burglary and other offences, but that you have never had to report any crime that has been attributed to drink?—Robbery used to give trouble here but not drink, and robbery has abated very considerably lately.

(*The witness withdrew.*)

DUROSOMO, (Native woman) called and examined (through an Interpreter).

7762. (*Chairman.*) You are the Iyalode of Ibadan?—I am.

7763. That means that you are the head of all the market women?—Yes.

7764. What is your religion?—I am a Pagan.

7765. Do you take part in the Council of the Chiefs, holding that position?—Yes.

7766. How long have you held your position?—I cannot say, it is a long time ago.

7767. For many years?—Yes.

7768. Are you elected or is your office a hereditary one?—I was elected to it.

7769. Do you do any trade yourself, or do you only look after all the others?—I trade myself.

7770. How many market women come under your powers?—I am the head of all the trading women of the whole Province of Ibadan.

7771. Would they number some thousands? — Yes, they would be several thousands in number.

7772. Will you tell us what your powers are as ruling in the markets?—If there are any contentions among the women, they come to me, and if I am unable to settle it, they go to the Bale.

7773. They come to you in the first instance?—Yes.

7774. If a woman in the market misbehaves in some way, gives false change, for example, or anything of that kind, have you power to turn her out of the market?—Yes, with the aid of the police.

7775. But you would give the order?—Yes, as representing the Bale.

7776. Is there any drunkenness among these market women? — No drunkenness, the women do not get drunk; they take spirits only at festival times, at a marriage or a funeral, or when there is a fetish.

7777. They do not get drunk?—They do not.

7778. If you found a woman drunk in the market, would you turn her out?—Yes, I have power to drive her out.

7779. Would you exercise that power?—Yes, with the aid of the police.

7780. I suppose most of these market women are married?—They are.

7781. Do you know whether there is much drunkenness among the husbands and sons of these women?—I cannot say; those who wish to drink may drink in their houses.

7782. Do you hear of much drinking going on in private houses, yourself?—People may get drunk; they do not get drunk every day, it is only when they have a festival on, and then they get drunk.

7783. Have you seen many people drunk, yourself?—No.

7784. As regards these market women, when the woman is a trader, is the husband a trader also, or does he follow some other occupation?—The husband often trades, too.

7785. When the women trade and make profits, do those profits belong to the husband or to the wife?—I cannot say, I have never asked.

7786. (*Captain Elgee.*) Some people, especially the missionaries, have told us that this town is full of drunken people. You are in the market every day; do you see drunken people about the town every day?—No.

7787. Do you see any?—No.

7788. Do you think that trade gin is in any way especially bad?—I cannot say it has done any harm, and people still keep drinking it; it was only the licence question which brought a stop to it for the time.

7789. If there were much drunkenness in the town and riotous behaviour and so on, you would be bound either to see it yourself or to hear of it, would you not?—I would have heard of it, certainly, and the police would have made arrests.

7790. But you have heard and seen nothing of the kind?—I have not.

(*The witness withdrew.*)

AKINALE, (Native) called and examined (through an Interpreter).

7791. (*Chairman.*) Are you the Maye Balogun of Ibadan?—I am.

7792. You come fifth in the Council after the Bale?—Yes.

7793. Did you hear the Bale give evidence?—I did.

7794. Do you agree with what he said?—Yes.

7795. Is there anything you wish to add on your own account?—Whatever questions you put to me I will answer.

7796. Do you know of any drunkenness in the town of Ibadan?—Yes, there is plenty of drunkenness here.

7797. Where?—In Ibadan. I do not drink myself.

7798. Are you a Mohammedan? — No, I did take spirits but it did not agree with me, and so I gave it up.

7799. Did you find it made you ill, or what was the effect upon you?—It ruined my father's house, and so I gave it up.

7800. In what way did it ruin your father's house?—I got drunk one day and I spent about £200 in giving presents away. When I got sober I was told about this, but I could not remember anything about it, and could not give any account of it, and so I gave up drink.

7801. That is a good many years ago, I suppose?—Yes, before we left Ikirun.

7802. Before you came to Ibadan?—Yes, it is about some 14 years ago.

7803. How is it, if there is so much drunkenness in the town, that so few people are arrested by the police for being drunk?—The people are giving it up gradually. They get drunk and make a lot of presents, but the following day they get quite sober again.

7804. That is not what I was asking you. If there is so much drunkenness in the town as you say, why is it that the police do not make more arrests for that offence?—Before the British got here we did exactly as we liked, getting drunk and fighting and wounding ourselves, but since the law came in we have given that up.

7805. Do you mean you have given up drinking as well as given up fighting?—No.

7806. You drink, but you do not fight?—Yes, we do not fight.

7807. Do you see people drunk in the streets, or where do you see these people drunk that you speak of?—The chiefs used to get visitors and they used to drink spirits in their houses.

7808. Do you see people drunk in their houses, or do you hear drunken noises; how is it that you know people get drunk?—They do not drink so much now. I was referring to former days, when we were all to ourselves, and we were able to do as we liked.

7809. It is better now, is it?—Yes.

7810. Do you wish the trade spirits prohibited altogether?—No.

7811. Then you think at present that any drunkenness there may be is not doing much harm?—I do not think it is.

7812. (*Mr. Welsh.*) Do you know many cases of chiefs having given away large sums of money when they have been the worse for liquor; is that a common thing?—It is common among the chiefs.

7813. Is it not a bad thing that a man should give away £100 or £200 and not know to whom he has given it?—It is a bad thing.

7814. You would not like any members of your family, sons or daughters, or friends, to do that, would you?—I like them to drink because I keep spirits in the house to give to them.

7815. Would you like them to drink as you did, and give £200 away and not know to whom they gave it?—Yes.

7816. Then, it is a good thing if a man loses his senses and gives his money away, and does not know what he is doing?—The man himself is responsible, nobody else is.

7817. (*Mr. Cowan.*) Do you mean, if a man gets drunk like that and gives his property away, that it is a lesson to him, and that he will not do it again?—Yes, it will be a lesson to him, and he will never do it again.

7818. That means that it is a very good cure?—It is a good cure.

7819. That is why you would not object to others having the same experience?—Yes, if a man gets drunk and gives all his property away, it is his own business.

7820. (*Captain Elgee.*) Besides trade spirits, will you tell us what are the most common native drinks in vogue in Ibadan?—Palm wine, pito, and shekete.

7821. What is pito made from?—From guinea corn

7822. And shekete?—That is made from corn, too.

7823. And maize beer?—From maize.

7824. Which of the three is the strongest?—Palm wine, but you may drink any amount of palm wine or pito, and pass it out afterwards.

7825. Is that drunk fresh or fermented?—Some people like the new palm wine, and some will keep it a day or two before they use it.

7826. A friend of mine told me that he came across a native drunk the other day, and he said, if a man took that much of it—a large tumbler full of it—he was quite drunk?—That is not true.

7827. Have you ever heard of a drink called tombo?—Tombo is palm wine.

7828. If a man gets drunk on trade gin, or if he gets drunk on palm wine, which takes him the longest to recover from?—Gin takes a longer time to recover from. We used to meet at the Bale's house, when we had our meetings there, and before leaving they used to give a case or two of gin, so the people will drink gin, and they always will drink gin. We will soon be having our native festival here, and we will want any amount of gin.

(*The witness withdrew.*)

SUMONU APAMPA (Bale of Ibadan), recalled and further examined.

7829. (*Mr. Cowan.*) Supposing the importation of trade spirits were stopped, would there be a lot more palm wine drunk, do you think?—They will not drink more palm wine.

7830. What would they drink in the place of the gin?—They would take the same quantity of palm wine that they are taking now.

7831. And the money they are now spending in gin would be found money?—Yes. We want gin, not prohibition.

7832. Would not you be afraid of palm trees getting tapped and dying more frequently, if trade spirits were prohibited?—It would spoil the whole lot, and there would be no trade.

7833. Does not that happen now?—No.

7834. Would you be afraid of it?—Yes.

7835. That would not be a good thing for the country, would it?—No, we would not have any more palm oil or palm kernels.

(*The witness withdrew.*)

(Adjourned.)

Sunday, 9th May at Oyo.

Two members of the Committee, Mr. Welsh and Mr. Cowan, travelled from Ibadan to Oyo this day in order to interview the Alafin. They had an interview with him, and made the following notes of the questions they asked him and his replies thereto.

Mr. Welsh prefaced his questions by referring to the fact that there had been a great deal of talk, both in Southern Nigeria and in England, with regard to the Liquor Traffic in West Africa, and that the Home Government had, consequently, appointed a Committee of Inquiry, with the result that two members of that Committee had come to him, as Alafin, for the purpose of ascertaining his views, and, at the same time, he thanked the Alafin for the opportunity the Alafin had afforded them for so doing. Mr. Welsh further remarked that Oyo was a large territory, and, consequently, all questions affecting the people of Oyo were of importance generally.

THE ALAFIN OF OYO (through an Interpreter).

7836. (*Mr. Welsh.*) Are there any spirit licences in Oyo?—No.

7837. Can you give us any idea of the quantity of spirits imported into your territory?—No, there is no account taken.

7838. Before the railway got to Ibadan, was less spirit imported into Oyo?—Yes; more is imported now.

7839. Have you noticed any change in the habits of the people with regard to drink?—No, I have noticed no change.

7840. Is palm wine or other native liquor used in the country?—Yes, it is in common use.

7841. If no rum and gin were imported, would the people use more of native liquors?—Yes, they would consume more.

7842. Do you think it matters much to the people what they use in spirits?—No.

7843. Would the people work as much if they were spending more money on liquor?—There would be no difference.

7844. Was the sale of spirits stopped in Oyo about two months ago?—No; people were still buying and still using spirits.

7845. We have been told that a notice was sent round by you, or someone, telling the people not to buy or sell spirits?—Yes, that is so—prices were too high, and we wanted them to be reduced.

7846. Was any bell rung, or any notice sent round, telling people not to buy or sell spirits?—Yes, a bell was rung, but only on account of the price; the sale was never stopped.

7847. Did you order the bell to be rung?—Yes; I and my Council did this in order to get prices reduced.

7848. Is your Council in agreement with you that the sale of spirits is a natural thing and a good thing for the people?—Yes, we do not prohibit the buying

of spirits or the drinking of them, and the chiefs are all in agreement.

7849. We have been told that Bishop Tugwell had an interview with you before the bell rung. Can you give us the exact facts with regard to that?—I cannot remember whether the bell was rung before or after Bishop Tugwell's interview with me.

7850. (*Mr. Cowan.*) This inquiry is going to be held all over Southern Nigeria, and it would be incomplete without an expression of your views on this subject, as many people think liquor is a bad thing, or may become so. Have you confidence in your people, and do you believe that they can either take liquor or leave it alone?—Yes.

7851. What led to the meeting of your Council when it was decided that the price of spirits was too high—was it the missionaries who said that?—No. I am not prepared to repeat what the missionaries said. I did not tell my people not to take spirits.

7852. Was there anything else which led you to ring the bell?—No; it was only on account of the high price of spirits.

7853. If the spirit trade was stopped, would there be any danger of the people destroying the palm trees in order to make palm wine?—I am not prepared to answer that question.

7854. Is there any serious crime in your territory as the result of drink?—No.

7855. Is there any trouble at all with drunken people?—No; if they drink, they remain at home.

7856. Is there much of that drinking at home?—No.

7857. Do you wish the spirit trade interfered with in any way?—No.

7858. Would it be of any use to stop the spirit trade?—No.

(*The witness withdrew.*)

(Adjourned till Monday next.)

TWELFTH DAY.

Monday, 10th May, 1909, at Governor's Rest House, Ibadan.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

Dr. JOHN CURRIE, called and examined.

7859. (*Chairman.*) What are your medical qualifications?—I am a Licentiate of the Royal College of Physicians, London, a Member of the Royal College of Surgeons, England, and M.D. of London.

7860. When did you qualify for practice?—In 1894.

7861. Did you practise at home at all before you came out here?—I was in general practice at home for seven years, and I had two years of hospital practice.

7862. At what hospital was that?—I did three months' hospital practice at St. Bartholomew's, and one year and nine months at the Beckett Hospital, Barnsley.

7863. Is that a general hospital or a special one?—A general hospital; I was Resident Medical Officer there.

7864. Did you hold any appointment at St. Bartholomew's?—Yes, I was Extern Midwifery Assistant there.

7865. That was after you had qualified, I suppose?—After I had qualified.

7866. Before qualification, you went through the ordinary student course?—Yes, the ordinary course of instruction, medicine, surgery, midwifery, anatomy, physiology, and all the rest of it.

7867. Were anæsthetics included in the course you took there or not?—It was not compulsory when I was a medical student, but I took out a voluntary course of anæsthetics under the supervision of Mr. Richard Gill.

7868. Now it is a compulsory subject, is it not?—I believe it is now.

7869. But you did it voluntarily?—I did.

7870. What is your present appointment here?—I am District Medical Officer for the Second Ibadan District.

7871. How long experience have you had in Southern Nigeria?—Since the 30th August, 1904.

7872. Nearly five years?—Yes.

7873. Would you kindly tell us what appointment you held in Nigeria when you first came here?—When I arrived in the Colony I was appointed to be what is called Third Medical Officer at Lagos headquarters. That meant, that I had to look after the soldiers and the police. I had to give anæsthetics at the hospital, I had to stand by and act for the Resident Medical Officer if he were out, and I had to do any odd jobs and put in as much time as possible in the laboratory, doing research work.

7874. Had you done any research work at home?—On one occasion I did a little work for Sir Lauder Brunton—that was before I was qualified.

7875. After Lagos, where did you go?—I held that appointment for the whole year. In addition to that work, during the last three or four months of my trip, I had to do Medical Officer of Health work for the East District, and Medical Officer to the prison. Later on, I gave up the East District and took the West District of the town as Medical Officer of Health, still keeping the other appointment.

7876. Did you return to Lagos next tour?—I returned to headquarters for the first six months as Resident Medical Officer at the hospital, and during the second six months of the tour I was Medical Officer of Health for the West District of Lagos town, and at the same time I had to give anæsthetics at the hospital. For the first six months of my third tour I was resident Medical Officer again at the hospital in Lagos. The next three months I was out as senior Medical Officer of No. 1 Column of the Northern Hinterland Patrol, which was engaged in military

operations to the north-east of Onitsha. When that was over, in April of last year, I came up to Ibadan as Medical Officer of the Second District, and I had not been here very long, three or four weeks, when I was sent away on special service to Jebba. I was away for five weeks, and returned here as Medical Officer of the Second District of Ibadan, and this present trip I took up the same position on my return.

7877. How long have you known Ibadan?—I was never in Ibadan until my last trip, I came up here first on the 27th April, 1908.

7878. As Medical Officer, are you in charge of the health of the native as well as of the European population here?—Yes. I have a dispensary in the town at which natives attend every day.

7879. In about what numbers?—The average daily attendance at the dispensary is between 50 and 60; we average, I should think, 10 new patients per day.

7880. Have you any health duties connected with the town?—Yes, I advise the Ibadan Native Government on sanitary matters.

7881. Does that involve continuous visiting of the town?—I am in and out about the town constantly.

7882. At what hours?—During the daytime.

7883. You are never there in the evening?—No.

7884. Then you do not know the aspect of the streets at night?—No, I do not. When I have had to go to the other side of the town at night, I have generally gone by the roads outside.

7885. During the daytime have you observed much drunkenness?—I have never observed any.

7886. As regards the patients that come before you, have you observed many symptoms of alcoholism?—I have never noticed any symptoms of alcoholism amongst my Ibadan patients.

7887. If there was any marked degree of alcoholism, could you have failed to observe it?—I think I should very likely have observed it if it was there.

7888. As far as you know of the town, what character should you give it?—With respect to sobriety?

7889. Yes.—I should say it was a very sober town, indeed.

7890. Compare it with Barnsley, for example?—There is no comparison. You cannot compare Barnsley with Ibadan, because one is a drunken town and the other is not.

7891. Take the district round St. Bartholomew's Hospital—Smithfield—you were there for five years as a medical student?—I was.

7892. How would Ibadan compare with Smithfield?—You cannot compare the two. Smithfield is a dirty, drunken district, and, as I say, Ibadan is not.

7893. In your opinion, therefore, the general health of the population here has not been seriously affected by alcohol?—I can find no trace of the health of the population having been impaired by alcohol.

7894. Can you recollect any individual cases which have come before you, where the ill-health of the people has been attributable to the use or abuse of alcohol?—Do you mean since I have been in Southern Nigeria?

7895. No, I will come to Lagos afterwards.—No, I cannot recollect any case in Ibadan.

7896. You have had large experience among soldiers; what would you say with regard to drinking among the native soldiers here?—I have never seen any native soldier suffering from illness attributable to alcohol.

7897. I suppose you have had cases of drunkenness among them?—Only on one occasion have I seen a soldier drunk.

7898. Can you tell us what that occasion was?—It happened in April of last year. I chanced to be going across the racecourse, and I saw a man going from the Hausa lines towards the other side of the course; he appeared to be rather merry, and was waving his zouave; he was evidently going on guard; and I saw him fall down, get up again, and try to put his zouave on inside out. A sergeant-major came up and assisted him across the racecourse, and, I believe, when he got to the other side he stumbled against the officer commanding—there was a parade on at the time—and he was sent to the cells. That is the only case of a drunken soldier that I have ever seen here.

7899. Either on service or in quarters?—This was in quarters. Never have I seen any drunkenness among the soldiers on service.

7900. There, of course, alcohol is kept from them?—Yes, they are strictly forbidden to take any alcohol into camp, but if one is in a base camp, a certain amount of palm wine comes in, and they may get a little of that surreptitiously, but very little.

7901. Of course, the rule on service everywhere is that, except under medical orders, no alcohol is allowed to the troops?—Yes.

7902. You have had experience both at home and here; is there any difference between the effects of alcohol on the European and the native?—I cannot see why there should be.

7903. I mean physiological or pathological effects; would it be more likely to produce disease in a native than in a European?—No, certainly not.

7904. You think whatever would be a rule for one would be a rule for the other as regards taking alcohol?—Yes.

7905. From your own experience here, I presume in a climate like this, you would say the strictest moderation is necessary for Europeans?—Yes, I think strict moderation is essential.

7906. Would that apply equally to natives?—Yes, I should think so; it applies to us in our own country and why not to them in this country?

7907. Do you think the different climatic conditions between England and Nigeria would have any effect on the use or abuse of alcohol?—I do not think it would affect the native; it probably might affect the European. You see, the native is in his own country, and in his own climate, whereas the European is not.

7908. As regards Europeans, do you think moderation is the right rule, or is total abstinence preferable?—I think, let every man be a law unto himself in that respect. I think it is a sound thing if a man has been a total abstainer all his life for him to remain a total abstainer, and if a man has been in the habit of taking a little alcohol, he had better continue it. I think that is agreed upon by most medical men.

7909. That is the common medical opinion here?—I believe so.

7910. If a man is used to alcohol in moderation, it is better that he should continue to take it in moderation?—Yes, in moderation.

7911. You do not look upon alcohol, then, as an absolute poison?—No, I do not look upon is as a poison taken in that way.

7912. Do you look upon it purely as a drug, or do you look upon it purely as a useful adjuvant to other diet?—I look upon it as a drug and also as a useful adjuvant to other diet, and over and above that I see no reason why, if a person likes it and finds it pleasant, one should not take it, even without trying to use it as a drug or as an assistance to digestion.

7913. Have you performed any considerable number of operations yourself, as well as given anæsthetics for others?—Yes, I had to do all the operations when I was Resident Medical Officer in Lagos, on the two occasions I held that position.

7914. How many operations have you taken part in, either as an anæsthetist or as operating surgeon in Nigeria?—Between 400 and 500.

7915. It is a well-known medical fact, is it not, that there is considerable difficulty in giving chloroform to an alcoholic patient—a man who has abused alcohol?—Yes, they do not take chloroform well.

7916. What happens; is the period of excitement prolonged?—Yes, and they take longer to become anæsthetised. The period of excitement is prolonged, and they struggle a great deal.

7917. Are the symptoms very well-marked to anyone who knows them?—Quite.

7918. They are unmistakable symptoms?—Yes.

7919. In the 400 or 500 operations which you have had under your eyes, would you say the patient was markedly alcoholic in many cases?—In none at all.

7920. Your chief operating experience, I suppose, would be in Lagos?—Yes.

7921. In Lagos you have not come across any well-marked case, or any case where you found the patient showed alcoholic symptoms in taking the anæsthetic?

Dr. John Currie.]

—None at all. I have given a very great many anæsthetics myself there, and I have never had the slightest difficulty attributable to alcoholism, not the very slightest, and if there is one thing I pride myself on, it is on knowing how to give an anæsthetic.

7922. Is the comfort of the patient in taking an anæsthetic, and the ease with which he goes under, dependent upon the mode of anæsthetisation?—Yes.

7923. Or is it merely a matter of individual idiosyncrasy?—It depends to a very large extent upon who is administering the anæsthetic, and how it is given.

7924. Do natives, as a rule, take chloroform easily?—Quite well.

7925. They are tolerant of that anæsthetic?—Quite tolerant.

7926. You have found practically no difficulty in administering chloroform to natives?—None at all.

7927. If any appreciable number of cases had been alcoholic, could you have failed to notice it?—No, I could not have failed to notice it.

7928. Passing from anæsthetics, what are the main causes of mortality that you have had to deal with here; to what do you attribute the main causes of mortality?—In adults or children?

7929. Adults; I will come to children afterwards. What are the main causes that you have had to fight against?—Dysentery, diarrhœa, and pneumonia.

7930. What sort of pneumonia? — Acute lobar pneumonia.

7931. Does more disease occur mainly in the rainy season, or is it non-seasonal here?—I do not think it is markedly seasonal. I should have to look up the records for that. I have had also a small epidemic of beri beri.

7932. (*Captain Elgee.*) Small-pox? — That has not come under my notice since I have been here; I have not met with an epidemic of small-pox.

7933. (*Chairman.*) Is it part of your duty to report to anybody on the diseases that are recurrent, and those which become more or less dominant?—One would report; of course, we have to make a statistical report at the end of every year on the cases that have come under our notice—every year in Lagos hospital, and every month in out stations—and if there were anything noticeable one would call attention to it. For example, I had to write a report on that small epidemic of beri beri that I mentioned.

7934. Any disease that becomes urgent you at once call the attention of the principal Medical Officer to?—Certainly.

7935. Now with regard to infant mortality; is infant mortality here very large?—Yes. I cannot say from my own actual experience, but I believe from the experience of people who have had to deal with it—registrars of vital statistics—that it is considerable here, and also from the statistics and information collected by the Commission on Infant Mortality.

7936. Have you, yourself, made any enquiry into the subject; have you any idea to what causes you would attribute it?—Yes, I have clear ideas as to what it is due to, and, in my opinion, those are malaria and its sequelæ, blackwater fever, &c.

7937. Have you had clearly-marked cases of blackwater fever among natives?—Yes.

7938. Not merely hæmaturia, which might be mistaken for it?—No, clearly well marked; it was typical blackwater.

7939. What are the usual symptoms?—You get hæmoglobinuria, gradual exhaustion, and very often a patient flickers out. Then there are intestinal diseases, diarrhœa and dysentery, which are responsible for the deaths of a large number of children, and, of course, when there is an epidemic of small-pox, they die very freely. Then, again, from time to time one gets epidemics of measles, and I expect also that that also claims its percentage of victims, as it does everywhere.

7940. Do mothers understand the hygiene of infants here?—Not a bit.

7941. Do you think that much infant mortality could be prevented if mothers could be taught the general principles necessary for bringing up young children?—Certainly, there would be a good deal prevented, and still more prevented if they would take precautions in the way of protecting their children from malaria, but that question, of course, comes under tropical hygiene.

7942. Do you think the bulk of the children suffer from malaria in some form or another?—I should think every child that is born in this country suffers from malaria.

7943. Does that impair the health of the child at all where the child recovers?—No, I think not. They either die or they escape fairly lightly. It is really a question of the survival of the fittest.

7944. They become immunised?—Practically—not entirely immunised.

7945. Have you come across any ill-health in children that you have seen here or in Lagos which you would attribute to alcoholism on the part of the parents?—No.

7946. If people drink to excess it produces certain well-marked forms of disease, does it not?—Yes.

7947. Is cirrhosis of the liver one?—Yes.

7948. Is that disease common here?—I have never seen it yet.

7949. Cirrhosis of the liver, of course, may be the result of many causes?—Yes; besides true cirrhosis of the liver you may get hypertrophic cirrhosis, which is not by any means entirely due to alcohol; you may get enlarged and hardened livers due to disease of the heart, and you also get an enlarged liver sometimes, which is due to malaria.

7950. That is a very common ailment in India; do you find it common in this country?—It is quite common to find the liver enlarged and tender here by malaria, but that is not true cirrhosis of the liver, in which disease you get infiltration of the organ with fibrous tissue and consequent contraction of the organ.

7951. When cirrhosis of the liver is consequent on alcoholism, is it produced quickly or slowly?—Slowly.

7952. Is it a matter of weeks or months or years?—Months and years, usually. I believe there are on record some cases of rapid cirrhosis of the liver due to alcohol, but that is not the usual condition by any means.

7953. If there is much alcoholism in a country, is that usually accompanied by a corresponding amount of renal disease?—I should say so, most distinctly.

7954. Is the kidney one of the main organs affected by alcohol?—It is.

7955. Being the main excretory organ, it usually suffers most?—That is so.

7956. Is renal disease common in this country?—No, not at all.

7957. Are various forms of gastritis common here or gastric catarrh?—No, I do not think they are common; I come across them occasionally, but I would not say they are common.

7958. Gastric catarrh may arise, I suppose, from any number of causes?—Certainly.

7959. And gastritis?—Certainly.

7960. Is that a common sequel to the abuse of alcohol?—It is.

7961. If you get a case of gastritis, you have to make enquiry before you can get at the cause?—Yes, in laying down lines of treatment, you would eliminate alcohol as a cause if it was not an alcoholic case.

7962. Among a very hard drinking population, would you expect to find gastric trouble the sole objective symptom, or would you expect to find other alcoholic diseases developed?—I should expect to find other alcoholic diseases developed.

7963. Have you come across any cases of delirium tremens among natives or Europeans?—Yes, I have seen one case of delirium tremens in a European.

7964. Any among natives?—No. I remember hearing of one case which happened in Lagos, but that is all.

7965. Have you had many people complain to you of impotence?—I have had a few.

7966. Not many?—Not many.

7967. Have you had any cases in which you have attributed that to alcohol?—No.

7968. Is impotence one of the typical symptoms among alcohol drinkers, or not?—No, I do not think it is.

7969. Excessive indulgence in alcohol would, I suppose, diminish sexual power?—Yes, if a man is tipsy he is not capable of sexual intercourse—if he is very drunk.

7970. But you do not regard impotence as one of the typical symptoms of alcohol?—No.

7971. What would be the ordinary causes of impotence in a country like this?—I should think it is a case of, if one may put it so, riding the willing horse to death.

7972. Too early and excessive sexual intercourse?—Yes, they all begin young here.

7973. Does that lead often to premature exhaustion?—No, I think as a rule they are fairly lusty up to, I was going to say, green old age.

7974. We have been told elsewhere that there is very little syphilis in this country, except in certain seaports. What is your experience in regard to that disease?—I have never observed the early stages of syphilis in any native either in Lagos or in Ibadan. I have, I think, once seen some skin affection which was probably due to late syphilis, and it was cured by anti-syphilitic remedies.

7975. You have seen no syphilitic children?—Never one.

7976. Is there any connection between syphilis and yaws, in your opinion?—No, that was distinctly denied when I was at the Tropical School. I know that syphilis is due to spirochæta pallida, and I read that the spirochæta is discovered in the lesion of yaws, but I have no evidence to prove that they are the same.

7977. Syphilis is much more prevalent in other parts of the sea coast, we have been told?—I am told that there is a good deal of yaws in the Jebu country, but I cannot from personal experience say whether that is so or not.

7978. With yaws you do not get the usual specific chancre of syphilis?—No.

7979. It is more like the tertiary or secondary symptoms?—It is.

7980. (*Mr. Welsh.*) If there was cirrhosis of the liver or renal disease in this country, you would expect to find a number of cases amongst your patients at the dispensary, would you not?—In my out-patient department certainly I should have been bound to find it.

7981. But you never have found any?—No.

7982. I suppose serious diseases come before you at the dispensary as well as the more trivial cases?—Yes, I get serious cases both here and I did also at the out-patient department at Lagos, which I had to run when I was there.

7983. You have not said whether you think there are any advantages even in the temperate use of alcohol. Do you consider there are any?—I am not going to lay down a law for people. My private opinion is that the moderate drinker out here does better than either the teetotaler, or, of course, the excessive drinker, but I would not lay down any law on that point.

7984. I suppose alcohol would be the same in its effects all over the world, would it not, and with all races?—So far as I know. I have never heard of any experimental evidence to contradict that.

7985. In some countries, so far as natives are concerned, there are very stringent regulations against the sale of alcohol in any form to natives?—Yes.

7986. Have you any idea what cause arose for passing such legislation?—No, I have no idea. There is a law somewhere to that effect, but I do not know where.

7987. There are such regulations in all South African Colonies, and in some of the Australian Colonies, and I believe also in Canada and New Zealand, and one naturally imagines that there must have been a reason for it.—Undoubtedly there must have been.

7988. Do you see any reason why legislation of a prohibitive character should not be introduced into Southern Nigeria?—It would not be any good if you did, because they would always drink their own native liquor.

7989. Are the native liquors equally harmful or beneficial?—I do not think it makes any difference at all. You can get native drinks here, which are extremely potent. They are not teetotalers and never have been in their whole history since we came into this country, and if you stop imported liquor they will make their own again as they have been doing recently since the sale of gin was stopped here. I used to go down to the Iddo gate and the markets, and I saw strings and strings of carriers during that time coming in with demijohns of palm wine on their heads.

7990. Then you consider that the consumption of palm wine increased during the stoppage of the sale of spirits here?—I know it did.

7981. (*Mr. Cowan.*) You say that one of the principal causes of mortality—or rather, two of them—are dysentery and diarrhœa?—Yes.

7992. Do you think those diseases might be attributable to impure water being added to the palm wine that is drunk?—Yes, I should think so, because undoubtedly those are waterborne diseases.

7993. And also other intestinal troubles?—Yes, they also are waterborne diseases.

7994. Possibly, therefore, those diseases may be more or less traceable to the water?—If you get palm wine watered down as they so often water it down when it is strong with bad water, it is quite possible that the water they put into it will convey specific organisms which will produce dysentery and diarrhœa.

7995. You are quite satisfied that it is only a question of the quantity drunk so far as the effects go between the use of imported spirits and native liquors?—Quite.

7996. Are you aware that tombo or palm wine becomes very strong when it is kept for a certain time, and that it is often diluted with water to make it weaker?—Yes, I am aware it can become very strong through keeping it a sufficient length of time, and I am told by natives that when it does get strong, they water it down.

7997. (*Capt. Elgee.*) In the course of your duties you have seen, I presume, many marriage feasts and native festivals, have you not?—Yes, I have seen several.

7998. What is the demeanour of the people composing them?—Merry but orderly, not drunken.

7999. In your experience with natives, have you observed the manner in which they invariably reply to leading questions?—Yes, they will always answer what they think you want them to say.

8000. So that if you said "This alcohol is a very bad thing, is it not?" the chances are that you would get the answer, "Yes, very bad."—Yes.

8001. And vice versa?—Yes, and the answer is further complicated by the fact that where we would use the word "No" they use the word "Yes," meaning the same thing.

8002. (*Chairman.*) Then how do you know when a man says "No" or "Yes"—by the inflection?—No, it is the way that you put the question.

8003. (*Capt. Elgee.*) Supposing it became a question in this country of the choice of either improving sanitation or stopping the importation of trade spirits, which would you think most important?—And most beneficial to the people?

8004. Yes.—Improving the sanitation.

8005. Of that you think there is no doubt?—No doubt at all.

8006. (*Chairman.*) If deleterious water is mixed with palm wine, would the palm wine tend to remove any poisonous effects there might be in the water?—It depends on the amount of dilution, of course.

8007. But a man would be less likely to get intestinal troubles from drinking palm wine diluted with water than from drinking the water pure, I suppose?—Yes.

8008. Even the palm wine drinkers drink a good deal of water, I suppose?—Yes.

Dr. John Currie.]

8009. The difference between native and imported spirits is that imported spirits are much stronger, and if a man wants to get drunk he can get drunk much more quickly and more easily on imported spirits than he can upon native drinks?—Yes, the proportion is about one to four.

8010. It is rather a long and painful process to get drunk on palm wine, I suppose?—I do not know that it is so very long. I am not quite certain about it, but I do not think, from what I can learn, that it is such a very lengthy process—at least, not from what my boys tell me.

8011. They have never given you a practical demonstration, I hope?—No, but they brought me some fairly new palm wine the other day, and poured a little out in a tumbler for me to drink, and at the same time they told me, "If you drink two glasses like that you will be drunk," so that it would not take a very great deal apparently.

8012. I suppose palm wine when kept gets an acrid taste, which is disagreeable to most people?—Yes, I presume a sort of acetous fermentation succeeds the ordinary fermentation.

(*The witness withdrew.*)

DUROJAYE SOWEMIMO (Native), called and examined.

8013. (*Chairman.*) What are you?—I am a trader.

8014. What do you trade in?—Spirits and cotton goods, yams, knives, and other small things.

8015. Are you a Mohammedan or a Christian, or what?—I am a Christian.

8016. To what denomination do you belong?—I have no particular denomination, because I am a polygamist.

8017. You do not belong to any one of the churches?—No.

8018. How long have you been engaged in trade at Ibadan?—Ten years now.

8019. How long have you been in trade elsewhere?—Eighteen years ago I started.

8020. For 18 years altogether you have been engaged in trade?—Yes.

8021. At what other places have you been engaged in trade?—At Abeokuta.

8022. So that you know both Abeokuta and Ibadan?—Yes.

8023. Do you come here on behalf of the native traders? Do you speak for other people besides yourself?—Yes, for the Parakoyi of this district.

8024. The Parakoyi is the native trading section, I understand?—Yes, the native trading community.

8025. Are you a retailer?—I am a wholesale dealer as well as a retailer.

8026. You hold now the general licence?—Yes, I paid £15 for it, I took it for four shops.

8027. You have four licences?—Yes.

8028. Do you employ any hawkers or would they be independent persons?—No hawkers. I have got agents in the stores.

8029. In consequence of the recent legislation has the retail price of trade spirits advanced?—A lot.

8030. Can you tell us what was the price last year and the price this year?—Last year for a large demijohn of rum the merchants charged 12*s.* 9*d.*, and I sold at 13*s.* in the town this year.

8031. That is only a difference of 3*d.*?—Yes.

8032. As regards gin, has the price risen?—Yes.

8033. How much?—Last year I was selling at 7*s.* to 7*s.* 6*d.*

8034. What would the same case of gin now sell for?—9*s.*

8035. Do you know how the price per bottle has been affected? When it is sold retail is it sold per bottle; when it is sold actually to the people who drink it, has the price per bottle gone up?—Yes, a lot.

8036. How much more?—Last year it was 7½*d.*

8037. That is a small bottle of gin?—Yes.

8038. And now?—Now it is 9*d.*, and I am selling at 6*d.*, too. I have to fill empty bottles, but the quantity that I sell at 6*d.* is very small.

8039. Do you remember the licensing law being introduced here in January last?—Yes.

8040. What happened then?—There was a stoppage at once—there was no sale.

8041. What was the reason of the trouble?—The people say they do not want licences.

8042. Did they say they did not wish to have liquor at all, or did they object to the licence and the increased price?—They objected to the licence.

8043. Some people object to the sale of liquor altogether, do they not?—Not amongst the people concerned as I am.

8044. Not among the traders who trade in it?—No.

8045. But among the people generally do you find many who object to the sale of trade spirits?—Yes, missionaries and their people.

8046. But outside the missionaries and their people?—Nobody.

8047. Only the missionaries and their people?—Yes, to my knowledge.

8048. Does that apply to all the missionaries and their people, or only to one lot of missionaries?—I do not know exactly, but I know it is so with the Church Missionary Society.

8049. You do not know about the other missions?—Not much.

8050. Outside the mission people there are some I suppose who object to the sale of spirits?—There may be, I do not know.

8051. I suppose you are about in the town night and day?—Yes.

8052. Do you see many drunken people?—I have seen drunken people, yes, but that is when they are making feast.

8053. Are there many people you have seen at feasts who get drunk?—No.

8054. I am not asking you about people who take something to drink, but people who get really drunk, and cannot control themselves?—I have not seen a specimen like that; I used to see that at Lagos before I left Lagos.

8055. Have you seen it at Abeokuta?—No. Although they drink, they know how to control themselves at Abeokuta.

8056. Have you seen many people bringing in the dead to Abeokuta?—Yes.

8057. Have you seen those people very drunk when they are bringing in the dead?—No, if they are drunk they cannot carry the dead.

8058. Have you heard them abusing the dead when they are bringing them in—using bad language of the dead?—No.

8059. Have you heard of that being done?—Drunk?

8060. Yes, drunk and abusing the dead.—They have to travel a long way from the farms; they start in the evening, and before they get to Abeokuta it would be early in the morning, so that they could not get drunk; if they did get drunk they could not do the journey at all. They usually cry "Ofe, ofe," when they are bringing in the dead.

8061. (*Mr. Welsh.*) You say that you have four shops?—Yes.

8062. Do you pay £15 licence for each of them?—Yes, I paid £60 in all for licences.

8063. Do you know why missionaries object to the spirit trade?—I think it is because they are temperance people.

8064. And desire the spread of temperance amongst other people?—Yes.

8065. Do you not think temperance is a good thing?—It is good in everything.

8066. But not total abstinence?—No, that is bad.

8067. You sell spirits yourself, do you not?—I do.

8068. How much would you sell in a year approximately?—Spirits alone, or all other goods, too?

8069. I should like to have the spirits alone.—I am not able to say exactly, but in 1906 I sold something like £22,000 worth of all goods.

8070. How much of that would be gin, roughly speaking?—In fact, in my chief shop at Ibadan I am only able to sell drink there, and in the other three shops I sell only cotton and other goods.

8071. Then you would not want a drink licence in those shops?—No, but I took the drink licence out so as to be prepared for it if it is wanted.

8072. In 1906 what proportion of your sales would be in spirits?—I used to sell 1,000 cases in a month.

8073. 12,000 cases in a year?—I was speaking of the best months of the year, like June, and then September to December; all the rest of the months I sell very little.

8074. Would it amount to 10,000 cases in the year?—Not as much.

8075. 8,000?—Not as much; we do not sell cases alone, we sell demijohns as well.

8076. Cases and demijohns together—the cost is nearly the same—would it amount to 6,000 packages?—No; there are large demijohns, small demijohns, and small cases of gin—say 3,000 or 4,000 in all.

8077. That would be about £1,500 worth of spirits?—That is only in one shop. In the others I do not sell spirits.

8078. Of your total trade of £22,000 only about £1,500 would be in spirits?—Not more.

8079. Do you think spirits are a useful and a good thing to introduce into the country?—Yes, I think so.

8080. You have seen no harm resulting from their use at any time?—Not at all.

8081. (*Mr. Cowan.*) Since the trade was stopped in spirits, in the early part of this year, have you been doing a big trade in other things?—No, everything has been bad.

8082. From that would you say that other goods have suffered because there has been no spirit trade?—There is no doubt about it.

8083. The spirit trade therefore helps all other trades?—It does.

8084. If you have assorted cargoes and you are able to sell spirits as well as cottons, hardware, and so on, the spirits enable the trade to go on?—Yes.

8085. Would you say other people had done a very much bigger trade in cotton goods because there was no trade in spirits in the last four months?—I do not know who will be able to say that. I am one of the biggest traders here, and I do not know any trader who would say that he has not been affected since the licences came in, and if you go round the firms they will tell you the same.

8086. I do not mean affected in their spirit trade, but would you say that other people also have not done as much trade in cotton goods as they were doing before?—Yes, I do not know why, but they have not.

8087. If a man said that he would be able to do a bigger trade in cotton goods if the spirit trade were stopped would you say that man knew what he was talking about?—That is not possible.

8088. You would not agree with him?—No.

8089. You do not push the trade in spirits more than in anything else, do you? If a man comes to buy cottons, you do not ask him to buy gin, do you?—No, as a matter of fact I prefer cottons to anything.

8090. But your customers can only take a certain quantity of that?—Yes.

8091. Do you know anything about the native drinks, palm wine and pito?—Yes.

8092. If the importation of spirits were stopped would there be a demand for more palm wine?—Yes, because people must drink.

8093. Have you seen any trees felled or tapped and so killed, through people taking palm wine from them?—No, I have not seen that.

8094. If they wanted to get more palm wine than they require at present because they were not able to get gin, do you think the palm trees would suffer?—They would suffer a lot, and the produce of the country would suffer because of it.

8095. Would some of the corn that is now used for exportation be also required to make corn beer?—Yes, a lot.

8096. Consequently you would say that the wealth of the country would suffer by the importation of trade spirits being prohibited?—Yes, the exports would suffer very much if the palm trees were cut down.

8097. Are you a teetotaler yourself?—No, I take beer, but I do not take strong drinks.

8098. You believe in everyone being left to do as they please?—Yes.

8099. You would not deny a man if a man said he wanted a drink—you would not say that he ought not to be able to get it would you?—No.

8100. You have never seen any harm resulting from drink?—None at all.

8101. You look upon the people here as a sober people?—Yes; the fact that people have refrained from drinking for the last three or four months shows that they are not habitual drunkards at all.

8102. You say that is a proof that if the people want to abstain from drinking they can do it themselves?—Yes, if they find it harmful, but if the Government stop it now I think there will be an outcry.

8103. Does what you say about Ibadan apply also to Abeokuta?—Yes.

8104. You say you do not know of anyone outside the missionaries who want the trade in liquor stopped?—I think it is only those who are under the influence of missionaries.

8105. We have been told that there was quite a lot of people who wanted the trade in spirits stopped, because it has been said that while the trade was stopped during the last three or four months it did the people good. What is your opinion with regard to that?—I have heard a lot of people who used to come to me at night to buy spirits grumbling against the Bashorun because he would not allow them to drink, and therefore I do not think anyone outside the missionaries would ever have advocated the stoppage.

8106. Would any of these people come to you and get drink and then tell the missionaries, "Yes, it would be a good thing to stop it"?—Yes, they would.

8107. Would the same people, you think, do that?—Yes. I can give an instance of a man who is a member of the church here and who deals in spirits, but who pretends to the missionaries that he does not. He gets his spirits direct from the factory, and does not supply it from his own house.

8108. Would that man be one of the men, do you think, who told the missionaries that he would like to have the trade stopped?—Yes, he is the man who gave evidence before you on Saturday.

8109. (*Chairman.*) How do you know that that witness bought spirits and sold them?—I know because I have put it to him. When we were having meetings before you came here among the native traders I put it to him, "You sell spirits, and you must take out a licence, and if you do not take a licence out I will report you to the Government."

8110. (*Mr. Cowan.*) If we were to see his pass book would we see the entries of the payments for spirits in it?—Yes, you will see the entries in it. I put it to him myself.

8111. (*Chairman.*) Were you present when that gentleman gave evidence before us?—No, I was not present.

8112. (*Mr. Cowan.*) In any case you are quite satisfied that there is no general desire on the part of the Ibadan people to have the trade in spirits stopped?—Yes, there is no desire at all.

Durojaye Sowemimo.]

8113. (*Capt. Elgee.*) Who was the gentleman you referred to that gave evidence on Saturday?—John Adeogun.

8114. When you charged him with his behaviour what did he say?—He laughed it out.

8115. Did he tell you anything about a question that we put to him with regard to his pass books?—I have not seen him since then.

8116. What you have told us happened before he gave evidence on Saturday?—Yes.

8117. You thought he was a hypocrite and you told him so, and he laughed it off?—Yes, I said, "You must get a licence because you are selling spirits, and if you do not I will report you to the Government."

8118. Has he taken out a licence?—No.

8119. Have you reported him to the Government?—No, because he has not been selling spirits since then.

8120. Do you think that it is the licensing system that has made him stop selling spirits?—It was the licence.

8121. He said it was God.—No, it was the licence. I put it to him that I would report him if he did not take out a licence, and you can bring him here and ask him.

8122. He told us that he stopped selling spirits about 20 years ago.—Ask him to produce his pass book with Paterson, Zochonis & Co., and if I am wrong you can correct me.

8123. Is this well known to other traders besides yourself?—I do not know that, but I put it to him and I know.

8124. You live in the town of Ibadan itself, do you not?—I do.

8125. What is the state of the town at night as regards noise; is it peaceful or is it noisy?—It is very peaceful, as a rule, we people in the town never go out at night.

8126. (*Chairman.*) You stay in your own houses?—Yes.

8127. (*Capt. Elgee.*) On the few occasions that you have seen people drunk in this country they generally make a noise, do they not?—People who take drink?

8128. Yes; does it make them noisy?—Even if they do not take anything they are noisy when they want to be noisy—play.

8129. Generally speaking, would you say that much drinking or drunkenness goes on at night time here?—Drunkenness, no.

8130. (*Chairman.*) You have seen some people drunk in the course of your 18 years' trading, have you not?—Yes.

8131. Actually drunk?—Yes. When I have been making feast myself I have seen them sometimes.

8132. I am not talking of people who have had drink, but people that you have seen really drunk?—Yes, of course.

8133. Many?—If I saw even one a day for a period of 18 years that would be many.

8134. Have you seen one a day?—No, never, except on special occasions.

8135. You have seen people actually drunk on some occasions?—Yes, but very seldom; and most of the drink I sell I never adulterate it, but all the other people do adulterate it.

8136. The more it is adulterated the weaker it is?—Yes.

8137. And the better for the people who drink it, perhaps?—Yes, but there is no other trader who does not adulterate it with water—the large demijohn and the small demijohn—but I do not.

(*The witness withdrew.*)

NATHANIEL JAMES DAVIS (Native), called and examined (through an interpreter).

8138. (*Chairman.*) What are you?—I am a Wesleyan Agent.

8139. What is your duty as a Wesleyan Agent?—I go about preaching.

8140. How long have you been an Agent for the Wesleyans?—About 12 years.

8141. Are you a total abstainer?—I was drinking before, but I gave it up as soon as I became an agent.

8142. The Wesleyans first wrote to say that they did not wish to give evidence before us; why is it that they have changed their minds, do you know?—I cannot say. I was asked to be here this morning.

8143. Who asked you?—The Rev. Mr. Webster.

8144. Is Mr. Webster coming himself?—I cannot say.

8145. Who is Mr. Webster?—The Superintendent of the Ibadan District.

8146. You do not know why Mr. Webster changed his mind, do you?—No.

8147. When were you first asked to give evidence by him?—About three weeks ago.

8148. You do not know why your name was not sent in, I suppose?—No.

8149. What do you want to say?—I want to give you my experience with regard to spirits.

8150. What is your experience?—Before I became a missionary agent I was a native doctor, and I used to take spirits.

8151. Did you take them yourself or give them to your patients?—I took them myself.

8152. What happened then?—When I was a native doctor I used to attend to patients, and at times I used to be under the influence of liquor, and then when bad I did not know what I was doing. A child was once brought to me, and I was so drunk that I thought it was a fowl, and ordered it to be put into a hencoop.

8153. Was the child better or worse for that treatment?—The mother did not allow it, and took the child away.

8154. Did you lose your practice through drink?—A lot of them went away and never came back.

8155. Then you gave up drink and became a Wesleyan?—Yes; the child died the next day.

8156. Do you still practise medicine now that you are a Wesleyan Agent?—I attend to some of my members still.

8157. Do you give European or native medicines?—Native medicines.

8158. Are much spirits used in the compounding of native medicines?—Yes.

8159. How is it used in native medicines—about how much is put in?—We used to put in about a wine glassful or two wine glasses full into the medicine to make it strong.

8160. Into a big bottle of medicine or a small bottle of medicine?—A small bottle of gin.

8161. A small gin bottle would be used to put the medicine in, and you would add a glass or so of gin to it, is that what you mean?—Yes.

8162. Then did you tell the patient how much to take, or is the patient left to drink as much as he likes of it?—I give directions.

8163. Do you know of any harm having been done by that practice?—I do not know of any harm having been done.

8164. Are the native drugs powerful drugs?—Yes, they are strong.

8165. Does putting the spirit in strengthen the action of the drug, or merely improve the flavour of the medicine?—The spirit is put into the drug to add to the strength of it. There is a kind of disease called iju, and the gin helps to cut the disease to pieces, and it is passed out afterwards by the patient.

8166. What sort of disease is iju?—It is something to do with the stomach. It is very common amongst women.

8167. Have you anything more to say to us?—No.

(*The witness withdrew.*)

EMMANUEL ADESHINA (Native), called and examined (through an interpreter).

8168. (*Chairman.*) You have been asked by the Wesleyans to come here and give evidence?—Yes, but it was my intention to come originally and give evidence.

8169. Who was it that asked you to come?—The Rev. Mr. Webster.

8170. When did he ask you?—About six days ago.

8171. What are you?—I am a trader.

8172. What do you trade in?—Gin and cotton goods.

8173. How long have you been a Wesleyan?—About 15 years.

8174. What is it you wish to tell us?—Spirits are good and spirits are not good, and I want to explain both sides.

8175. Yes, will you explain why they are good and why they are bad?—I used to drink spirits myself, but I have given it up now.

8176. You are a total abstainer?—Yes, but I am still trading in spirits.

8177. You sell spirits to other people?—Yes, but I have given up selling for the past three months.

8178. Why is that?—On account of the licence.

8179. Do you think the licence is an unjust tax?—It is not unjust, but it is very oppressive. We have to get our supplies from the merchants, and have to pay for them and balance our accounts at the end of the month, and to have to pay the Government in order to take out a licence is oppressive.

8180. Will you tell us why you gave up taking spirits yourself?—Before the railway got up to Ibadan I used to go down to Lagos and bring up my goods, and once when I was coming up I had got as far as Ejinrin on the way to Ibadan, and I had a lot of stores with me that I was bringing to Ibadan, and my heart was so glad that I took a bottle of gin and drank it. Then I went to sleep and I slept for a long time, and the carriers I had stole half of my property, and when I woke up in the morning it was half gone.

8181. That is why you gave up spirits?—I gave it up for some time, and then I took it up again. I took it so much that I drove all my wives away, and could not take any food, and I was feeling so bad that I gave it up altogether.

8182. Now you have given it up are you in good health?—Yes.

8183. Your past excesses have not injured your health in any way?—That time I felt very weak, and I could not do the journeys that I used to be able to do before, and I could not lift up a heavy weight.

8184. Now you are all right?—Yes, I am all right again now.

8185. You said that sometimes spirits were good and sometimes spirits were bad. You have told us when they are bad, now will you tell us when they are good?—If a man grows despondent and takes a little spirits it will relieve him a great deal.

8186. Takes them in moderation or takes them to excess?—In moderation, say about a glassful.

8187. Do you know many people who drink to excess, or do most of the people you know drink in moderation?—I know two men who died from the effects of drink in this country.

8188. Do you know many who drink in moderation and who are not the worse for it?—I cannot say. I have given up drink, and I do not visit anyone who drinks now.

8189. You sell drink to the people; do you see any bad effects among the people to whom you sell it?—Yes, people who buy from me take some of the spirits and get drunk, and sometimes they want to use the knife.

8190. How many cases of that kind do you know?—I saw one case.

8191. Of a man using the knife or only threatening to use it?—As he was trying to get the knife out he fell down.

8192. And did nothing?—No, he was drunk, and he was carried home.

8193. How long ago is that?—About three years ago.

8194. As regards the two people you have told us about who died from drink, when did they die?—One died about six years ago, and the other last year.

8195. How do you know they died from drink?—The man who died last year was a drummer; he went out and drank to excess, and as he was returning home he fell into a well and died.

8196. That is the case we heard about on Saturday. What was the case that you know about six years ago?—This man was a very hard drinker, and one day he took pure alcohol without having any food in his stomach, he took it about ten in the morning; about three o'clock he complained of gripes in the stomach, and before the evening he died.

8197. You attributed that to drink; did any doctor attribute it to drink?—No, there was no doctor near. The last thing that man took was this pure alcohol, and he died from that.

8198. If you think alcohol does mischief to yourself and to other people why do you sell it?—I do not sell alcohol, I sell gin.

8199. I was referring to gin. When you are speaking of these ill-effects, are you speaking of the ill-effects of gin, or of something else?—This man who died six years ago took pure alcohol, and it killed him.

8200. In the cases where you have seen people suffer from drink have they taken what is called pure alcohol here, or what is called trade gin or rum?—I cannot say. The last case I mentioned was a man who took alcohol.

8201. Among the customers who take gin from you do you know of any who suffer very much from drinking it?—I cannot say.

8202. (*Mr. Welsh.*) You told us that gin was a bad thing because it made you lose your goods and led you to quarrel with your wives, is that so?—Yes.

8203. You also said it was a good thing because it relieved despondency?—Yes.

8204. Is it a good thing to make a profit out of?—Yes.

8205. Do any of your customers ever lose their property or their wives through buying gin from you?—I cannot say.

8206. It is quite possible that some of your customers did meet with misfortune through buying from you, I suppose?—I cannot say.

8207. Is it a good thing for the country as a whole, although it was such a bad thing for you?—I cannot speak on behalf of the people of Ibadan, I can only speak on my own behalf.

8208. (*Mr. Cowan.*) Do you know anything about native drinks?—Yes.

8209. Have you seen any ill effects from drinking them to excess?—I have.

8210. Then it is simply a question of quantity as between gin and palm wine?—It is a question of quantity, but the effects are different.

8211. What is the difference?—If you take palm wine or pito as soon as the belly is full you stop, but when a man has taken a good amount of gin he does not know himself at all.

8212. You have seen a good lot of people drunk on both?—You cannot take gin as you can take palm wine or pito.

8213. That is not an answer to the question; you told us that you had seen people drunk on native liquors as well as on gin?—Even if you take too much native drink you know exactly what you are doing.

8214. Do you want to take back the answer you gave before where you said that you had seen people drunk on native liquors, as well as gin?—If you take too much palm wine or pito you over-fill yourself, and you are restless just as you are when you have taken too much water.

8215. Do you object to the sale of trade spirits yourself?—No, I do not object to the sale of gin myself.

8216. (*Capt. Elgee.*) Where were you educated? Did you ever go to school?—No, I never went to school.

8217. You belong now to the Wesleyan Church?—I do.

8218. Do you go to church often?—Yes.

8219. Every day or every week, or what?—Every Sunday, and whenever they have any service or meetings during the week days.

8220. Do you ever preach or teach?—No.

8221. (*Chairman.*) If you thought the trade in gin was doing great harm to your fellow subjects would you stop it?—Do you ask me whether I should stop it for myself alone or for the whole town?

8222. Would you stop selling gin altogether if you thought it was doing great harm, or would you still continue to sell it and take your profit?—I made up my mind to stop selling spirits before the licence question came on.

8223. Are you not going to sell spirits any more?—If the licence is off I mean to sell in my house, but if not I may go somewhere else and sell spirits.

8224. If spirits were stopped altogether what other form of raising taxes would be most acceptable to the people, or, rather, less objectionable to the people, in their place?—Who suggested the prohibition of spirits?

8225. I am afraid I cannot answer you. Do you know who suggested the prohibition of spirits?—No.

8226. (*Mr. Welsh.*) Do you sell spirits on Sundays?—No.

8227. Did you sell spirits on Sundays before the licence came along?—No.

(*The witness withdrew.*)

ADEOGUN (Native), called and examined (through an interpreter).

8228. (*Chairman.*) Are you a Christian or a non-Christian?—I am a Heathen.

8229. What are you?—A trader.

8230. Do you trade in spirits and other things as well?—Yes, spirits and cotton goods.

8231. On whose behalf do you come here; do you speak simply for yourself or do you speak on behalf of the other traders?—I am a member of the Parakoyi.

8232. What is the Parakoyi?—The native trading community—the Council.

8233. How long have you been in Ibadan?—My father was a trader here, and when I grew up I took up trade.

8234. In what part of the town do you live?—At Isalejebu.

8235. Is that in Ibadan itself?—Yes.

8236. Is it near the market place?—It is—in the centre of the town.

8237. Do you see much drunkenness in the streets or hear of much drunkenness in private houses—I am referring to drunkenness, not to drink?—No, they drink moderately.

8238. Do they drink moderately at festivals, such as marriages and other festive occasions, and also at funerals?—When a marriage festival is on, they buy spirits and they drink them, and at funerals the characteristic of the native is to make a noise, and even when they take ordinary agidi, that is gruel, they make a great deal of noise.

8239. What is agidi?—It is the native gruel, it is made of corn.

8240. In your opinion, there is not much drunkenness at these noisy festivities?—No.

8241. I suppose you have seen people really drunk at times?—People used to get drunk when they had alcohol, but not with the gin.

8242. Alcohol of very great strength?—Yes, but since that has been stopped they do not get drunk.

8243. Since when has that been stopped in Ibadan?—About six years ago.

8244. Since that has been stopped, less people get drunk?—People get less drunk, and they have measurements now, they have glasses, and they take it by the glass.

(*The witness withdrew.*)

Ven. ARCHDEACON MELVILLE-JONES, called and examined.

8245. (*Chairman.*) You are an Archdeacon, and your work lies in the Yoruba country?—That is so.

8246. You are a member of the Church Missionary Society?—I am.

8247. How long have you been working in the Yoruba country?—I have been 16 years on the West Coast; one year on the Niger, one year in Lagos, and 14 years in Oyo.

8248. Did you do any clerical work at home before you came out here?—Yes, I was for two years in a curacy.

8249. Then you came out to Southern Nigeria on behalf of the Church Missionary Society?—Yes.

8250. Your main and recent experience has been in Oyo?—Yes, but I have been travelling about the country a good deal.

8251. What is the size of your congregation in your Church at Oyo?—The attendance on a Sunday would be about 100; there are 35 communicants.

8252. You would have a larger number of church people, would you not?—No, I should say 100 is the number of those who attend.

8253. Is there any other denomination here besides you—you are Church of England, I suppose?—Yes. The Wesleyans work here, and there are Baptists and the Roman Catholics.

8254. What is the population of Oyo?—It is estimated to be about 60,000.

8255. What would be the Christian population, adding all the Christian denominations together?—I should say about a couple of hundred.

8256. Not more?—I do not think so.

8257. Are there a large number of Mohammedans here?—A good number.

8258. The rest would be Pagans?—Yes.

8259. Oyo, of course, is the centre of the Yoruba people, because the Alafin resides there?—Exactly.

8260. Can you tell us from your own personal experience anything about the number of what you may call habitual drunkards?—I know of ten, out of 100 people, who are personally known to me.

8261. By habitual drunkards, do you mean people who get drunk habitually or only on festive occasions?—Habitually. I do not think it would be wise to give names, but I can supply them if you wish.

8262. No, we do not wish for any names; but you know as many as ten?—Yes, and they are all, in a way, connected with our congregations; they are not communicants. I make a distinction between communicants and those who attend the Church, and they are all, with the exception of one woman, out of those who attend the Church; the woman attends the Wesleyan meetings.

8263. That is among your Christian population?—Yes, that is so. Out of 100 people, who are known to me in connection with the Church, 10 give way to drink, and they drink gin.

8264. Do you know anything about the proportion among the other religions—among the Mohammedans, for instance?—That is most difficult to say. Of these I can speak personally from my own experience, and that is where the trouble comes in, one does not come in contact with the others. I can give you one or two instances later on where I have seen drunken people at native festivals.

8265. Undoubtedly you speak of a serious state of things. Have you any opinion as to whether this habit of excessive drinking is mainly among the educated or the uneducated?—My own personal ex-

perience leads me to know more of the educated African, because I have come more in contact with him. Out of the 10 cases I mentioned to you just now, one is a carpenter and one a builder. Those two men do work for me at times, and when they get their wages at the end of the week, they spend a good deal of them on drink, and on one occasion the brother of one of these men came to me and said, "This man owes me money; do not pay all his wages to him, because he invariably drinks them away; give me some of the money."

8266. Have these 10 people suffered very materially in health, do you think, or are they only morally the worse for it?—I should say they are very much the worse in health, as well as in morals. I know one man, a clerk, who has been off his work for a week at a time through drink.

8267. That is a drinking bout, but do you know of any constitutional symptoms produced in the natives through drink?—I have not examined them.

8268. Have you any medical knowledge?—Only what I have picked up in the country.

8269. We have heard that a great many people, certainly, drink at marriage and funeral ceremonies and on festive occasions. Do you know anything as to whether they either drink or drink to excess at those ceremonies?—I think that is where a great deal of the difficulty of getting true evidence on that point comes in, because there are so few of the people who have given evidence before you who have been to these marriage feasts. I am not, myself, for instance, in the habit of going to heathen marriage feasts.

8270. They do not take place in public?—No.

8271. They are held inside compounds, I suppose?—Yes. But I will give you one case: A lady was brought to our Mission Dispensary in Oyo, who was very ill, indeed, and after she had been attended to, they took her away to the compound of one of the chiefs of Oyo, and the woman died next day. I, therefore, had an interest in that woman, and, naturally, next day I went over to the chief of the compound to enquire about her. I happened to meet them just in the midst of the funeral ceremony on account of that woman who had recently died. My wife was with me at the time, and I had to take her away because the people were drunk all over the place, and they were not only drunk but rude and offensive, and I could not allow my wife to stay there, so I had to take her away at once. I only got into touch with them in that one case, at a festival, through the woman having come to the dispensary and my calling to enquire about her, but, I presume, that is the sort of thing that goes on at all the funeral celebrations.

8272. You think the custom is not only to take liquor, but to take liquor to excess on those occasions?—Yes. I think the custom is to take liquor to excess, and the natural effect is that they get drunk; they like it and they distribute it freely.

8273. One has seen somewhat similar things, of course, at home on festive occasions, but still there are a great many marriage and other festivities in England at which people do not get drunk, or anything like it.—Of course, that is so. I have a large training school at Oyo, which about 40 boys and young men attend, and not very long ago I gave them an essay to write on the subject of the drink traffic. In looking over their books, and speaking to them about it, I said, "Do all people have this gin at their funerals?" "It would be a disgrace if they did not," was the answer of the whole class, and these youths come from all parts of the country. I can give you another instance of the case of a teacher who told me that he had got into debt. I said, "It is not good for you to get into debt in your position as a teacher; how do you happen to get into debt?" He said, "Because my mother died. She was a heathen, and I had to provide drink for her funeral." I said, "That is not good, because you are a teacher." He said, "It would have been a disgrace if I had not." I said, "This is what your Christianity comes to, that you cannot treat your mother with respect when she dies." But, however, that is the universal custom, according to my experience, throughout the country.

8274. Have you had any experience of big towns in England?—I was in Cheltenham when I served my curacy.

8275. Cheltenham, I am afraid, would not be very typical. You do not know Birmingham or the Black Country?—No, but I should say there is not so much drunkenness in this country as there is in England.

8276. You say that funeral and marriage festivities here would be outside your experience, generally?—Yes.

8277. Do you know anything about the habits of the people of Southern Nigeria as regards giving spirits when entertaining visitors instead of kola nut?—Certainly. In the course of my visits round the country, taking these young men with me, to preach in the different towns, my universal custom is to go to the chief of the town and salute him.

8278. That is a ceremonial call?—Yes. Before I settle in his country, I feel that that is the right thing to do. On one occasion I went to Oke-iho and called on the chief there, and he brought out gin and offered it to me to entertain me. Again, one of our lady missionaries in Oyo, Miss Francis, went to visit the Bale, and he brought gin to offer to her.

8279. When did this change from kola nut to gin, when entertaining visitors, take place?—When this gin was offered to me in Oke-iho, it was three or four years ago.

8280. But spirits have been known in this country for a long time?—I believe so, but the custom has grown gradually.

8281. Which is the cheapest, kola nut or gin?—I am afraid I cannot tell you.

8282. You do not know whether the price has anything to do with the change of custom, do you?—I know the chiefs complain very bitterly of the price of gin in entertaining.

8283. Yes, we have had complaints of that before.—May I give you an instance of that?

8284. Certainly.—I was in Lagos, and I went to see the Eleko, the Chief of Lagos, on the subject of the drink traffic.

8285. Yes, he gave evidence before us in Lagos, and he complained of the increased price of gin, saying that it was the custom now to give gin, and that he had to pay a high price for it, whereas formerly he could get it much cheaper.—Yes. What attracted my attention forcibly on that occasion was, that the chiefs gathered round the Eleko and said, "We cannot go away from this compound until we have our gin."

8286. The cost of entertaining, with the increased price of spirits, must certainly be a great tax on people of his position. He has a smaller income than his father had?—Yes, and he feels it, too.

8287. Do you know whether his objection is to the custom of giving spirits when entertaining, or to the increased price he has to pay for it owing to the higher duty?—He feels the strain of having to give it at all, I think—certainly, with the Alafin of Oyo that is the case.

8288. If it has become the custom to give gin, as taxation increases, the burden, of course, becomes greater?—I suppose so. Would you like more instances of drunkenness at funerals?

8289. Certainly; I did not know that you had more.—Yes. As I told you, the cases I come most in contact with are those connected with our own people, but I know of one case from Iseyin.

8290. Is this a case that you know of your own personal knowledge?—No, the pastor, who is coming presently, told me about it, and he can give you evidence with regard to it.

8291. Then, I think, we had better have the details from him personally.—Certainly. I know also of cases of drunkenness at Ojeabi, in Agunpopo's compound.

8292. How long ago were those cases?—During my last term out, I should say about three years ago. I know of another case in the town of Oyo. When I was in England last time, on my furlough, the pastor of the church wrote to me and informed me that there was one of our professing Christian people that had died, and he said that he went to the compound and found 14 or 15 cases of gin there, and lots of the people rolling about drunk. He did not know at that time of any Commission coming out, and he merely wrote to me telling me of that lapse among our Christian people, because we have to enforce discipline.

Ven. Archdeacon Melville-Jones.]

8293. Do you exclude such cases from the Church?—We exclude them from holding office; we have to relieve them of their office.

8294. Have you discussed this question of drinking with the Chiefs of Oyo?—I have seen the Alafin on the matter. When we heard that the Commission was sailing from England, we thought it wise to find out what the views of the Chiefs were, and I and a fellow missionary went at the time to the Ibara festival to interview the Alafin, when all the chiefs come in to see the Alafin. I did not take it down personally, myself, but Mr. Burton took the evidence down. The majority of those we saw said they did not wish for prohibition, that they liked gin, and that they did not want that taken away which they had got to like. That was the prevailing testimony from the chiefs. The Alafin was not one of those who expressed that opinion.

8295. The Alafin has enormous influence among the Yoruba people, has he not?—Yes, but I suppose it is decaying.

8296. Have you, personally, had any conversation with the Alafin about this matter?—Yes. I went personally to see him, and told him that a certain number of gentlemen were coming out from England to enquire into this question, and that we wanted some evidence to put before them as to what was his view of the matter. He said drink did a great deal of harm, and he gave two reasons for it chiefly, first that the people got into debt in order to buy this stuff, the result being that they stole in order to pay their debts, and in that way it added to thieving in the town.

8297. Were you talking of people taking spirits generally, or of people who took them to excess?—Generally, I think, and referring to feasts and so on, where the people had to provide spirits and ran into debt in order to do it, and had to put their children into pawn to pay their debts, and, even, to steal for that purpose.

8298. I suppose a common mode in Southern Nigeria of satisfying debt, is to pawn children?—Quite common.

8299. It is a common way of raising money?—Yes, I should say so.

8300. Is a child worth much?—I do not know what the price is.

8301. I do not know, but I am afraid you would hardly get 1s. a head for them in England.—The native clergy, who are going to speak after me, will probably be able to give you better information with regard to that practice.

8302. I mentioned the 1s., because the other day in England a child declined to pay his father's maintenance in the workhouse because, as he said, he had originally been sold for 1s. However, the pawning of children is a common form of raising money here?—Yes; people will pawn their children to buy a new wife, even. That is what it comes to, broadly. The second reason why the Alafin objected to the drink was, because it was so very expensive for him. He gave an instance of this Ibara festival, and said that where before £5 would have sufficed for that festival, it now cost £60.

8303. Did you interview him together with Bishop Tugwell? I think the Bishop mentioned that figure to us.—I saw the Alafin first, before Bishop Tugwell came to Oyo.

8304. And then you saw him again, afterwards?—Yes.

8305. The conclusion the Bishop arrived at, at the interview between him and the Alafin, was that he was in favour of prohibition?—Yes. I did not ask him about it when I went to see him the first time. I simply asked him what he thought of it, and we took down the evidence, that he disliked the trade, and that it was doing a lot of harm for the reasons I have given, and about two days after—and no one was more astonished than myself to hear it—he prohibited the drink altogether.

8306. Was there any licence introduced in Oyo?—No, there was no licence at all there.

8307. Was that before or after the rise of the duty in Lagos in January last?—It would be some time in March.

8308. After the duty had been increased?—Yes,

8309. How long was the prohibition kept up, do you know?—I do not know that it is altogether gone at present. I am not sure about that, but it has slacked a good deal, because of the outcry which has been raised about this direct taxation.

8310. Has there been any outcry about direct taxation in Oyo?—Yes, certainly.

8311. People have been discussing alternative methods of revenue, then?—Yes, people have come up to interview the Alafin on the subject.

8312. Do you know who have come?—I daresay you have seen the supplement to the "Nigerian Chronicle," in which there was a long article dealing with the question, and in which direct taxation was largely touched upon.

8313. That was in English, was it not?—Yes, it was printed in English, but a copy of it was translated to the Alafin by his clerk. The article tries to show that the result of prohibition would mean direct taxation, and that that would be a tremendous hardship on the people.

8314. Do you think that article got beyond the Alafin?—The chiefs discussed it.

8315. In Council?—I do not know whether they discussed it in Council, but it made them very anxious about the action of the Alafin.

8316. Are trade spirits being sold now in Oyo?—I think they have relaxed their attitude very considerably, but for a long time, for some months, it was rigid, and it could only be sold by stealth.

8317. Do you think much was sold by stealth; did you see any difference in the drinking habits of the people during that time?—As I told you, one does not see what the people do in that respect.

8318. You only see practically your own people?—Yes, but not on their festive occasions, such as the funeral festivity I mentioned to you. Such an opportunity as that only occurs occasionally.

8319. You have no opportunity of seeing the people generally in their compounds?—No, and what surprises me is the number of people who say there is no drunkenness and no drinking, because those people do not go where they would be likely to see it.

8320. In your opinion, the main drunkenness which takes place is at marriages and funerals? Those festivities take place at night, I understand?—Yes, mainly at night.

8321. Therefore, English officers visiting the houses on duty during the day, would not be likely to see the worst scenes?—Certainly not.

8322. That, in your opinion, may explain some of the evidence we have had with regard to the lack of drinking and drunkenness?—Yes, I think that explains the conflicting nature of the evidence.

8323. As regards drunkenness at night, what are the facts upon which you chiefly base that—from the increased noise that goes on at night?—Yes, and from talking to the people about it; they tell you that that is the case.

8324. Now, coming to the question of revenue, have you any suggestions to make as to how revenue could be raised without imposing some very unpopular taxation on the people and raising general resentment?—Of course, I feel that that question is largely one for the Legislature and not for a missionary, but I think you may take a very simple illustration of how something might be done. I have not accurate figures before me, but last year about one million pounds worth of cotton goods of declared value were introduced into the Colony, and in the same year about £300,000 worth of gin, declared value. Of course, when you put the duty on, the people spend more on the gin than on the cotton. Supposing the gin were prohibited, and you put an *ad valorem* duty of a third on.

8325. Do you mean a third, or 33 per cent.?—I mean a third of what was put on the gin, you would raise the same revenue, according to my arithmetic.

8326. Would that interfere with the import of cotton goods?—I should not think so. The people would have a great deal more money in their pockets; they would not spend more than one million on gin.

8327. Do not they make native cloth?—They do.

8328. Would European cloths be imported in that case?—Yes, I think they like them better, and they would have the money to do it with, too. Of course, I do not set up as an authority on taxation, but I should say a considerably larger duty [could be imposed ?] on cotton and other European goods imported.

8329. You would not advocate direct taxation, but greatly increasing the duty on European goods?—Yes, but I think there might eventually be some direct taxation after the people have been educated up to it. They have not managed to do without direct taxation in Sierra Leone yet. They have both the gin traffic and the direct taxation, too.

8330. We have heard a good deal of evidence about the strong resentment raised by the new licence duty in Ibadan. Do you think the people deeply resent any new form of taxation?—I think they resent direct taxation in any form.

8331. They are rather like people at home in that respect?—I do not know. I know they do not like Income Tax very much.

8332. Those who pay it resent it, and those who do not pay it think it is excellent?—Yes.

8333. Are you a total abstainer yourself?—I am.

8334. You find you have good health in this country?—Yes, I have been here 16 years, and I do not think I look very bad. I stay out here a full two years at a time as well—generally two and a half years.

8335. The whole time you have been in this country you have been an abstainer?—Yes.

8336. Should you draw any distinction between the effects of alcohol on the native population and on Europeans?—I should say, as far as I know, it would be just the same—it is so with other diseases.

8337. In your opinion, it would be for the benefit of the country generally if both Europeans and natives refrained from alcoholic liquor altogether?—If I am asked that question, I always quote Dr. Grant.

8338. Who is Doctor Grant?—He was the Government doctor at Lagos. I read his little book before I came out here, and his statement is that if a man is a teetotaler before coming out, he advises him to remain so; if he is a moderate drinker, he advises him to be still more moderate, and if a man is inclined to take too much, he thinks that man had better not come to this country at all, or he will very likely never go away from it again.

8339. That is a fair summary of what you would call medical opinion?—Yes.

8340. I think that is practically the same as what Dr. Currie told us just now?—Only that Dr. Currie said that if a man was a moderate drinker he might remain a moderate drinker, whereas Dr. Grant says the moderate drinker ought to be still more moderate.

8341. I suppose you have come in contact with a good many educated natives?—I have.

8342. Do you think there would be any resentment among them if Europeans were allowed to partake of spirits and natives were not allowed access to them?—I should think that is a matter that could be easily adjusted. There would only have to be spirits imported into the country for medical purposes.

8343. But I was asking you apart from medical purposes?—I think they manage that all right in Northern Nigeria; they have to get a permit from the Government before they can obtain spirits there.

8344. Are natives in Northern Nigeria allowed to get a permit for spirits?—I do not know, but I know they do manage it with regard to arms of precision. They do not want the natives generally to have arms of precision, and I do not think there has been any resentment among the natives on that account. The way it is managed is, that one has to pay a deposit of £5 on bringing an arm of precision into the country, and one has also to get the permission of the Government to be in possession of such a weapon. If a native is ready to pay £5 and is able to get the permission of the Government, I should think he would be allowed to be in possession of arms of precision, and I should think something of the same kind could be arranged with regard to liquor, without leading to friction.

8345. In some of our Colonies, there is an absolute prohibition of the sale of liquor to natives, but not to Europeans?—Yes, I believe that is the case in South Africa.

8346. Do you think a similar enactment in Southern Nigeria would rouse resentment among the natives?—I do not think it would—anyhow, it would only be amongst those who drink and who do not like their liquor being stopped.

8347. To take the case of a native barrister or a native doctor, for example, how would they like it?—I do not think they would like it.

8348. But the people, generally?—I do not think the people, generally, would mind.

8349. Do you think there is a large desire for prohibition, or is it confined to the missionaries and their adherents?—I do not think the desire is very large, because I think the people like spirits. My experience of all the chiefs, except the Alafin, was that they wanted to continue spirits because they enjoyed drinking them, and, to my mind, that is a most serious thing with regard to restricting it when the people like it so much. I am quite prepared to say that the people of this country are not by any means so drunken as the people of England, but what I am afraid of is that they may become so.

8350. You want to prevent it getting up to the British standard?—Yes, and I think it is much easier to deal with it now than to start Temperance Societies and things of that kind to deal with it afterwards.

8351. You want to take things in time?—That is it.

8352. Have you any opinion on this point, as to whether it is more harmful for a man to drink habitually or to indulge occasionally in a drinking bout?—That I could not say.

8353. That is more a medical question than a moral one?—Yes.

8354. (*Mr. Welsh.*) Have you any opinion as to whether the recent action of the people in protesting against the increase in the cost of spirits was due entirely to the increased price of spirits, or to a desire for improvement?—In Oyo it was nothing to do with the increased price of spirits. I think the Alafin arranged the prohibition there because he thought the thing was doing evil in his town, and because it cost him a great deal of money in entertaining. That is the reason he gave me and also to the District Commissioner, who saw him subsequently. I saw the District Commissioner after my interview with the Alafin, and I told him what had passed between the Alafin and myself. He said that the Alafin had reported the interview to him and told him substantially the same as he told me—that was Mr. Ross.

8355. (*Mr. Cowan.*) That is, that it was both doing injury to his people and also on account of the cost?—Yes, he especially drew Mr. Ross's attention to the fact that it was the cost of the spirits.

8356. (*Mr. Welsh.*) We have had a great diversity of evidence as to the effect of drinking upon the people. Can you account for that diversity in any way?—I account for the difference in the evidence as to people not getting drunk or getting drunk, as I have said already, chiefly from the fact of so few of us moving about in the places where the people do get drunk at night. As to the effect of alcohol upon the people, I think it is pretty well admitted that it has the same effect upon people here as it has in England and elsewhe. I do not think anyone will say that taking drink to excess is beneficial; it must do harm.

8357. Would you consider the opinion of a missionary amongst the people of more value than the opinion of a trader?—I think the missionary is much more likely to know what is going on amongst the people. There is the District Commissioner at Oyo, for instance, who has his house up on the hill there, and with regard to that example I gave you of drunkenness in a heathen compound, there would be no likelihood of the District Commissioner witnessing such a thing if he lived up there for another 20 years; he would not be likely to see it.

8358. Do marriage festivals occur frequently in Oyo?—There is an idolatrous festival every month there.

8359. How long does that monthly festival last?—Sometimes about a week.

8360. Is there a good deal of drinking at that festival?—There is, as far as I know. I have heard so from the people.

Ven. Archdeacon Melville-Jones.]

8361. Does it apply to all classes of the community, or only to certain sections of the population?—Those that have money drink most, but they have a lot of retainers, and when they come together the Chiefs and others provide entertainment for those who come.

8362. Do women and children take part in these festivals and use drink?—I think it is confined to the men chiefly, but I am not accustomed to go to an idolatrous festival. It is not my business, and the thing goes on inside their compounds, and what one knows about it is chiefly from what one hears from others.

8363. Is drink given to women and children at these festivals?—I could not speak definitely on that subject.

8364. You have told us about the custom of pawning children. Have you any idea of the number of children who are pawned in Oyo at the present moment?—No; I cannot give you any figures, but the number is very, very large. The Alafin told me so himself.

8365. Would it run into hundreds?—Thousands I should say.

8366. Are those children released frequently, or do they remain in pawn for a long period?—Until the debt is paid; there is a kind of pledge for the payment of the debt.

8367. How long would a child remain in pawn—for a year, or five years, or ten years, or how long?—They have remained in pawn for 10, 15, and 20 years; people grow to be quite old as pawns.

8368. Do you know how many European traders there are in Oyo?—There is only one European trader there.

8369. Do they sell spirits?—They do largely.

8370. Are those spirits carried on people's heads, or by the motor wagon to Oyo?—They used to be carried by head transport before the motor service. Then for a while it was both by head and by motor, but now I think it is altogether carried by motor.

8371. Have you any idea of the quantity?—No.

8372. Do you know the rates of carriage?—25*s.* a ton.

8373. For spirits?—Yes.

8374. And for all other goods?—Yes, except cotton, which is a little cheaper, but all other goods are 25*s.* a ton.

8375. Have you noticed any change amongst your congregation or amongst the people in Oyo since the spirits were conveyed so quickly to that place by rail and by motor wagon?—Yes, I have noticed a great difference because of the opening of a store in our midst where it is sold. The result of the railway and the motor service has meant the establishment of fresh trading stations up country. Before that, anyone who wanted to trade in gin or otherwise had to travel on foot all the way down to the Coast to get it, because the distributing centre then was near the Coast at Ejinrin, close to Lagos, but now it is at Oyo, and there are retail traders in the town who buy from the stores there and retail to the people.

8376. (*Mr. Cowan.*) I gather from what you have said that you have some difficulty in getting any reliable evidence as to the general condition of the people outside those you are more immediately associated with.—Yes; it is much more difficult to get at them, and I cannot give you any information with regard to them. I can with regard to our own adherents, but not with reference to the heathen people.

8377. The percentage of people who are practically habitual drunkards amongst the 100 that seem to attend your church is very high?—Very high indeed. I do not think that would be carried out in all our churches. I think our church is an exception in that way, from what I can gather from my fellow missionaries.

8378. If it was as high as that among the general community would the kings and chiefs themselves not see that it was becoming a very serious thing?—The Alafin does, I think.

8379. As a matter of fact the Alafin—but of course we do not want to attach too much importance to it—told us yesterday that he saw no harm being done to the people, and that their attitude with regard to spirits had been taken up on account of the price?—That is exactly contrary to what he said to me.

8380. Of course, a native will tell you one thing one day and another thing another?—Quite so, but since then there has been this talk of direct taxation.

8381. Further, it is not always wise to put everything you hear forward as fact, because it may be just as much the one way as the other. You will agree that it is not always reliable to do that, will you not?—Yes.

8382. Even if it were proved that there was such a large amount of drunkenness going on at these festivals as has been said, do not you think that the results of that would soon be seen in the people who come to the dispensaries and the people who go to the doctors? Do you not think it would be noticed by the doctors who are in the habit of going amongst the people and who are more or less responsible for the health of the community of which they are in charge? Do you not think they would see those facts themselves if they existed?—I do not know how many people they see who get ill. I know thousands of the people who get ill never go to the dispensary. They go to native doctors.

8383. If there were any evidence at all of such a thing, a highly qualified doctor who was intent on getting to the actual condition of the people would see some signs of it, would he not?—I should imagine so.

8384. Do you know anything at all about native drinks?—Yes, I know something about them; I know that they are not as strong as gin.

8385. That is quantity for quantity?—Exactly. I know that they are only fermented, and I know this as a scientific fact, that no fermented drink can contain more than 13 per cent. of alcohol. I think any scientific man will bear me out in that—that the process of fermentation ceases when there is a greater percentage than 13 of alcohol in it. The alcohol kills the yeast germ when it gets to that amount, so that it is impossible for any fermented drink to be stronger than 13 per cent. of alcohol unless more alcohol is put in afterwards.

8386. Or unless it is distilled?—Yes, then it becomes spirit. I have been looking at Dixon's Manual of Pharmacology.

8387. (*Chairman.*) Which Dixon is that? Is it Professor Dixon, of King's College?—I am afraid I do not know that, but I have been looking at his Manual of Pharmacology, in which he says, with regard to wine: "Wines are produced by the fermentation of grape juice, and the alcohol so formed never exceeds 13 per cent., as the growth of the yeast is then arrested."

8388. If he is Professor Dixon, of King's College, then he is an eminent scientist.—Yes.

8389. Thirteen per cent. of alcohol would be about double the strength of ordinary beer?—Yes, I suppose so. I was astonished to hear that two glasses of Otibaba could make a man drunk. I could hardly believe that.

8390. It depends on the size of the glass, perhaps?—Yes.

8391. (*Mr. Cowan.*) We have had direct evidence already of men who have personally seen actual drunkenness brought about through the drinking of two glasses of tombo.—Then it must have had more than 13 per cent. of alcohol in it.

8392. Would you suggest that there was some other ingredient in the manufacture that is more harmful than the alcohol itself?—No, I fancy it is the alcohol that is the chief thing.

8393. But after all, it is a question of quantity.—Yes, because, as one knows, a man can get drunk at home on English beer or cider.

8394. A demijohn of rum or gin costs a great deal more than a demijohn of palm wine, so that the question of expense comes in. A man could get drunk so much cheaper on palm wine.—Yes, I do not deny that they could get drunk on it, but they also get drunk on the other.

8395. If the importation of trade spirits were prohibited, would you say there was a danger of the palm tree being destroyed because of the extra quantity of palm wine that would be consumed?—I do not see why that should be so, because before gin

came the people drank nothing else but palm wine, and that did not destroy the palm trees.

8396. But the general trend of the evidence I think has been that palm trees have been gradually decreasing, and the population now is considerably more than it used to be, and we expect it will be still greater, looking a little bit ahead. You would not care to risk seeing the palm tree exterminated altogether, would you?—I should think if there was any danger on that account the Government would have to take some steps in the matter to prevent it, as they do in the case of the rubber industry.

8397. You have not thought of it in that light before?—As I say, it did not destroy the palm trees before gin came here. The palm trees are not destroyed now, and the people have been drinking palm wine for centuries.

8398. I think the evidence is that in districts thick with palm trees the palm tree now has almost disappeared. There is, as a matter of fact, a district in Abeokuta now where that has happened.—If there was any danger the Government would have to step in.

8399. You say the custom of pawning children is a general way of raising money?—As I have mentioned, sometimes on the occasion of marriages they pawn their children.

8400. You referred to it as being the result of drink?—Yes, they get into debt over funeral ceremonies and marriage ceremonies, and idol festivals as well, when the chief thing they buy is this gin.

8401. A man who has been unfortunate in trade, and who has lost his money, has to do the same thing very often—apart altogther from drink—to get himself right again?—Yes, I believe that is so.

8402. I do not want to take you at any disadvantage when it comes to discussing finance, but in a rough way, you suggested that the revenue now derived from drink might possibly be made good by an increased duty on cottons?—That is my idea.

8403. That would involve something like a 50 per cent. *ad valorem* duty?—Something like that.

8404. You do not suggest that the native will be willing to pay a duty like that on cottons, do you?—If he could not get his cottons otherwise I think he would pay it, and he would have the money in his pocket with which to pay it, if there were no spirits.

8405. Somebody told us that the money would not be there because the people would not work if they could not get the gin?—But some people have said that they do not like the gin at all.

8406. Are you aware that merchants on the Niger find very great difficulty indeed in disposing of these Manchester goods as against the native article, even with the present duty, and that their opinion is that it would be better if there were not any duty at all?—I do not know, but I should think the thing is too firmly established now.

8407. Have you looked at the Intelligence Officer's report where he says how much of these native articles are consumed, and that they are preferred to the European article?—I have not seen the figures, but I have seen the people wearing it.

8408. If that is the case, and there was a very largely increased duty, that would make matters still worse?—I think they would still buy, because they cannot produce the same kind of article as they do in England. But, of course, I am not an authority in regard to that. I only threw it out as a suggestion that by means of tariff reform the matter might be adjusted if the Government were to take it up.

8409. Have you any idea at all as to why these other denominations—you told us that there were four other denominations besides the Church Missionary Society in Oyo—do not see the necessity of coming forward to give evidence?—I think they are quite ready to do so. When we were informed that the Commission was coming out, the District Commissioner called representatives from all the denominations together. We went to a meeting on the District Commissioner's hill, and he asked who were prepared to give evidence, and he said he thought if two went as a memorial it would be quite enough. Mr. Griffin, the Wesleyan Missionary, was in Lagos at the time, and I said, "I think I ought to go, or Mr. Griffin," and Mr. Showande, a native pastor, was suggested. Mr. Ross, the District Commissioner, thought he would make a good witness. Mr. Griffin, the Wesleyan, was quite ready to come, only he has just gone off on furlough to England, and it was not settled until a week or so ago whether he should come or whether I should come. We did not see that there was any need for both of us to come, and in their Mission they have not a man of Mr. Showande's standing. Another witness was proposed, a native trader named Egalobe. He was suggested by the representative of the Lagos Stores, but he has not come, I do not know why; I think it was because he thought he had not much to say on the matter.

8410. (*Capt. Elgee.*) Were the Catholic Fathers present at that meeting?—They were.

8411. What did they say?—They said they must see their Bishop first.

8412. With what result?—I do not know; I did not hear anything further about them.

8413. (*Chairman.*) Would that be Bishop Lang?—I suppose so.

8414. He has already given evidence before us.—Yes.

8415. (*Capt. Elgee.*) As regards your experience out here, is it limited to the Western Province?—I was a year on the Niger, and a year in Lagos, and the rest of the time in Oyo, but I have travelled right away to the Western District.

8416. Your general remarks, so far as you have made them, concern the whole country?—Chiefly Oyo.

8417. As regards Oyo, could you tell us why the Alafin so suddenly the other day put his foot down on this liquor traffic, saying that it was ruining his exchequer, and so on? Why did he not take some action before if that was the case?—I think the thing was brought home to him by reason of this Commission coming out. As I say I went to see him with Mr. Showande, my fellow missionary, and asked him what he thought of it, and the evil it was, but we did not suggest prohibition to him or dream of such a thing, and it was as much a surprise to me as anybody when we heard of what had been done, but I think it was owing to our having spoken to him, and to his looking into the question.

8418. Did he look into the question after that interview, or did he express his opinion to you at the time?—He expressed himself that the thing was doing a lot of harm in the town, and that it cost him a lot of money, but he did not express any opinion with regard to prohibition.

8419. But prohibition did follow upon that interview?—Three or four days afterwards.

8420. Before or after the Alafin had an interview with the Bishop?—Yes, before the Bishop came to Oyo, but after my interview with the Alafin. I expect the Alafin's action had some connection with my interview, but I did not press for it or ask for it. I did not know that he could do it, and it is a marvel to me to find that he has been able to restrain the people in the way he has done.

8421. It shows that besides habits of obedience, they have habits of self-control as well, does it not?—I doubt it; it is more the power of the Alafin, I think, and the fear of getting immediately arrested and getting into trouble. They would have been fined most heavily if they had been caught buying spirits.

8422. As regards your remarks about the pawning system, is that derived from actual observation, or merely from gossip?—From a general observation of the habits of the people. I know that cases of pawning children occur most frequently on the occasions of marriage, and people also pawn their children in order to get money with which to buy another wife.

8423. Generally speaking, if your servant comes to you and says, "Mrs. B. has pawned her daughter," would you believe him without inquiring further, or have you actually gone and witnessed the pawning?—I have known the actual pawns myself.

8424. Do you trace any connection between what is known as pawning here, with domestic service, as it exists in England at present?—I do not quite understand what you mean.

8425. Is the pawn in the position of a domestic servant, or in the position of a slave?—The pawn is in the position of a slave, as long as he is in pawn,

but I do not think it means that there is necessarily cruelty.

8426. Suppose I had a daughter who was compelled to take up the position of governess in an English family, what is the difference, in your opinion, between the ordinary English governess, or, for example, the ordinary English housemaid at home and the Yoruba pawn?—Because your daughter can leave her situation if she does not like it, but the pawn cannot, although he is allowed to have his own farm in a great many cases. He is not necessarily ill-treated. I have known pawns and slaves who are quite happy and contented.

8427. It is not really the horrible thing which the word sometimes conveys to people in England?—It may be or it may not. I should not like to be a pawn or a slave myself, and the principle I work on is to do unto others as I would they should do unto me.

8428. Is it the fact that pawns who desire to escape from their masters are encouraged to do so by the British Government?—I think that idea seems to be spreading, because more pawns run away now than they used to do, and it may be due to that. They run away to Lagos very often in order to get away from their masters.

8429. You said that you thought missionaries *per se* would have a better knowledge of the intimate life of the native than Government officials. Is it not the duty of the officials to get to know all they can about the intimate life of the natives?—I go three times a week to preach at Oyo, and I go into the native compounds every time I am there. I have been doing that for the last 13 years, and I think missionaries generally do have a better knowledge of the intimate life of the native than the ordinary official.

8430. If you were told that the District Commissioner had visited 20 natives a day you would be surprised?—Yes, I should be very surprised indeed, although I have no doubt that he would go and see the Alafin frequently.

8431. I suggest to you that a good District Commissioner has a better knowledge of the intimate life of the Yoruba people over whom he presides than any missionary could have?—Of course, that is a difference of opinion.

8432. Are you aware of the fact that it is the duty of an official, if he saw that the people were suffering very much from the effects of drink, or from smallpox or from any other ill, to report at once to the Government?—I should think he would do so, although I do not know that it is in his rules or instructions.

8433. Could you tell us what is the real object of this anti-liquor campaign?—Because we think that at some time the country will become an intemperate country, and we want to prevent that.

8434. In order to benefit the bodies and souls of the inhabitants?—Certainly.

8435. How about the statement which has been made by certain eminent observers out here that by paying attention to sanitation one would be more likely to save a thousand lives, whereas by paying attention to the liquor question you would not save one?—I should not think it would be quite true that you could not save one, but I daresay you would save more by paying attention to sanitation than to the liquor traffic.

8436. Then you agree with that statement generally?—I daresay that would be so at the present time, but my fears are for the future; I want to nip the thing in the bud.

8437. For the purpose of getting the souls and bodies of the natives into a better state?—We do not want the same kind of thing that we have got in Whitechapel, for example, out here.

8438. Supposing that by paying attention to sanitation those ends could be more quickly achieved than by paying attention to the liquor question, what would you say?—I think sanitation is a very good thing, and we teach the principles of it in our schools, as far as we can.

8439. (*Chairman.*) In your schools is the education you give a literary or a technical one?—It is mostly literary, although we have some technical schools.

8440. I do not know anything about Nigeria, and am I wrong in thinking that the position of a District Commissioner here is something like that of a Deputy Commissioner say in the Punjaub or in the Central Provinces of India?—I should say so.

8441. He is the unit of executive administration?—I do not think you would quite say that, because the principle here is government through the native chiefs.

8442. Then his position is more like that of a Resident in a native state in India?—Yes.

8443. Surely it would be his duty to make himself acquainted with the habits of the people and also to report as a first duty on anything which affected law and order?—Yes, I should think that would be his duty.

8444. Is he not continually presiding over the native court?—I think so.

8445. Does not a man who is continually sitting in Court get to know about the life and habits of the people?—He would, for example, get to know about their idol and marriage festivities, and so on, but I do not think he would be able to describe the actual ceremonies.

8446. If there were anything like disorder in the place it would come to his notice?—But every chief deals with all that. The District Commissioner has only to do with cases of aliens—people who are not natives of the town.

8447. Or cases in which the dispute is between an alien and a native of the town?—Yes.

8448. And also in all cases of anything like serious crime?—Yes. There was a case in Oyo which the District Commissioner had to deal with; that was a case of drunkenness.

8449. How long ago was that?—During my last term. The man in question stole things in the market place, and tried to prove an alibi by saying that he was in our church at the time.

8450. That alibi failed, did it?—Yes.

8451. That was the first line of defence?—Yes. They sent down to us and asked what we had to say about it, and we told them. He pleaded that he was drunk at the time and did not know what he was doing, and in the end he got off. Mr. Scruby was the District Commissioner.

8452. Is that the only case of crime you can trace to drink from your own knowledge?—That is the only case in which I have been referred to in the matter. I do not judge cases of crime, but that case was referred to me by the District Commissioner.

8453. In your mission experience, cases of serious crime caused by drink have not come before you?—No. I have known a man beat his wife terribly when he was drunk with gin.

8454. Have you known people beat their wives when they have not been drunk with gin?—Yes, I have.

8455. How many cases have you known yourself, say within the last five years, of children being pawned through their parents getting into debt for drink?—I cannot quote cases.

8456. You only know that the practice prevails?—Yes.

8457. You cannot give us any figures or statistics?—No.

8458. I suppose temperance at present is a very strong plank in the Church Missionary platform?—I do not think so. You might say that in the Church of England Temperance Society it would be, but I do not think that is the case in the Church Missionary Society. The Church Missionary Society aim at the moral and spiritual needs of the people, and, of course, in that way, temperance comes in, but it is not laid down in our regulations or anything of that kind.

8459. No, but have the Church Missionary Society been making it a very prominent question in Southern Nigeria?—Since this Commission has been coming out, of course, we have made it a subject of enquiry so that we might have evidence to lay before you. We were told to do so. The District Commissioner sent for us and the witnesses were appointed, and he said, "You must get facts, it is no good going before the Commission without facts"; and to get facts one must look around and make enquiries.

8460. Before there was any report of this Commission coming out, the Church Missionary Society had not paid much attention to this question, had it?—I think we had. We have seen the evil coming for years past, and we have protested against it.

8461. To whom?—To the Synod, a body which represents the whole of the Church in this land. The Synod and the laymen met together and passed a resolution, pointing out the tremendous evil of the thing.

8462. When was that?—In 1906, I think; there was a large number of laymen there.

8463. To whom was that protest forwarded?—It is on the Minutes of our Synod.

8464. I rather wanted to know when first representations were made, if any, to the Nigerian Government about it, and by whom?—I should say Bishop Tugwell's letters to the "Times" were the first—dating years back.

8465. The "Times" is a very powerful element in England, perhaps, or was, but it does not represent the Government of Southern Nigeria.—I cannot tell you. I know for the last two years that questions have been raised in Parliament on the subject.

8466. May I take it that action has been principally taken by way of agitation in England?—The Archbishop of Canterbury asked a question in the House of Lords on the subject, but I do not call him an agitator.

8467. There have been sermons and meetings and the usual methods of agitating carried on in different parts of England with regard to the subject, have there not?—I do not know of any sermons on the subject.

8468. At any rate, you have not preached any?—I would not say that I have not done that when I have been at home in England.

8469. Do you know of a Society called the Native Races Committee?—I know there is such a Society.

8470. You have not had any communications with them?—Not directly. I have just had this note handed to me, which reminds me that we waited on Sir William MacGregor, when he was first appointed Governor, and pointed out to him the evil of the drink traffic, and he replied that it was necessary for the sake of the revenue.

8471. Have there been other representations out here since, or has all that has been done been done at home?—Personally, I have not made any representations.

8472. I was rather deluged with correspondence when my name appeared in connection with this Commission, and communications from people at home, but I had no communication from anybody out here on the subject?—We waited until you got out here, I should think.

8473. I am very much obliged to you for that, and for the very interesting evidence you have given us here.—May I make one short statement before I retire?

8474. Certainly.—I notice that the Government treat the natives of this country in their general dealings with them as what I may call a child race, with regard to firearms and gunpowder, and so on, and in legislative matters they do not give them a vote or any representative government, and so, presumably they consider that these people, and I think they are perfectly right, are a child race, and ought to be treated as a child race.

8475. You look on the Government as guardians of a people who have not yet attained their majority?—Yes, and what I complain of now, is that it is a crime, and we consider it a crime now in England, by recent legislation, to provide drink to children, and I feel that these people ought to be treated in the same way.

8476. On the other hand, as you mentioned yourself, in our method of government here, what we have done is to perpetuate native rule, merely directing it?—Yes.

8477. What we have done is not to take, so to speak, the children into an English school, but to rule them through their own native chiefs, according to their own native customs.—Yes, but at the same time we have introduced gin into the country, and that was not native to the country.

8478. That is hardly correct, because spirits were introduced into this country by Portuguese and Brazilians for a very long time before British rule was established.—Yes, that is so, but the introduction of spirits has increased tremendously.

8479. And the people also have not been a race of teetotallers like certain native races in India, for example.—Yes.

8480. They have always been used to a certain amount of alcohol?—Yes, but, of course, not distilled.

8481. Yes, distilled spirit was an introduction of the Portuguese and Brazilians, originally, was it not?—Yes, that is so.

8482. Do you think the people have sufficient intelligence if the import of spirits were prohibited to start shebeening or illicit stills of their own, as was done in some of the wilder parts of Ireland?—The natives are very quick at that kind of thing. We all know that they have tried to make false coins.

8483. The illicit stills that have been set up in the Highlands of Scotland, and in Ireland have been set up with very primitive machinery, but with that primitive machinery they have been able to distil very strong whisky. Do you think that would be a danger to be guarded against in this country if the importation of spirits were stopped?—I should not think so.

8484. There is a good deal of impenetrable bush in Southern Nigeria?—Yes, but we have managed to keep down the making of false coinage, and the importation of firearms has been put a stop to.

8485. So you think that illicit stills could be put down in the same way?—I do.

8486. Do you know much of the frontier between Dahomey and this part of the world?—No, I have not visited it.

8487. Then you do not know what difficulty there might be in preventing smuggling if spirits were prohibited here?—No; but it seems to me a way out of the difficulty would be if we could get the chiefs to prevent their people from drinking. It is amazing to me that the chiefs have been able to stop it as they have done during these last few months, and if that could be done generally, it would do away with all difficulty with regard to smuggling, because if the people are not allowed to drink, it is no use smuggling spirits.

8488. If you could rely on the power of the chiefs in that direction, legislation, of course, would not be of much use?—That is so, but, of course, the question of revenue comes in. I think many of the Government people would be glad to see the trade stopped if they could get the revenue elsewhere.

8489. The rise of the duty from 4s. to 5s. a gallon recently, shows that the Government, at any rate, think there is an evil in it?—Yes.

8490. Or, at any rate, a potential evil?—Yes, that is the great point.

(*The witness withdrew.*)

Rev. EMMANUEL G. SHOWANDE (Native), called and examined.

8491. (*Chairman.*) When were you ordained?—I was deacon in 1906 and I was made a pastor this year.

8492. Are you a Church Missionary Society Pastor?—Yes.

8493. Where are you stationed?—Oyo.

8494. Are you a native of Oyo?—No, I am a native of Abeokuta.

8495. How long have you been doing Church work?—Since the beginning of 1894.

8496. Are you a total abstainer?—I am.

8497. How long have you been a teetotaller?—I have never tasted rum or gin in my life.

8498. Were your parents Christians?—They were.

8499. Church of England?—Yes.

Rev. Emmanuel G. Showande.]

8500. How old were you when you began missionary work?—Just 20.

8501. You have never done anything else?—No.

8502. Did you hear Archdeacon Melville Jones's evidence?—Yes, I was here this morning.

8503. Do you agree with it?—I do.

8504. Have you anything to add to it?—I have.

8505. Will you let us hear it?—With regard to the reasons given by the Alafin why he wishes the liquor traffic prohibited, one of those reasons was left out this morning by the Archdeacon, and that was that it was leading to the lowering of the morals of the people.

8506. Are you speaking of the Christians?—Among the heathen, the Alafin knows only about the heathen.

8507. In what way does the liquor traffic lower their morals?—He said on that occasion that it is the habit of young men——

8508. Did the Alafin tell you this?—Yes, I was present then, and he spoke in Yoruba.

8509. Of course, you know your own language?—Yes. He said that it is the habit of several of the young men in Oyo to get a woman drunk in order to abuse her.

8510. That would be a criminal offence would it not?—It would if it came to the ears of the authorities.

8511. If the Alafin knew of it, it had come to the ears of the authorities?—I do not know whether the native government would hold that to be a punishable offence unless it was reported to them.

8512. You cannot punish for any offence unless you have got evidence of it, and if the Alafin knew of it, would not he make enquiries about it and bring it to the notice of the Court?—I do not know.

8513. You do not know whether any of these people who made the woman drunk were brought up and punished?—But I do not think any of them were brought up.

8514. Did the Alafin give you any particulars of other cases of that description?—No, but I know of another case of that kind.

8515. How did you happen to know of it?—I was told by one who was present with the Alafin that they were having a wake one night——

8516. Do you mean a funeral wake?—Most likely it was a funeral wake, and one of the young women there was drunk, and they led her out of the compound and very badly abused her.

8517. Was she a pagan?—Yes, she was a heathen, and I understand that her parents had to spend a lot of money in getting the native doctors to give her medicine so as to get her cured.

8518. Cured of what—of disease?—She was very sick afterwards.

8519. Do you mean that she was sick after being drunk, or that she was sick after being abused?—After being abused.

8520. You mean ill?—Yes.

8521. Was she injured?—She was.

8522. When did this happen?—It cannot be more than two years ago.

8523. How soon after it happened did you hear of it?—I heard of it when I was with the Alafin. I was surprised to hear from the Alafin when he mentioned the other case with regard to the morals of the people, and I asked one of those who were present whether he was in a position to know that such things happened, and he gave me this other case as an instance.

8524. What was he?—He was one of those connected with the Alafin.

8525. A chief?—No, not a chief.

8526. He told you this story?—Yes.

8527. How did he know?—He was present.

8528. And saw the girl abused?—Yes.

8529. Was she a married woman or a girl?—It was a young girl.

8530. Did he see this scene actually take place?—I do not know whether he actually saw it.

8531. If he saw it, did he not interfere in any way; did he stand by and look on?—I do not know whether he actually saw it himself.

8532. Or whether he knew about it?—He knew the girl.

8533. And this is the story he told you?—Yes.

8534. Do girls sometimes set up these stories as an excuse for having done wrong when they happen to be found out?—No, I do not think so.

8535. They have not learnt that yet in this country. At any rate, she complained of violence being done to her?—She was drunk, she could not know at all about it. She was very drunk.

8536. There must be a lot of people who could see what was going on?—She was led out of the compound in the night, it was not in the day.

8537. You say this happened about two years ago?—I should think so.

8538. Is that the only case you know about of your own knowledge?—That is the only case of which I have had any particulars given to me.

8539. Is there anything else you can tell us?—With regard to drunkenness at marriage festivals, I witnessed one of those festivals myself, I think it was last September or October.

8540. Were the people drunk on that occasion?—Yes, they were drunk, and several of them were very drunk, and one man, in particular, was so drunk that he fell into a big ditch in the town, and they had to go about in search of him and he was found and dragged home.

8541. How many people were present at this marriage ceremony?—About two or three hundred.

8542. How many of those were drunk? How long did the festival last?—I was there for about three days. I was in the compound where they had this festival.

8543. The festival went on for three days?—It took part of one night, the whole of the following day, and part of the third day.

8544. That is 36 hours?—About that.

8545. Did people get drunk and get sober again?—Sober and drunk, men and women.

8546. Were they Pagans or Christians?—Most of them were Pagans and some were professing Christians.

8547. Were the people who got drunk Pagans or professing Christians?—Some were professing Christians and several of them were Pagans—men and women.

8548. How many of them got so drunk as to be incapable—or did they merely make a noise and get merry?—They got very merry and danced and jumped about.

8549. You cannot dance much when you are drunk, can you?—They dance, in a kind of way.

8550. What happens afterwards, do they fall down?—Those who are very drunk cannot dance at all; they were staggering about the place, and made to go and sleep by the people there.

8551. Did you make any protest against this?—Yes, I reported the matter to the Church authorities.

8552. Speaking generally, do you call Oyo a drunken place or a sober place?—I do not call them a drunken people, but they are fast becoming so.

8553. Since when?—I came there for the first time in 1898, and with the exception of three years, when I was in Sierra Leone, I have been there all the time until now. When I first came there, there were very few people who sold spirits, and I did not see the same amount of drunkenness going about in the town as I see now.

8554. You see drunken people in the town now?—Yes.

8555. During the day or during the night?—I do not go out during the day; I go out about 5 and 6, generally.

8556. That is not night. Is that the time you would see most people drunk, between 5 and 6 o'clock?—I have seen several drunk at that hour.

8557. Late at night do you see them?—I do not go out late at night at all.

8558. The time you would see them would be at sundown?—Yes.

8559. And, I suppose, other people would see them, too?—Yes; I have seen old men, heads of compounds, drunk and helpless, led sometimes by a little boy.

8560. Would the District Commissioner see them, or is he always in his house between 5 and 6?—He is sometimes about.

8561. Then, he would see them also, I suppose?—Yes, I should think so.

8562. They would not be invisible to him and visible to you?—No, surely not.

8563. Are there any police there?—There are no proper police.

8564. (*Mr. Welsh.*) Have you any idea how much was spent on this feast which you were at, and which occupied, as you have told us, the better part of three days?—I have no idea.

8565. Would it be a good deal of money—would it be £20?—I do not think it would be as much as that.

8566. Cannot you name any approximate figure?—I know that several cases of gin were brought in, because I saw them.

8567. With regard to funeral festivities, have you any idea, generally, what the people spend on them?—They spend a lot of money on funerals.

8568. Could you give us any idea—"a lot" is such a very vague term?—It all depends on the position of the man who is dead. If he is a wealthy man and has a lot of children, it would be a lot of money, and the children would provide the money if the head of the house had not got it himself.

8569. If the dead man happened to be a poor man, it would not be a good thing for his children?—No, because it runs them into debt.

8570. Do men give drink to women when they can afford it?—Yes, men give drink to women when they can afford it, and the women also drink themselves.

8571. Have you noticed any increase in drinking among women?—Yes; I heard about 15 women one day, not when they were drunk, but being told by others what they did when they were drunk, and they were ashamed to hear what they did when they were drunk.

8572. Have you noticed any change in the habits of the people of Oyo, with regard to drinking, in the seven years you have been there?—Yes, I have noticed a great change for the worse.

8573. (*Mr. Cowan.*) We have heard a good deal of the great power of the Alafin. Supposing he wanted to discourage drink and the spending of money on drink at plays and in entertaining and at festivals, and so on, could he not do it—could he not set the example himself?—I do not quite understand what you mean.

8574. The Alafin has told us himself that what he complains of with regard to spirits is the increased cost of them, and that it means so very much more money to be spent when entertaining. We have been told that the Alafin can tell the people not to buy drink and that they do not buy it, and I am asking you could he not set an example by saying, "Less money is to be spent on these things: so much money is to be spent at a marriage festival, and so much at a funeral festival, and no more"?—I do not think so.

8575. If he has power to say "Do not buy" or "Do not sell drink," and the people obey him at once, would not they obey him in this other matter?—That would be a matter not concerning him, and I think they would object.

8576. If he tells a man not to sell or buy drink, is not that a matter concerning the individual; is it not interfering with a man's private affairs? If the Alafin rings a bell and says that no one is to drink European spirits is not that interfering with a man's private affairs, just as much as if he said to him, "You shall not spend more than so much on marriage and funeral festivities and plays"?—It all depends on the wealth of the people. In the case of a man who can afford to spend a certain amount the Alafin could hardly know how to regulate how much that man should spend at his festivals. It would be a very difficult thing for him to do.

8577. He knows how much money he can spend himself.—I thought you said to regulate the amount to be spent.

8578. Yes, beginning with himself.—The Alafin does not very often have funeral festivities or marriage festivities either. I do not know if he has any; that is more a matter for the people.

8579. I understood the Alafin was all-powerful?—Yes, but I do not think it would be practicable for him to try and regulate the amount to be spent on funeral and marriage festivities.

8580. You do not think it would be possible for him to do that?—I do not think it would.

8581. Are the people now more wealthy than they used to be?—I do not think so.

8582. Then why is it they are more drunken? I thought that drink was taken just in proportion as people could afford to buy it?—More drink is coming to the town, and people are becoming more and more drunken.

8583. Is there not more cotton coming into the town?—Yes, for the past three or four months I think that has been so. I have seen a lot of cotton coming into the town during the first two months or so of this year.

8584. Of course, you would be pleased to see that?—Yes, but I think the cotton that I saw did not belong to Oyo, but had come in from the Iseyin and the outlying districts.

8385. You are speaking of the raw material?—Yes; I do not know about cotton goods; I was speaking of the raw cotton.

8586. You do not think the people are more prosperous than they were?—I do not think so because I often go about in the town and hear complaints which do not go to prove that they are well off.

8587. You think the people are fast becoming a drunken people?—I should think so.

8588. How do you account for the Alafin saying that his people are not a drunken people, and that he wishes things to remain as they are? He is much interested in the people, is he not?—I am very much surprised to hear that, because what he said to us was quite different. He said to us that since the time he first came to the place, he had seen that the people were becoming more and more drunken, and he does not like it, but that the chiefs were not ready to co-operate with him to put an end to it. That is what he said, and I know very well that some of his messengers when they get drunk dare not appear before him, and have to say that they are ill, and so on, if he wants them.

8589. You do not see how things can be improved, except by total prohibition?—I do not know how it could be done better.

8590. The people are not strong enough themselves, you think, to resist spirits?—I remember talking to a man once about the evil effects of drink. He told me that he had got very drunk one day, and was very bad, and I asked him whether he would favour total prohibition, and he said "No," although he knew the evil effects of it.

8591. You would pass a law prohibiting that man from getting any liquor, and also everybody else?—If I was in a position to prevent him from getting any I would do it, because it does him no good.

8592. You think that is better than assisting him to get morally strong to enable him to resist it?—I do not see how that can be done when a man is given to drinking.

8593. You know Abeokuta, do you not?—It is my native town.

8594. The people of Abeokuta were said to be slaves to drink, and had made up their minds that they were going to drink, but yet those people were able to give up spirits altogether for some months, and the same with the people of Ibadan and of Oyo. If people can do that, you would not call them slaves to drink, would you?—I do not know whether they actually abstained from drink all the time.

8595. You have no proof that they did not?—No, I have no proof that they did not, but a man interested in the trade told me that people sometimes brought a basket of corn to the stores and bought

rum and gin and put it in the basket, and took it home with them just as if the basket was full of Guinea corn and nothing else.

8596. It seems from that that the desire for total prohibition is not altogther general?—It is not as far as I know.

8597. (*Capt. Elgee.*) As regards your training, will you tell us where you were educated?—At the Grammar School in Lagos, and at the college in Sierra Leone—at Fourah Bay.

8598. Have you ever been to Europe?—Yes, for a short time.

8599. When was that?—During the International Conference of Students in Edinburgh in 1903-1904.

8600. During that time did you live in Edinburgh town?—I was only in Edinburgh for just about eight or ten days.

8601. Did you move amongst the people at all?—Not very much.

8602. Could you form an opinion as to whether the people of Edinburgh suffer more from drink than the people of this town?—I do not think I could.

8603. You have been in Lagos, have you not?—Yes, for several years.

8604. And Abeokuta?—Yes, I have been at Abeokuta and Oyo and Ibadan.

8605. Could you form any comparison as to the effect drink has on the people of those towns. Is the effect worse or better in one town than another?—Between Lagos and Abeokuta, for example?

8606. Yes, or any of them?—When I was at Lagos I was just a boy in the Grammar School, so I did not take much notice of that.

8607. Then, will you compare Abeokuta and Ibadan?—I know the Egbas are rather a hard-drinking people, so much so that sometimes people say, although they may be drinking, they have not got to the same degree yet as the Egbas.

8608. (*Chairman.*) Do you think Oyo is better than Abeokuta?—It was better.

8609. Do you think it is better now?—No, I think it is pretty near the same thing now.

8610. (*Capt. Elgee.*) What do you say with regard to Ibadan?—I left Ibadan in 1897 or 1898, and I cannot speak of it.

8611. Do you know anything about the lower countries of Southern Nigeria?—What countries?

8612. The Niger Delta and Calabar?—No, I do not know those parts at all.

8613. In your experience of this drinking habit that you speak to, do you think it affects mostly the educated classes or the uneducated classes?—I think it affects both classes.

8614. Would you say that statement is true both of Lagos, Ibadan, and Abeokuta?—I should say it is true for Abeokuta and for Oyo.

8615. You do not think one class is inclined to take intoxicating liquors more than another class?—I say I think all classes are taking to it now.

8616. Some people have said, especially in regard to Lagos and Abeokuta, that it is chiefly the educated class who show the taste for spirits, and not so much the farmer class, but you think it is about equally divided?—Yes, from my experience of it at Abeokuta, I should say it is pretty nearly the same.

8617. You have studied the history of your people, the Yoruba, I suppose?—There is no written history of the Yoruba people.

8618. As regards their present position, are you of opinion that this drink question is the most important which concerns their welfare?—I think it is a very important one.

8619. Do you think it is more or less important than the question of sanitation?—In one respect I would say that it is more important than sanitation, and this is my reason, that sanitation can be gradually taught and the people gradually educated to adopt sanitary methods, but where people get more and more a drunken people, it is very hard to reclaim them.

8620. Are you aware that sanitation costs a great deal of money?—I am.

8621. Supposing it came to a choice between stopping drink and doing without sanitation, or of keeping on the drink and having sanitation, which would you choose?—I do not think sanitation would be much use for a people who had become a drunken people.

8622. That is not the question quite. Supposing it were a matter of the prohibition of drink, and the cessation of sanitary measures, or of the continuance of sanitary measures and the continuance of trade spirits, which would you choose?—I should like to have sanitation, and at the same time to prohibit drink.

8623. But supposing that were impossible and you had to choose between drink and sanitation, which would you go for?—I cannot answer that question.

8624. (*Chairman.*) I just wanted to ask you about these marriage and funeral ceremonies; you told us that they lasted from one to three days as a rule.—The one that I witnessed lasted just about three days.

8625. What else is supplied besides drink on these occasions?—Food is supplied.

8626. Anything else?—No, just food and drink.

8627. If trade spirits were not supplied, what else would be supplied in their place?—They would have the beer made from Guinea corn, or palm wine.

8628. A certain number of people get drunk on that, do they not?—Not easily; it would require a very large quantity of palm wine to make a person drunk.

8629. Does not that depend upon whether the palm wine is diluted, or not?—I should think so.

8630. Is it as easy to get drunk on palm wine or guinea corn beer as it is to get drunk on beer or cider in England?—No, I think not.

8631. In connection with Pagan festivities at festivals or marriages, have you heard of immorality apart from drink, or does that only take place when drink is taken?—That I do not know.

8632. As far as you know, is there any immorality connected with Pagan festivals, even when trade spirits are not taken or when only palm wine is taken?—There is, certainly, no Pagan festival now where gin is not taken.

8633. Then, to go back a little to the time when less drink was taken, was there immorality connected with Pagan festivals?—That I do not know; there is just another point I want to speak about. I was present at the sitting of the Commission at Abeokuta, and I heard the evidence given there, and being a native of Abeokuta, I was interested in hearing the question raised as to the bad language that was said to be used when the dead bodies were carried in from the farms. So far as I know, I have not heard any bad language being used on such occasions, but on my way to Ake, where my home is, I asked some people that I met—of course, they did not know what my object was—and I got their word for it that bad language is used, and that the people are generally drunk when they are bringing the dead in.

8634. Who told you this?—Several people, women and men, that I asked.

8635. Can you very often get the answer you wish by asking a question in a certain form?—Yes, that is so, but if they do not know that there is anything behind the question, our people generally are not inclined to answer what you wish them to answer; they generally give you the correct answer, although if you ask a leading question, they might not.

(*The witness withdrew.*)

Mr. FRITZ WEGENER, called and examined.

8636. (*Chairman.*) Are you of German or English nationality?—I am a German.

8637. You are agent, I think, for Messrs. Gaiser and Company, at Ibadan?—I am.

8638. How long have you been in Southern Nigeria?—I was in Lagos for three years, and I have been in Ibadan for eight months.

8639. There was a stoppage of the drink trade here, was there not, recently?—Yes.

8640. When the extra duty of 1*s.* a gallon was imposed on spirits in Lagos in January, do you know whether the retail price of spirits went up in Ibadan?—I do not know.

8641. What effect had that stoppage of the trade in spirits on trade generally?—I could not say, because the sale of cotton went off, too.

8642. Although the people had more money in their pockets to buy other things with?—Yes. What the people did was, they took a holiday, and when their money was all spent they went back to work again.

8643. Instead of buying more goods, they left their work?—Yes.

8644. In what part of Ibadan do you live?—Down by the Iddo Gate, where all the merchants are.

8645. Is that in the main street?—Yes.

8646. Do you see many drunken people there?—During my 3½ years in this country, I have only seen two drunken people, one in Lagos and one at Olodo, up the line here.

8647. If there was any drunkenness, should you hear drunken noises where you are?—I saw those two people drunk, and they did not make much noise.

8648. Is there any drunken noise at night going on?—No, none at all.

8649. You have only seen two people drunk since you have been in the country?—Yes, in 3½ years.

8650. Are you out in the streets at all, between 5 and 6 in the evening?—Yes, always, every day, on horseback.

8651. Do you ride right through the town?—Yes, often, and all round the town.

8652. You have only seen two drunken people?—Yes, one up the line at Olodo, and one in Lagos.

8653. But in Ibadan, itself, you have not seen any drunkenness?—No. This one at Olodo was drunk on palm wine.

8654. How did you know that?—I asked my clerk, and he said I know this chap, he is drunk always, and he gets drunk on palm wine, the real palm wine.

8655. Undiluted? From your experience here, would you say that this is really a sober town?—Yes.

8656. Even comparing it with cities in Germany?—I must say that I saw more drunken people in Germany than here.

8657. Have you been in England?—Only for two days, when I went to Liverpool.

8658. Then, you cannot judge with regard to drunkenness there?—No, but I heard something about it.

8659. (*Mr. Welsh.*) Your firm at Lagos, and in all your stores in West Africa, do a very large trade in spirits, do they not?—We do, or we have done, but not now.

8660. You are going ahead in Lagos, are you not?—No.

8661. Has the spirit trade fallen off in Lagos?—It has.

8662. Is that a good thing or a bad thing?—I must say it is a bad thing.

8663. Can you give us any idea of the proportion of the trade that would be done in spirits in Lagos, in Abeukota and in Ibadan?—I have not been to Abeokuta.

8664. Can you tell us the gallonage that your firm would import into Lagos, approximately, in 12 months?—I do not like to say in the presence of other firms.

8665. Gaisers have been the leading firm in Lagos for the last 20 or 30 years, have they not?—I should think so, but, of course, there is the Lagos Stores and Witt and Busch.

8666. Gaisers have always been the leading firm, and have always done the largest trade in wines and spirits, have they not?—Yes.

8667. Would about half of your trade be in wines and spirits in Lagos?—I do not think so; I should think about a third.

8668. And two-thirds in other articles, cottons and so on?—Yes.

8669. When you say it is about a third, are you including produce purchased with cash amongst the other two-thirds?—No, I am not talking about the produce; I was speaking of cutlery and salt, and things like that.

8670. Articles of European manufacture?—Yes.

8671. What proportion of your exports would be paid for with spirits?—We have more expenses now. We have to get cash up from the bank, otherwise we are selling gin, and with the cash which we get we are buying produce.

8672. Produce bought with cash which was obtained for spirits you would put under cash?—Yes.

8673. (*Mr. Cowan.*) Whether the goods you sell are gin or cottons or hardware, do you always sell for cash in the first instance?—No, sometimes cash, sometimes credit.

8674. Whether it is for credit or not, do you barter; do you sell goods direct for palm oil or palm kernels?—No.

8675. All the goods are sold on a cash basis?—Yes.

8676. All the produce you purchase is paid for in cash?—Certainly.

8677. So that you could not give any figures really as showing the proportions?—No.

8678. You know what gin you sell for cash, and what other things you sell, and all that cash is taken to buy produce?—Yes.

8679. You said, generally, that trade has suffered during the time there has been a stoppage in the spirit trade at Ibadan?—Yes.

8680. (*Chairman.*) Trade in other articles, do you mean?—Yes.

8681. (*Mr. Cowan.*) That is what I understood you to mean.—Yes.

8682. Your cotton sales during that time were less than they were during the same time last year?—Yes.

8683. And your sales in sundry articles were less than they were during the same period last year?—That is so.

8684. From that, would you say that the general trade of Ibadan is partly dependent on the trade in spirits—the one assists the other?—Yes.

8685. You are quite satisfied as to that?—I cannot say that.

8686. But that has been your experience?—That has been my experience.

8687. You have seen no drunkenness, apart from two men, one at Lagos and one at Olodo, and you say you have good reason to think that in the latter case he was a man who got drunk habitually on palm wine?—Yes.

8688. (*Chairman.*) Do you know what port you import your rum and gin from?—From German and Dutch ports.

8689. You import both from Hamburg and Rotterdam?—Yes.

8690. You do not know anything about the mode of manufacture, I suppose, whether it is patent still or pot still, or how the spirit is made?—No, I cannot speak as to that.

8691. You know nothing about the mode of manufacture in Germany?—No, I have never seen it manufactured.

8692. You simply buy in order to supply the public taste, and do not make enquiries as to whether it is patent still or pot still manufacture, or whatever it may be?—No, I cannot say about that. I would just like to mention this with regard to the new licensing system. I asked two customers of mine this morning about that, and they said, "Raise the duty another 2d., if you like, but take the licence off, because the people have no money to pay for licences."

Mr. Fritz Wegener.]

8693. Although the raising of the duty another 2*d.* would cost them more?—Yes. They are not paying the licence at Abeokuta because they were against it there, and the people here say, "Why should we have it?"

8694. In Abeokuta they have an extra 3*d.* a gallon duty?—Yes, and it would be all right if they made it the same as Abeokuta.

(*The witness withdrew.*)

Mr. ANASTASIUS SIMADIS, called and examined.

8695. (*Chairman.*) What is your nationality?—I am a Greek.

8696. Are you agent here for Messrs. Paterson, Zochonis & Co.?—Yes.

8697. How long have you been here?—I have been in Ibadan for about three years.

8698. Did you hear the evidence given by Mr. Wegener?—I did.

8699. Do you agree with it generally?—I quite agree with it.

8700. From your own experience what should you say as to the effect of the stoppage of the sale of spirits on trade generally—on other articles?—It has gone down about two-thirds since last January, and we are still suffering from it.

8701. Are you suffering in respect of other articles, or did the trade in other articles make up for the loss in spirits?—No, we are suffering both in our cotton and miscellaneous trade.

8702. You do not think it is correct to say that, although trade in spirits has stopped, other trade is more brisk?—No, they have all gone down together.

8703. In fact, trade generally is bad?—It is.

8704. Do you live in the town itself?—Yes, near the Iddo Gate.

8705. You agree with what the last witness said, so that you have not seen much drunkenness in the town?—I have not.

8706. Have you seen any?—I have seen people jolly.

8707. And making a noise?—No, I would not say making a noise, perhaps a bit jolly.

8708. Have you ever seen anybody helplessly drunk?—No, I have not. One thing is that the people here have started drinking more palm wine now; they are getting more now than they were before, and they are still bringing in palm wine and this guinea corn beer they are making now, and they are getting more drunk now than they were before.

8709. But you said there was no drunkenness?—What I mean is they get as jolly on the one as they do on the other. They are just as bad.

8710. (*Mr. Cowan.*) You are quite satisfied that your general trade has gone down in the past three months?—Yes, about two-thirds.

8711. We do not want to put you in a false position with any of your customers, because we know sometimes there is a way in which they could retaliate, but if we were told that a man had doubled his purchases from you of cotton goods during the stoppage of the spirit trade, would that be so?—That would not show in my trade at all, because some people might buy more and some might buy less.

8712. Apart from that, your trade in the other staples and miscellaneous goods has gone down as well as your trade in gin?—Yes, they have both gone down. People prefer to trade in gin because they get their money easier than they do for cotton goods, and it enables them to do a bigger turnover than cotton goods do.

8713. You would say, I suppose, if the trade in spirits were prohibited that there would be a big reduction in trade generally?—Yes, it would go down a lot.

8714. That is to say, there would not be the same opportunity of turning over the same quantity of produce?—That is so; the trade would not be like it used to be.

8715. Have you seen much of this tendency to excessive drinking of palm wine and corn beer and so on, since the trade in spirits stopped?—I have not seen it myself, but I have heard a lot about it.

8716. If more palm wine is drunk, the palm trees will suffer, will they not?—Yes, because I have heard they say that a demijohn of palm wine costs 3*d.*, whereas a demijohn of rum costs 12*s.* 6*d.* or 13*s.*, and they always adulterate the gin too, and it is not so expensive as it would be otherwise. It is in a way expensive, but palm wine is very much cheaper than gin or rum.

8717. One or two witnesses have told us that sales have gone down, and that trade in general has suffered. That you say has been your experience also?—It has.

8718. There is no doubt whatever as to that?—No.

8719. (*Chairman.*) Do you by chance happen to know the price of kola nut here?—I do not sell kola nut, but I think they sell at 10 for 3*d.*, or something like that—Mr. Wegener tells me they are five for 3*d.* here.

8720. Do you think less trouble would be occasioned if the general taxation on spirits were raised rather than adopting a licensing system, even though the people had to pay more under the former?—I would not say less money; they must do away with it altogether.

8721. You think there would be less resentment against raising the taxation on spirits than imposing a new tax, such as a licence?—Yes, they would rather pay a higher duty than go in for the licence.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

THIRTEENTH DAY.

Tuesday, May 11th, 1909.

At Governor's Rest House, Ibadan.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.
Captain C. H. ELGEE.

CHRISTOPHER EDWARD LAFADEJU (native), called and examined (through an Interpreter).

8722. (*Chairman.*) You are the Bale of Ikale?—I am.

8723. You represent the Owa and the native Council of Ilesha?—Yes.

8724. I believe Ilesha is a town of about 20,000 people?—More than that.

8725. There are a good many small villages round, are there not?—Yes.

8726. Your own territory over which you are Chief and Bale is about a quarter of the Ilesha district, is it not?—I have only one village, myself.

8727. Is there much trade spirit or gin sold at Ilesha?—Very little.

8728. Can you tell us, at all, how much?—About 25 cases are sold a month.

8729. What else do the people drink; do they drink pito, or tombo, or palm wine, or shekete?—They drink palm wine and tombo and shekete.

8730. Is there any drunkenness among your people?—No drunkenness at all.

8731. Have you ever seen any native drunk there at all?—They sometimes get drunk on festival occasions.

8732. What do they get drunk on?—Palm wine.

8733. Could they get more gin if they wished it, and is it because they do not want it that they do not take it to excess?—They could get more of it if there were means to convey it to Ilesha.

8734. They do not want more, I suppose; they are better without it?—They want more of it, but the only thing that is troubling them is the transport.

8735. Are they not better without it?—It is really necessary for them for medicinal purposes.

8736. Do they use it much in medicine?—Yes.

8737. On the whole, you think they are a very sober people?—Yes, they are generally sober.

8738. Who is it that sells the gin that is sold there?—I sell a little, and another man called Campbell.

8739. What religion do you belong to?—The Church Missionary Society.

8740. You are a Christian?—Yes.

8741. Have you always been a Christian, or were you converted by the Church Missionary Society?—I adopted Christianity about 40 years ago, since the time I was captured in the war and taken to Abeokuta.

8742. You were captured in the war, and converted by the Church Missionary Society?—Yes, I was redeemed by the missionaries.

8743. Do the mass of the people want trade spirits, or not?—They do not want trade gin to be stopped.

8744. (*Mr. Welsh.*) Is any rum sold in Ilesha?—When Messrs. Witt and Busch's factory was established at Ilesha, they sold such things as whisky as well as rum.

8745. How much rum and whisky would be sold in Ilesha per month?—Whisky is more costly than trade gin, and that is why so many people do not drink it; it cannot be more than a case a month.

8746. Do you have many festivals in the course of a year at Ilesha?—We have two great festivals.

8747. Is it palm wine and tombo that is drunk mostly at those festivals, or is it gin?—Palm wine, because the palm wine is cheaper. A demijohn costs 500 cowries.

8748. (*Chairman.*) How much is that?—Not quite 2*d.* There are 300 to a penny. It would be about five-sixths of 2*d.*

8749. (*Mr. Welsh.*) What does gin cost in Ilesha?—1*s.* a bottle.

8750. Do you drink gin yourself?—I do not.

8751. Do any of your family drink it?—Yes, some of my people do.

8752. Do you not drink it yourself because you think it is not good, or do you not drink it because it is too expensive?—It does not agree with my constitution.

8753. Does it agree with the constitution of your people and your customers?—Some people when they pay me visits and I do not treat them with gin they ask for it.

8754. Do you think it is a good thing to introduce a foreign spirit into a country which has not been in the habit of using it?—Yes, it is good, because these shilling coins have been a thing unknown at Ilesha, and when it was introduced they all wanted them very much.

8755. When the gin was introduced or when the silver coinage was introduced?—They like the shilling coins just as they like the gin.

8756. When people take drink, do not they sometimes take too much and waste their money in other ways?—Those who like it know that it is dear, but they cannot help going and buying it.

8757. Do you mean that they lose their self-control if they cannot help buying it?—They prefer really palm wine to gin, but at times they cannot do without it.

8758. Do the missionaries drink gin?—Yes, they do.

8759. The Church Missionary Society people?—Yes, those in Ilesha drink it.

8760. Are they native missionaries, or European missionaries?—Native missionaries.

8761. (*Mr. Cowan.*) I think you have told us that it is mostly palm wine that is used at plays?—Yes, they use palm wine mostly.

8762. If a man takes plenty of palm wine can he get drunk if he wants to on that, just the same as he can get drunk on gin if he takes too much?—If a man takes too much palm wine, he will get drunk by it, but to get drunk on palm wine you want to consume almost a demijohn of it, but a small bottle of gin will get you out of order.

8763. Still a small bottle of gin is much more expensive than a demijohn of palm wine?—Much more expensive.

8764. Supposing the importation of gin were stopped altogether and the people could not get any more gin, would you be afraid of the palm trees suffering through too much tapping of them in order to get more palm wine? I do not refer to the tombo that you get from the bamboo palm, but the palm wine that comes from the oil palm?—By tapping these palm trees for wine, you do not kill the tree, but of course some people cut the tree down, and these people that cut the tree down are the men that are doing harm to the trees.

8765. If they could not get any gin, would you not be afraid that there would be more people cutting down the palm trees in order to get plenty of palm wine?—If there is no more gin everyone will take care of his own palm trees, and will not allow them to be cut down.

8766. Is there any law just now in the country protecting the palm trees?—Yes, there is a native order to that effect, that no palm trees are to be cut down.

8767. Does the trade in gin assist other trades?—It does not assist any other trade.

8768. Supposing there was better transport in taking gin say to Ilesha, would Ilesha do a bigger trade?—Yes, the trade would then be very big.

8769. Much larger than it is now?—Yes, because the interior people would all come to buy.

8770. Do you mean the trade would get bigger in cottons, for example because of the extra demand for gin?—When coming from the interior parts they will bring such things as cotton and some other produce, and after selling that they will buy gin.

8771. Would they not buy other things as well? If they knew there was plenty of gin in Ilesha, would they not buy pieces of cotton and hardware and umbrellas and lamps, and things like that as well?—They would buy cloths and umbrellas and some other things that they could carry.

8772. Then the trade in everything would increase?—Yes.

(*The witness withdrew.*)

IKADENE (native), called and examined (through an Interpreter).

8773. (*Chairman.*) You are a Mussulman?—Yes.

8774. You are a Member of the Ilesha Native Council?—I am.

8775. Have you always been a Mussulman—were your parents Mussulmans?—I was not a Mussulman from my youth.

8776. Now that you are a Mussulman, do you take any drink yourself?—I do not drink myself, but I take it at times for use medicinally, and some young men who are joining the Mohammedans now do not know the principle of gin, therefore they take too much.

8777. Do they drink too much, or do they drink moderately?—Moderately.

8778. Does your religion allow it to be taken medicinally?—It does.

Ikadene.]

8779. How many Mohammedans or Mussulmans are there in your district?—Very many.

8780. Are they increasing rapidly?—Yes, daily.

8781. Are you afraid of the Mohammedans taking to drink to excess in the future, instead of moderately?—A really good Mussulman will never take any strong drink, and the young men who are joining Mohammedanism do not at all yet know what they are doing and therefore they take to drink, but they do not drink much.

8782. Do they drink trade spirits as well as native liquors, or do they only drink native liquors?—They cannot take the same quantity of trade gin as they can of palm wine or tombo.

8783. Why is that?—On account of the quantity that they have to drink.

8784. I am not asking if they take too much; I am asking you rather if they take it at all?—Only the young men.

8785. As they get older do they give it up?—When they get older they leave it off.

8786. As regards the rest of the people, not the Mohammedans, is there much drinking?—Those who have the means to afford buying it do so.

8787. Do they drink it in moderation, or do they drink it to excess and get drunk?—In moderation.

8788. Have you ever seen anyone in Ilesha drunk on trade gin?—No.

8789. (*Mr Welsh.*) Do you not think that it may be difficult for the young men to leave off drinking gin when they grow older?—No, it is not difficult.

8790. Your own religion prohibits the use of liquor, does it not?—It does.

8791. If it is a bad thing for Mohammedans, how can it be a good thing for other people?—Those who are not Mohammedans have very little to think about; after they eat they simply drink, and then they go to sleep.

8792. I ask you if it is bad for Mohammedans, how can it be good for other people?—It is bad for Mohammedans, because it prevents them from giving good worship.

8793. It is forbidden by your religion?—It is forbidden. The men who are writing out the Koran are mostly forbidden to take gin, because when they do take it they will not know what to write down.

8794. If they do not know what they are writing, it must be bad for them?—If a man takes anything to excess, he is sure to feel the effect of it.

8795. (*Mr Cowan.*) Do you think gin is bad for anyone if they do not take it to excess?—It is not bad for anyone if they do not take it to excess.

8796. You are concerned about the young men you have told us about because they take it at all—it is not because they take too much is it?—These young men do not take much.

8797. What you object to is that they should take it at all, being Mohammedans?—Yes. The older Mohammedans abstain entirely from taking gin, but the young men take a little, and when they grow older they leave it off.

8798. Is the gin trade doing the country any harm?—It does not do any harm.

8799. Would you like the trade to be stopped, or would you prefer to see it going on as it is now?—It is good to let it go on, but if it is the wish of the Government, the people are ready to abide by any instruction the Government decide on.

8800. (*Mr. Welsh.*) Do you sell gin yourself?—I do not.

8801. Do any of the Mohammedan traders in Ilesha sell gin?—No, none.

8802. (*Chairman.*) Who are the people who sell gin—what religion do the traders belong to who sell gin?—Some Christians are selling it, and also some Pagans.

(*The witness withdrew.*)

Mr. CHARLES PARTRIDGE, called and examined.

8803. (*Chairman.*) I think your qualifications include M.A., F.S.A., F.R.G.S., and F.R.A.I.?—Yes.

8804. You are District Commissioner of Ilesha?—At present.

8805. I think you are a Cambridge man and belong to various learned Societies?—Yes.

8806. You have taken great interest in anthropological questions during the whole of your residence in Nigeria?—Yes.

8807. I think you have written a book on the Cross River natives?—I have.

8808. You began your service in Nigeria in 1901?—Yes, on June 26th.

8809. You have moved about a good deal, I think?—Yes, I have been in all three Provinces.

8810. You have been nine months at Idah, three months at Calabar, 12 months up the Cross River, and 24 months at Ikot-ekpene among the Ibibio tribe?—Yes.

8811. Ikot-ekpene is about 70 miles from Calabar, is it not?—Yes.

8812. Then you were for four months at Meko?—Yes.

8813. Where is Meko?—It is to the north-west of Lagos.

8814. You were a short time at Lagos—in the Secretariat—for 2½ months—as an Acting Assistant Secretary?—Yes.

8815. Then from March to May of this year you were delineating the boundary between Northern and Southern Nigeria?—Yes.

8816. Do you know the boundary between Dahomey and Southern Nigeria?—Yes, very well; I have been up the whole of it, except the last 50 miles.

8817. Therefore you know about 150 miles of it?—Yes.

8818. First, would you kindly tell us the character of the country along that boundary.—It is rather flat, covered chiefly with deciduous forest.

8819. Is it quite open?—It is deciduous—open dry forest I think is the exact term for it.

8820. Not the dense jungle like the country between Lagos and Abeokuta for example?—No, it is very different. Right up in the Northern parts it is quite open orchard-like country, trees scattered here and there, and blocks of stone occasionally. There are very few inhabitants there; you can walk for days without seeing a village, and there is plenty of big game and many streams, and very rich soil in places.

8821. It is sparsely inhabited, you say?—Yes, but people are now beginning to go back there. They were driven away by the Dahomey tribes on the one side, and the Egbas on the other.

8822. They are going back to the fertile belt?—They are.

8823. On what duty were you when along that boundary?—I was District Commissioner of Meko and officer in charge of the Preventive Service along the whole boundary, and I was also doing ordinary District work.

8824. Tell us about the Preventive Service; what articles were you on the look out for mainly?—Chiefly powder, guns, gin, kolas, and rat traps.

8825. Are they all dutiable articles?—Yes, all of them.

8826. Did you find that there was any smuggling going on?—Very few cases were reported. I had a staff of detectives and one European assistant at Idoroko. Of course, although very few cases were reported to me, that does not mean that there was not a lot of smuggling.

8827. Does that mean that the native detective force is not a trustworthy one?—Absolutely untrustworthy; it necessarily must be so.

8828. Assuming that trade spirits were either prohibited in Southern Nigeria or that the duty was raised largely above the French duty, would smuggling be likely to increase?—Yes, very likely, I should say.

8829. At any rate there would be what you may call a pecuniary motive to smuggle?—Certainly there would.

8830. In your opinion would it be possible to effectively guard that frontier?—It would be very difficult without

several European detectives, and it would cost a good deal of money.

8831. The cost would be large?—It would.

8832. Can you form any estimate at all as to the size of the force that would be necessary to guard that frontier night and day; I am not speaking of a regular trade, of course, I am speaking of carriers, each man bringing in small quantities and perhaps collecting it all together further on?—To do it very effectively, I think four Europeans would be necessary; that, of course, would mean eight, because they would have to be relieved. At the present time it costs about £1,000 a year, including an Assistant District Commissioner at Idoroko at £300 a year.

8833. To do it effectively, what do you think the cost would be, to prevent a pushing smuggling trade?—From £15,000 to £20,000 a year.

8834. How many natives do you think you would have to employ?—60 to 100.

8835. Natives?—I should think so.

8836. Besides the detectives, you would want other native employees?—The detectives, of course, would be Europeans, and they would want their separate staff, labourers, messengers, and servants.

8837. Surely eight Europeans would not cost anything like £15,000 to £20,000 a year?—Eight Europeans at £400 each—I was considering that one European and his staff would cost £1,000 a year.

8838. Is that about the average?—It is the only statistics one has to go upon out here.

8839. Do you think that 60 men could watch 200 miles of frontier?—I think they could, if they were properly officered, but the European officers would have to be up and down the whole time, because directly the native detective is out of sight, he is absolutely untrustworthy. They enter into league with the Chiefs and smugglers and everybody else.

8840. Of course the boundary is 200 miles in extent, and that would mean that one man would have to watch over about three miles of territory.—The most northerly part is the river bed of the Okpara River, and that is only crossable in the dry season.

8841. If you had to watch it night and day, you would only have one man for every six miles. Sixty men would be one man for six miles, if one man was on duty for twelve hours.—But there must be two men together. I was thinking of the number of detectives that I had alone, and reckoning it out from that. I had twenty.

8842. Was that number of any use at all?—They were of some use, but very little, because they are so absolutely unreliable. You cannot expect them to be otherwise.

8843. Did you station detectives in the villages?—They are stationed up and down the border, and they move about.

8844. That would not prevent filtration through—when a man's back is turned, a carrier could cross the line?—Yes, it is very easy to get through.

8845. A cordon of 60 men is surely very easily passed at night, is it not?—If you had European officers who had nothing else to do but preventive work they could give very sharp attention to it. Of course I had the district work to do, and a great deal of other work as well, while I was there—road making and such like work, and visiting inland towns.

8846. How do the detectives set to work? they cannot watch the whole of the road or the boundary at once. Do they hunt about in the villages in order to find out if prohibited articles have got in?—Yes, they do that, and they also watch the main paths, but the whole thing is an absolute farce in my opinion at present.

8847. Do you think it could be made effective?—I think it could be made effective, but at present, I mean such is the native character, it could not be otherwise than a farce.

8848. In travelling about the country a great deal, I suppose most of your service has been taken up in what is called camp life?—Chiefly camp life.

8849. You have travelled a great deal?—A great deal.

8850. What opportunities in that travelling have you had of making yourself acquainted with the native habits and customs.?—A great many. I have always made a point of living in the middle of the villages, in the Chief's hut if possible.

8851. Have you been well received on the whole?—Yes, nearly everywhere.

8852. What would you say as to the general character of the natives as regards drink in the wild districts in which you have been?—There is more drink in the Cross River district at the back of Calabar. I know very little of the central territory. I have been only up to Idah on the borders of Northern Nigeria.

8853. What should you say about drinking there?—I think there is very little drinking?

8854. A certain number of people do get drunk, I suppose?—Yes, a certain number get drunk. I have seen young men drunk at plays, but never on other occasions. I have known one or two old chiefs who drank heavily, but I could number them on the fingers of my hand.

8855. What do they drink usually?—Sometimes gin and sometimes palm wine.

8856. They can get drunk on palm wine?—Oh, yes.

8857. Do you notice any difference between the character of the drunkenness on gin and on palm wine?—I do not.

8858. Of course it takes much longer to get drunk on palm wine?—Yes, it takes very little gin to make a man drunk compared with palm wine, but it has the same character in its effects whether they get drunk on palm wine or on gin.

8859. What effect has drunkenness upon the natives when they do get drunk—do they get savage and fight?—No, it makes them stupid, maudlin.

8860. Have you ever seen a man actually drunk and incapable?—Yes, a lot of them.

8861. At plays?—After a play.

8862. Is that after a rather prolonged bout of drinking—the play lasts some time, does it not?—Yes, it lasts all night very often.

8863. Do they eat as well as drink at these plays?—Yes, they do eat.

8864. In the cases you have observed do you attribute most of the drunkenness to gin or to palm wine?—To palm wine.

8865. Have you ever been asked to act as doctor in these somewhat wilder parts that you have been to?—Very frequently.

8866. Have you paid any attention to the main diseases from which the natives suffer, and the question of infant mortality?—I know a little about it—in an amateur way.

8867. When they have come to you, what has been the main disease they have been suffering from?—Up the Niger, syphilis, and up the Cross River, elephantiasis and pneumonia.

8868. Is it a very damp climate in those regions?—No, it is not very much different from this; there is very little rainfall in the upper parts of the Cross River.

8869. Do you happen to know which are the characteristic diseases attributable to alcoholism?—At home, yes.

8870. Have you ever seen a case of delirium tremens among natives?—Never.

8871. Have you seen any diseases which you would attribute to alcohol?—I have not.

8872. As regards other diseases, do you have many digestive diseases, and dysentery?—Yes, they are quite frequent.

8873. And what one may call gastric diseases?—Yes, they also are quite frequent.

8874. To what do you attribute those diseases?—To the drinking of bad water.

8875. Are natives careless with regard to the water they drink?—Extremely careless.

8876. Comparing the alcoholic drinks with water unmixed with alcohol, to which would you attribute most disease?—To the water, certainly. I think if we could get people to drink decent water, we should vastly improve the health of the people of the country.

8877. If you could get them to boil their water or to be careful of the source from which they drew it?—Yes, and not to drink it immediately after they have washed in it. A man with a very bad disease will wash himself in water which is afterwards drunk by his neighbours.

Mr. Charles Partridge.]

8878. Without protest from the other natives?—Yes, they do it without thinking about it.

8879. You attribute a good deal of the ill-health of the people to foul water?—Very much.

8880. Have you any notions from your experience and enquiries as to the causes of infantile mortality?—I think it is due largely to ignorance of infantile disease. That is the chief cause, in my opinion, of a very large percentage of infantile mortality. Dealing with the population of Lagos, I have asked people, and I find that the birth rate is slightly above that of other European countries; but, although that is the case, the population is increasing very slowly.

8881. That is at Lagos?—Yes.

8882. You cannot give us any information about the Cross River district, can you?—No, but I think it is an excellent thing in a sense, because it means the survival of the fittest. You get quality and not quantity.

8883. Those who are best fitted to withstand disease survive?—That is my opinion, but I do not know it scientifically.

8884. You think the population, when it does survive, is a healthy and effective one?—Very healthy indeed.

8885. For instance, on the Cross River would you call them a strong, healthy race?—Yes, in the upper parts. Of course the Ibibio native is notoriously bad, not only in physique, but in everything, in fact.

8886. What do you attribute that to?—They have always been kept in their place by tribes on each side, and marriage is only allowed among themselves.

8887. You think it is more or less due to inbreeding, and subjection by more powerful races in times of war in the past?—Yes, and another reason is that the soil there is very bad and does not produce good crops.

8888. Therefore they are an ill-nourished race?—Yes; in fact, the word Ibibio means inferior. They do not call themselves Ibibios; they call themselves Anangs, Okonis, and various sub-tribal names.

8889. Is there any superstition with regard to twins among them?—Yes; that superstition is very strong in the Ibibio country. Twins are repudiated and the mother becomes a social outcast. It is one of the most deeply rooted religious sacraments that they have got.

8890. What is a sacrament?—It is a very sacred part of their creed, and it would be very difficult to eradicate it.

8891. The objection to twins, you mean?—Yes.

8892.—Have you ever in the course of your enquiries found any reason for it? Have they alleged any reason, or is it only a tradition?—It is only a tradition. One child is attributed to human intercourse, and the other to some superhuman intercourse in the shape of a bad spirit, and they liken the mother to a bitch and a she-goat, and they look down upon her. The wife is never allowed to cross her husband's compound afterwards, and he keeps her in the bush, builds a hut for her, and other men resort to these women, and children are born, and the original owner of the woman claims the children.

8893. Twins are considered accursed?—Yes.

8894. Does the fear of twins tend to limit the population?—Yes. When a woman gets very big in child she fears that twins may be the result, and so she procures abortion and very often ruins herself for life. Of course another reason for the small increase in population is the long period of lactation that is the custom in this country. A woman who bears a child will take as long as two to three years to suckle it, so that it takes her probably 12 years before she can bear four children. That is the chief reason that they are unable to bear more children, and their mothers for generations before them have borne only three or four children.

8895. (*Mr. Welsh.*) You have just told us that the people in the upper Cross River district are of much better physique than the Ibibios?—They are.

8896. As the Ibibios have been in close contact with European trade for a great number of years——Pardon me, they have not; not until a very few years ago.

8897. Surely they were near Calabar?—Yes, but they were kept out of direct trade. We only opened up the Ibibio country in 1905; it was handed over to me on the 10th of January, 1905.

8898. Still they had the means of getting plentiful supplies of spirits, and may that fact not have something to do with their poorer physique?—They had not the means of getting very much spirits, seeing that they had not the money to buy it with, they are very, very poor.

8899. The Ibibio country is very rich in palm trees, is it not?—Yes, but trade there has only lately been developed; the Ibibio country has been shut up for years.

8900. Yes; but the Ibibios produced palm oil and kernels and sold them to middlemen, who in turn disposed of them to European traders?—There was not much trade, only about a twentieth part of what could be collected. They were dealt with in 1902, in the Aro campaign, and it was then ascertained (as had previously been surmised) that an Aro tribe known as the Aro Obiokita had had the right of trading in the Ibibio country. The Aros got their slaves from there, and it has been the object of the Aros, who are extremely intelligent, to keep the Ibibios in this inferior position in order to keep traders out.

8901. The Aros kept out traders in order that they themselves might monopolise the trade?—In order that they might get slaves chiefly.

8902. Do you know the Enyong Creek?—Very well indeed.

8903. Does that run up to the Ibibio country?—Yes, it borders it on the north-east side.

8904. Has there not always been a very large trade in palm oil from the Enyong Creek into Calabar?—Yes, but it has very much increased since the Ibibio country was opened up.

8905. Thirty or forty years ago there was a large trade from the Enyong Creek, and as this Enyong Creek borders on the Ibibio country, is it not natural to suppose that a large portion of the palm oil and kernels came from the Ibibio country?—I think a good deal came, but it was paid for at a very poor price; the Chief there is very little superior to his people.

8906. Still, they were comparatively near the trade centres of Europeans, and through the Aros did they not dispose of a large quantity of produce?—A fair quantity; but as far as gin is concerned in that part of the country there is far more gin used higher up.

8907. Do you know the Kwa Ibo River?—I do not.

8908. Do you know the rivers in the Ibibio country?—That part of the country was opened up long ago, but Ibibio proper is the northern part.

8909. Through Eket was there not a large trade done with the Ibibios?—Yes, that is so.

8910. Eket was opened up 25 years ago as a large trading station by Mr. Watts, and he did a large business with the Ibibios?—Yes; I think there is a large trade in piassava at Eket, but that never reached the proper Ibibio country; it was never opened up.

8911. On the Cross River, you have said, there is more drinking in the Eastern province generally than in the Western province?—As far as my experience goes that is so.

8912. Do you think it desirable to exclude spirits, rum and gin, from districts that have not yet been in touch with the trade?—From what point of view?

8913. For the advantage of the people; would it not be desirable to exclude spirits from districts which have not yet been in touch with that trade?—I do not quite see the point of view; I think you must narrow your question if I am to answer it.

8914. We know that the sale of spirits is prohibited in Northern Nigeria?—Yes.

8915. And also in a portion of Southern Nigeria?—I do not know that.

8916. Does the Lagos Government Railway carry spirits right up to the frontier?—I believe they do not.

8917. Is the sale of spirits legal right up to the frontier?—I am afraid I do not know; I know very little about the railway.

8918. Do you know for what reason the Government have prohibited the sale of spirits in Northern Nigeria?—Because Northern Nigeria is a great stronghold of Mohammedanism.

8919. Quite so, but there are many Mohammedans in Southern Nigeria, are there not?—Very few comparatively, and, of course, they are a very different type, low caste, compared with those in Northern Nigeria. It is not fair to judge Mohammedans by the type one sees generally here, with a few exceptions.

8920. Still, if it is desirable to exclude spirits from Northern Nigeria, would it not be desirable to exclude them from Southern Nigeria?—The two countries are absolutely different; one is a great stronghold of Mohammedanism, and the other a great stronghold of Paganism.

8921. Is it out of deference to the religious feelings or wishes of the people, or from a desire to prevent them getting into touch with the trade, that the Government have adopted this policy of prohibition in Northern Nigeria?—It is out of respect to the tenets of Mohammedanism, I should say.

8922. Do you consider it was only out of respect to the prejudices, or tenets, or views of the Mohammedan population that spirits were excluded in Northern Nigeria?—As far as I have heard, Sir Frederick Lugard had a great deal to do with it, and had feelings on the subject which differed from those of other people perhaps.

8923. The Niger Company, before Sir Frederick Lugard's time, prohibited spirits also within a certain degree of latitude?—I do not know that.

8924. In all your experience have you seen anything which would lead you to suppose that tribes or peoples in touch with liquor and dealing in liquor are less advanced than those where the use of spirits is prohibited?—No, I have never seen anything to show that.

8925. If the option were given to you would you carry out a policy of free trade in spirits or would you impose any restrictions?—I believe I am answering questions as a District Commissioner, and not as a private person.

8926. (*Chairman.*) I think if you have any strong private opinion we should like to hear it—if you hold any strong opinions as to what legislation would be for the benefit of the country if it were carried out?—Of course one knows scientifically that two things which shorten human life are syphilis and alcoholism, and one naturally thinks if alcoholism could be destroyed altogether it would be better for the human race, certainly.

8927. (*Mr. Welsh.*) That is the point of view I wanted to bring out.—I have to take my opinions second-hand from biologists and great scientists; I am not a biologist myself, and some may not think that the prolongation of human life is a desirable thing.

8928. I think that is getting beyond the scope of our enquiry. Have you seen anything in the course of your experience to lead you to think that it would be desirable to prevent the sale of liquor in Southern Nigeria or in any portion of it?—That is a very general question. I think if it could be done without harming various other things it would be desirable.

8929. Could you tell us what are the various other things that might suffer from the prohibition of spirits?—I think the enlargement of trade has been a great factor in civilising this country, and bringing it to a state of peace, and I do not know whether the prohibition of trade spirits might not break trade altogether here, and it would be a very great harm to the country to break trade; it would ruin the country.

8930. Generally speaking is it not considered that the more sober a race is, and the more industrious it is, the likelihood is greater of there being a larger demand for imported goods of a harmless character?—Yes, generally speaking.

8931. (*Mr. Cowan.*) Generally speaking again, would you say that the native is a man who does not keep himself under what you might call self-control?—I think he keeps himself under great self-control. I think the point of the native character is that he does so far more than the European.

8932. In that case would you look upon him as a man who could be trusted to a certain extent?—Yes, in many cases more so than Europeans. I think for instance he keeps his temper better.

8933. Are you aware that the Niger Company in restricting spirits to a certain area in their territory before the Government took it over, did so in deference to some of the Mohammedan Emirs?—I did not know the Niger Company had done so until this morning.

8934. It follows of course that you are not aware that the Government of Northern Nigeria are simply carrying on what was undertaken by the Niger Company?—I do not know that.

8935. While engaged on boundary work, on which you were employed some little time back, did you see any signs of spirits being taken into Northern Nigeria from Southern Nigeria?—I have not seen a bottle of gin, except at Oyo, where I was for some days. I saw one case in the market there.

8936. So that you would say there is very little of it drunk there?—Yes.

8937. You have been moving backwards and forwards and have not seen any instances of gin being smuggled across the border from Southern to Northern Nigeria?—I have not.

8938. Have you gone into the question of what the protective service means, say, on the frontier between France and Germany, or say again at Gibraltar?—No, I am not aware of that.

8939. Are you aware that that means a question of watching not miles but yards?—Yes, I am aware of that.

8940. Do you think a matter of 70 or 80 men, even under very efficient control, would be able to guard a boundary of say 200 miles, such as the boundary between Dahomey and Southern Nigeria?—That is a very thinly populated country, vast tracts of land are absolutely uninhabited, and there are no paths in those uninhabited tracts.

8941. Supposing you looked ahead, and realised that paths had been made for the purpose of smuggling spirits through that thinly populated country, would you say that that might even increase the difficulties of preventive work, the very fact of its being thinly populated?—It would be about the same on each side: there would be difficulties on both sides I think.

8942. It is not a question that you have studied very deeply?—No, it was put to me for the first time this morning.

8943. If carefully thought out, and comparisons made with what is found to be necessary in other countries where preventive work has been going on for years, you might have to reconsider your figures?—Absolutely. I have not studied the subject internationally at all.

8944. In connection with the Ibibio people, of course you will admit that a very large proportion of the trade of Calabar for the last 40 years has come from Ikpa and from the Enyong markets?—Yes, from the upper parts of the Cross River.

8945. For the moment we are more interested in the Ibibio country, but in any case notwithstanding that fact, you say in your experience you have seen much more gin used in the upper parts of the Cross River than in the lower part?—Than in the Ibibio country—I do not talk about the left bank of the lower part of the Cross River district: I do not know it: I was referring more to the Ibibio country on the right bank.

8946. Whatever trade is done in spirits, you say it is smaller than in the country higher up?—Yes, I should think so.

8947. And you are satisfied that the Ibibios are an inferior race as compared with the tribes further up?—Certainly, they are the most inferior people that I have seen in the whole of Southern Nigeria, from one end to the other.

8948. Could you tell us anything as to the relative effects of drinking to excess palm wine, say, and tombo, and trade gin.—I am afraid I cannot give you statistics.

8949. You have no instances that you can put forward where you have seen a man who had taken palm wine to excess, and as to whether he took a long or a short time to recover from it as compared with the man who had taken gin to excess.—No, I cannot give you any information on that point.

8950. You are quite satisfied, however, that it is only a matter of quantity.—As a matter of fact is there any difference between a man who gets drunk on brandy and a man who gets drunk on port wine?

8951. We have had certain evidence which goes to show that sometimes a dazed condition follows upon the excessive drinking of palm wine.—Is not the great element the character of the man? One man gets noisy when drunk, whereas another man who is equally drunk keeps very quiet.

8952. At any rate you can tell us nothing of the relative effects of palm wine and trade spirits taken to excess.—No.

8953. But apart from quantity a man can get drunk on either —Certainly.

8954. Do you know whether tombo is a more frequent cause of drunkenness than gin?—Yes, of course, because there is more tombo in the country than gin.

Mr. Charles Partridge.]

8955. Would you say that some of the native diseases follow upon the drinking of palm wine and other native liquors because they are frequently diluted with bad water?—Yes. I may say that I have felt the effects myself from drinking palm wine that had probably had dirty water put with it.

8956. You would say that just as much care ought to be exercised in seeing that pure water is used in the manufacture of native drinks as in getting pure water for drinking purposes.—Yes, I think that is very important.

8957. Probably a great deal of these troubles which you have referred to as having noticed in your travels are, perhaps, due to the taking of native drinks where impure water has been used in the dilution of them.—I should say that to drink impure water by itself would be far worse than drinking it after it had been added to palm wine, because then it would be half palm wine and half bad water, and it would not have such a deleterious effect as the drinking of the impure water alone.

8958. (*Captain Elgee.*) In your opinion would it do the people more good to continue sanitation or to stop drink?—As far as regards water?

8959. No, as far as regards the prohibition of trade liquor altogether.—Sanitary matters would be far more important.

8960. Are you aware that a great part of the prohibition in Northern Nigeria is due to the Brussels Convention?—Yes, certainly.

8961. From your travels in England and Europe, how would you compare the people of Europe with those of Southern Nigeria with regard to their drinking habits?—The people of Southern Nigeria are far more sober. I lived in the north of France for four months, and I noticed that the drinking habits there were very bad indeed.

8962. Yet, nevertheless, you are prepared to admit that the people of France and England are more prosperous, and more advanced than those of Southern Nigeria.—It depends upon what you mean by prosperous. I do not think they are any happier, I think they are happier here. I think the native here is far happier than the average Englishman.

8963. You were asked by Mr. Welsh was it not an admitted fact that with a sober and industrious race there was a greater likelihood of an increased demand for goods of a harmless character?—Yes.

8964. Would you say that the people of England are more industrious than the natives of Southern Nigeria?—Yes, I would; they have had it drilled into them for centuries, they are slaves to industry, but I do not say that they are a bit the happier for it.

8965. And yet it is said that they are slaves to alcohol?—They are.

8966. Would you say that the natives here might become industrious if they became slaves to alcohol?—I think alcohol makes a little change in their lives, and that they certainly do gather produce in order to obtain it.

8967. Then you would say that alcohol has a good effect in making people more industrious?—No, I think a great deal of the alcohol that is drunk in England is drunk in order to drown their senses and to escape temporarily from oppressive conditions. There is a great deal more slavery in England than there is out here; that, I think, is an absolute fact.

8968. (*Chairman.*) Your opinion in the abstract is that alcohol on the whole is a curse rather than a blessing to the world?—Yes.

8969. I suppose that applies to the people of England as well as to the people of Southern Nigeria?—Yes.

8970. Are there any special reasons for prohibiting alcohol here if it is not prohibited in Europe and France and England? Are there any weak points in the native character which render it more essential to prohibit alcohol here?—Of course, these people are very lazy naturally; they have not the vigorous character that we have, and if they were to drink the same amount of alcohol that we do in England they have not got the same stamina to resist it that the English people have.

8971. At present are there any signs that prohibition is required here?—No, I see no signs that it is required at present.

8972. The danger, if any, lies in the future?—I should be very sorry to see as much drunkenness here as one does at home.

8973. Do you see any prospect of drunkenness increasing here?—No, I do not.

8974. You agree that the whole problem requires careful watching?—Certainly, it is a most important and serious question.

8975. You had some correspondence with the Owa of Ilesha?—I had.

8976. What is his position?—He is the principal chief in the Ilesha part of my district—he is the king really.

8977. He wrote to you on the subject of the liquor traffic in answer to a letter of yours to him?—No, it was in answer to a verbal message of mine. I asked him to let me have some information to bring down here to lay before the Commission.

8978. What does he say in reply to your message?—He says "My good friend, with the advice and consent of "the Ilesha Council I herewith forward you a brief view "held on the effect of gin or rum. 1. Gin or rum as "commonly used medicinally by us serves beneficially to "health. 2. Gin or rum excessively used is injurious to "health. I am, your good friend, the Owa, X, his "mark." That is dated the 7th of May last.

8979. That is not a very enlightening pronouncement?—No, it is very cautious.

(*The witness withdrew.*)

(Adjourned to Oshogbo.)

(*Later, same day at Oshogbo.*)

Rev. ALFRED WILLIAM SMITH, called and examined.

8980. (*Chairman*). You are a clergyman of the Church of England?—I am.

8981. Attached to the Church Missionary Society?—Yes.

8982. How long have you been working here?—In Oshogbo quite a short time, but I have been in the country since 1902.

8983. Where were you before?—I was at Lagos for nearly three years, and then at Oyo, and Jebu-Ode, and here.

8984. How long have you been here in Oshogbo?—Just about three months.

8985. Since you have been here the sale of trade spirit has practically stopped, has it not?—Yes, there may be just a trader from outside now and again selling a little, but practically the local people have all stopped buying.

8986. What has that been due to?—I think it has been due to rumours from Ibadan, and certainly due to the wishes of the Bale. I came here just too late to hear much about it. I came in just as it was beginning.

8987. So that you do not know the genesis of the movement?—No.

8988. Had it anything to do with the introduction of the licensing system do you think?—I have never heard that mentioned at all.

8989. Or anything to do with the increased taxation which was imposed at Lagos on imported spirits?—No, I do not think it was with reference to that at all.

8990. You think it was in deference to the wishes of the Bale?—Yes.

8991. The population in deference to his wishes apparently find no difficulty in refraining from drinking?—Either in deference to his wishes or through fear.

8992. At any rate they had sufficient control over themselves to stop?—Yes, I think so.

8993. We can hardly ask you under these circumstances to compare the drinking habits of the people at Oshogbo with those of the people of Lagos?—No, I do not know enough about it to express an opinion.

8994. How long do you say you were in Lagos?—I was there in 1902 and 1904, and I was back there again in 1905.

8995. What do you think about the state of drinking there?—In the town as a whole?

8996. Yes.—It is rather a difficult thing to say. The actual thing that comes under one's observation one should speak from, and in Lagos I saw very little of drinking.

8997. You heard of a certain amount, I suppose?—Yes, of course, the kind of thing one hears in Lagos; but one of the first cases of drunkenness I saw was that of a white man. He got very hard up and very down, and got run in with a suit of my clothes on. He was a beachcomber, as they call him. He had come overland from Sekondi, and had got low down, and started drinking gin. I gave him an old suit of clothes. He got drunk and was run in.

8998. A beachcomber is practically a tramp, is he not?—Yes; he was shunted from his ship, or he left his ship, I do not know which.

8999. Do you see any signs of people here beginning to take to drink again?—I have never seen a case of drunkenness here, but in Obagun I saw a case. Three of us were passing through there the other day, and just before we got to the place—as a matter of fact it was between Ikirun and Offa, on a road there which is practically a road leading up to Northern Nigeria—the first thing we saw was a woman with a couple of cases of gin on her head. We asked her at once, "Where did you buy this?" She stated that she had purchased the two cases of gin at Ikirun station at 8*s.* a case, and she volunteered the information that she had sold three bottles on the way, and was going to take the remaining 21 to Iba, and retail the rest of them there. Iba is the first village outside Ikirun, on the way to Offa. There was a heathen festival on, and we quite understood why she was taking the gin there.

9000. What kind of festival was it, do you know?—Simply the Egungun festival, which happened to be celebrated that day. We went on our way, and on reaching Obagun the same day, in the afternoon, we saw twelve Hausa men sitting or lying on the ground, most of them the worse for liquor; certainly a couple of those men were what I suppose a doctor would call dead drunk. Two bottles of gin unopened were lying on the ground in front of the men, and one of the Hausas told me, speaking in Yoruba, that one of his companions, to whom he pointed, had drunk two bottles of gin. He was lying on the ground, as I say, dead drunk, and the other one was in a similar state, and all of the men were more or less drunk. One of them stated that they had purchased the drink at Ikirun station.

9001. Were those Hausa men Northern Nigerian Mohammedans, do you know?—They were. That, of course, was a very exceptional thing, but that was a clear case of the direct results of drinking trade spirits.

9002. How many Hausas were there of the party altogether?—Twelve.

9003. How many bottles of gin did they have?—I do not know how many they had had, but one man certainly had disposed of two bottles according to his companion's account. The rest were all very merry, and they seemed certainly to have had far more than they needed.

9004. Were they riotous and quarrelling, or were they simply stupid?—Just simply stupid, that was all. Of course that was in the very place where we know the King quite well, and the King told us that they were not selling any spirits in the place, and that the Obagun there would like to stop the sale of them altogether.

9005. Is the Obagun under the Bale of Ibadan, or is he quite independent?—He is under the Bale. Then at other places—of course one has made a point of going about to different places—we always do in the course of our work call and see the Bales and the Kings, and this question being in the air we made a point of asking the different chiefs what they thought about it, and we know they are very strong about it, and some of their views we have got written down. The Bale of Oshogbo is very strong about it, and certainly the Timi, or King, of Ede, the next station down the line, is also very strong about it.

9006. Have you seen the Timi yourself?—Yes, and he says in very strong language that the drinking of trade spirits killed a couple of his chiefs, one of them Baba Sanya, the head man of the town, and the other Jagun, Balogun of Ede. He at once said that they had much less liquor sold now in Ede than formerly, and that was partly due to the fright the people got through these two men dying. One of those chiefs had been drinking very heavily, and walking out of the compound he struck his foot against something and fell down, and died very shortly afterwards, so that those are instances of two deaths of prominent men in Ede, both of them, as the king said, being due to their excessive drinking of European trade spirits.*

9007. That was his opinion; there was no medical report on those cases, I suppose?—No. He says that that inspired the people with fear, and that they had stopped drinking.

9008. I suppose some of these chiefs say one thing to one person and another thing to another, according to what they think will please?—Exactly.

9009. They are apt to give the answer that they think will please the person who is addressing them?—Yes, I am afraid that is so. Those cases were in Ede, not very far from here. The Timi also told us how in the old days he used to buy spirits in order to "make stranger," and to give away on special occasions, to the amount of 10*s.* or £1, but that now he has stopped giving the people gin on those occasions, and just gives them money instead, and that when a company of people come to him he gives them £1 or 10*s.* or whatever it may be, instead of gin, to "make stranger."

9010. A sort of gift to his guests?—Yes, that is practically what it is. He now gives them money to the extent, as I say, of £1 or 10*s.*, and he does not give them any liquor at all.

9011. He gave his presents in liquor before?—Yes, and now he gives cash.

9012. Does he give as much cash as he gave liquor?—Probably not, I should say. Then he informed us that at festival times a few of his own chiefs give any amount of gin away, and even Mohammedan chiefs do the same thing. He says that some of his own heathen chiefs buy as many as 50 demijohns to give away at festival times, and a few Mohammedan chiefs give away about 20, and others buy from 10 to 20 demijohns for the same purpose: Each demijohn costs 14*s.* 6*d.* cash or 15*s.* credit in Ede.

9013. Would that be demijohns of rum?—Yes.

9014. Is rum the favourite drink here?—They simply call it demijohns: they do not distinguish it: it is all "ote" with them—that is the one word they describe it by. There are about eight firms at Ede, most of them selling spirits, and they are very easy to obtain.

9015. Since the buying of spirits has been discontinued, has the drinking of palm wine increased?—I could not speak as to that.

9016. Have more palm trees been tapped do you know. Is there any danger of the increased tapping of palm trees through the decreased consumption of trade spirits?—I have never heard anything of that. I suppose ogoro or shekete, the guinea corn beer, would be used more.

9017. Have you seen people intoxicated on palm wine or shekete?—I have.

9018. If a man has an inclination to get drunk on palm wine he can achieve his object, only it will mean that he will have to take a rather considerable quantity, will it not?—Yes. I might say that while I was talking to the Timi a man walked in, and they gave him a demijohn of palm wine, and the next thing I saw, shortly afterwards, was that same man being carried out into the street on the heads of the people.

9019. Do you know what effect the stoppage of liquor has had on trade generally—whether there has been a corresponding increase in the demand for other goods. Has that come under your notice at all?—No, I cannot speak as to that at all. I do not know anything about the trade side of it, at first hand, at all.

* *Vide* Appendix K.

9020. Speaking generally, since you have been in the country do you think there has been an increase in the drinking habits of the people or not?—Yes I do think that drinking has undoubtedly been on the increase, judging by what one sees in different parts of the country. For instance, at Jebu-Ode, at nearly every other market, you will see two canoe loads of gin coming up, whereas at one time you would never see any.

9021. I suppose people drink moderately at times also?—Yes, and spirits are used by Mohammedans medicinally, and women use it at childbirth very largely.

9022. Is that to dull pain?—They think it has some sort of charm, and tones up the system.

9023. Do they use it mixed with various drugs?—I think it forms what chemists would call the basis for the medicine.

9024. When it is given in drugs like that do you know whether it is given in excessive quantities or simply used for the better solution of the root or bark or whatever the drug may be that is added to it?—I do not know the quantities prescribed at all. I know the medicine man's dispensing is very rough and ready.

9025. They probably do not give very exact prescriptions?—Not at all. I have a third case to bring before you of a chief at Ifon, whose death was attributed to the drinking of trade spirits.

9026. Attributed by whom?—By another chief, the chief of a village called Agberi, that is just between Ede and Ifon. He told us that, as an illustration of the evil effects of drinking trade spirits, he would point out the case of Ekegi, Balogun of Ifon, a prominent chief and a wealthy man, who drank himself to death and died this year. This is what one chief says of another. He told us "As soon as this chief began to drink trade spirits he gave up drinking native liquors altogether, and simply drank himself to death."*

9027. Apart from these cases where death has been attributed to alcohol, have you seen any marked symptoms of alcoholic disease in any of the people you have come across?—No, I have only seen one case. We had many people come to the dispensary at Jebu-Ode and there was only one case that I recollect. I remember the doctor enquiring about it. That was the case of a woman and it was a clear case of alcohol.

9028. It seems rather curious, if three or four prominent Chiefs have drunk themselves to death, that there should be no marked symptoms of alcoholic disease amongst the rest of the population.—That of course is a doctor's question; I am only an amateur on such subjects as that.

9029. You are asked to prescribe, I suppose, occasionally?—Yes, we have done a great deal of that. We used to have 70 or 80 people in a day at Jebu-Ode three or four times a week.

9030. Do they come freely to the dispensary here?—I do not know about Oshogbo. I have not seen the work here.

9031. (*Mr. Welsh.*) When you were in Jebu-Ode did you notice any increase in the drinking habits of the people there?—Not whilst I was there, I think it rather tended the other way as soon as the scare came, but I have been there two or three times since, and certainly from what I could judge it has increased since I was first there. I went at the time when Mr. Moseley was Acting-Governor; there was a palaver with the Chief then, and there certainly was not much gin drinking there, at that time, but it has increased.

9032. (*Chairman.*) You are not speaking of drunkenness?—No.

9033. You are only speaking of drinking?—Yes, I know I saw two policemen drunk there, but whether on palm wine or gin I do not know—in fact I was insulted by one of the police and one of my boys was run in, and the Commissioner apologised for it.

9034. (*Mr. Welsh.*) Generally speaking do you think the people here in Oshogbo compare favourably with those of Jebu-Ode with regard to the liquor traffic? They are further away from the bases of supply.—There is really very little difference. They can get it easily from Lagos, and they can get up a demijohn of rum at a time of marriage or festival.

9035. (*Mr. Cowan.*) Would the fact of your seeing more gin now at Jebu-Ode than you saw before mean that the people there are actually drinking more, or that there is a bigger trade, and Jebu-Ode is becoming more of a distributing centre. As the country has been opened up markets that were practically unknown before have been opened up, and would you think that possibly the increase you have seen in gin imported so to speak into Jebu-Obe, was not all for consumption there, but merely passing through as a distributing centre?—I think there is much more undoubtedly consumed in the Jebu-Ode country now than there was formerly. Undoubtedly I think that is the case on all sides. The Mohammedan Chiefs and so forth all say so. I was at the District Commissioner's Enquiry, when he had a meeting in the Court there, and all the Mohammedans spoke very strongly about it. There was a son of the late Balogun, a man called Badamasi, a well-known leading Mohammedan, and he spoke very strongly about the increase in drinking there.

9036. The actual imports in gin have not increased in proportion to the imports so to speak of cottons at given times of the year. Of course the importation of cottons has increased as the country has been opened up, and so also has gin, but not quite in the same proportion.—Of course it is very difficult to say. A creek has been opened at Jebu-Ode, and a man can go and watch the creek and see the canoes come in with the gin in them, whereas before you would have had to go a five days' journey down, and you might never have noticed it at all, and again I have seen it right up on the boundary, just this side of the Northern Nigeria boundary, at a town called Ilu Gambari. The chief of that town recently had a sort of show, and had a kind of public orator there to address the people, and that chief fetched out a large case of gin and handed out bottles all round to the people.

9037. (*Chairman.*) Were those people Hausas?—Yes, on the Yoruba side, and this orator man simply pulled the cork out of the bottle and tossed the contents off and then went on with his harangue. I have never seen anything like it before.

9038. It must have been diluted, must it not?—I do not know.

9039. Do you know what was in the bottle?—No, I do not know that.

9040. (*Mr. Cowan.*) Did you follow up the enquiry with regard to the two chiefs you mentioned who were said to have died through drinking European spirits? Were they habitual drunkards do you know?—Yes, they were very well known in the place.

9041. Is there any evidence to show that they had been drinking gin all their lives, or whether they had possibly been taking native liquors to begin with, and finished up with trade gin?—It would be in recent years that they took to the gin.

9042. It is possible, is it not, that they were confirmed drunkards before they took to gin at all?—Yes, that is quite possible.

9043. (*Chairman.*) I forgot to ask you the date of their deaths—All three were early this year. It is common talk in the town the cause of their deaths, and it is attributed to spirits.

9044. (*Mr. Cowan.*) Is the king of Ede likely to meet with any difficulty owing to the new custom that instead of giving drink when he has to entertain he has to give money?—His guests must not look a gift horse in the mouth, and if he chooses to give them money they must take it.

9045. Do you see any difficulty in the way of the Alafin of Oyo doing the same thing if he thinks fit?—Not at all. I know the Alafin personally very well, and I know his great difficulty is his son. The son says one thing and the Alafin says another. I have heard the Alafin say again and again that he is very down on spirits, but he says: "What can I do? My chiefs and my own son are in favour of it, while I am against it, and when we have a difference of opinion what are we to do?"

9046. You see no difficulty in the case of any chief, if he thinks fit, giving money, when entertaining, in place of trade spirits?—No, not at all. That is a thing that can be very easily settled.

9047. Can you tell us anything as to the relative effects of drinking palm wine as against drinking gin? Have you seen palm wine or tombo down in the Jebu-Ode country made very strong?—Jebu-Ode is a great country for palm wine. We buy it for making bread, and if we buy the demijohns as they are sold in the market we cannot make bread with it, it is too much diluted.

9048. So that you have to procure it stronger than that?—Yes, from the farm. The threepenny demijohn

* *Vide* Appendix K also.

of tombo is very weak; they have their own name for it—"Emu."

9049. On festival occasions the chances are that the people may drink the stronger palm wine if they wanted it?—Yes. Of course the late king was one of the greatest topers in the country, and he would take a demijohn of Emu and mix gin and anything else with it, and drink it, and it was traditional in the place what that man could drink.

9050. Did he appear to suffer from it?—I think at the end of his days he was not worth very much. I did not know the man very well, but it is quite common talk in the town about it.

9051. Have you ever traced any illness or intestinal troubles due to the drinking of impure water, or to the drinking of tombo where it had been diluted with impure water?—No, the only cases of intestinal trouble that I know is from worms, and santonin and calomel is prescribed for it; the people get any amount of that disease, and it may or may not come about through the dirty water used in the Emu.

9052. Would you say there is a certain danger in their taking water as they do take it?—Yes, I think that disease is the direct result of it.

9053. (*Capt. Elgee.*) Besides the Mohammedans, whom you have had conversations with, I presume most of your conversations are held with your own converts?—About these matters?

9054. No, most of your associations with the natives of the country.—Yes, of course, but right round the country wherever I have been I always make a point of going to salute the chief of the place.

9055. Amongst the converts to your religion do the clergy make a point of always preaching temperance?—Yes.

9056. You mentioned a case of chiefs at festivals giving away as large a quantity of spirits as 50 demijohns. Did you mean 50 demijohns of rum?—They simply speak of it as demijohns, and that all means spirits.

9057. To take the case of a man giving away 50 demijohns, could you give us any idea of the number of people amongst whom those 50 demijohns would be distributed? It might be a crowd, or it might be a few—all the people who came to salute him, I suppose.

9058. If you gave 50 demijohns among five million people they would not get much individually?—No, but you see they are all doing it at one time. At a given festival most of the chiefs would be entertaining their friends in the towns, and they would all be given away on the same day.

9059. Possibly these 50 demijohns might be consumed amongst a very large number of people?—Yes, Ede, of course, is a good large town, and it would only be a chief in a large town who could afford to give away as many as 50 demijohns.

9060. Are you aware of the calculations that have been made in order to compare the consumption of liquor per head of the population of this country as compared with the populations of European countries?—Yes, of course I know that the question of the distribution of liquors is a question of areas.

9061. Are you of opinion that the discontinuance of the importation of spirits would really make any difference to the moral, social and physical well-being of the natives of this country?—I think that now they are put in possession of a strong spirit, which they can use and get at very readily, a spirit which is very much more powerful than any native drink which they have, the effects of course are, in my opinion, very much greater. I have seen men drinking emu, and shekete and guinea corn beer pretty well every day of their lives, and it has not harmed them very much, but if they were to do the same with gin I do not know what the result would be.

9062. I rather gathered from your evidence that you admit that the natives have a very large amount of self-control?—With regard to ordinary drinking?

9063. Yes.—They drink large quantities, but as to being prone to drunkenness, no, because their own native liquor is like an Englishman's beer; they can take large quantities of it, and it is part of their custom to pass round guinea corn beer, just as in Kent, for example, at home, it is the custom to pass round cider.

9064. With perhaps a few exceptions, I suggest to you that habitual drunkenness is very rare in this country, and that drinking in the smallest way, serious drinking, is confined to festivals and such occasions. What do you say to that?—I would not say that it is confined to festivals. I think you will find it is confined to festivals on a large scale, but on a smaller scale, if you take the men who are always hanging about the kings and the chiefs, and men who get in touch with the white men and civilization, you find out again and again what is happening with regard to drink in their cases.

9065. As the proportion of white men to natives is so small, the number of European servants would be very small also, considering the population as a whole?—Yes; but of course it has grown very much larger since the railway has extended. You find places touched now which were never touched before by these things.

9066. You mentioned the case of three chiefs who were reported to have drunk themselves to death?—Yes.

9067. That evidence was entirely hearsay, was it not?—Of course, I know nothing at first hand; I only know in one case from the king under whom those two men were, and in the other case from a neighbouring chief.

9068. Are you also prepared to admit that it is just possible that your informants, knowing you were a member of the Church Missionary Society, said that those men had died from drink, thinking that that answer might be acceptable to you?—Not at all. I will not admit that at all, because I have heard it in different channels. I am sure that has not been worked up for the occasion.

9069. Some people admit that it is a characteristic of the natives to answer leading questions in the way they think you wish them to answer.—I am sorry to say that that is the case; in fact, it is so much the case that there is a saying that to speak Yoruba means to use a double tongue.

(*The witness withdrew.*)

Mr. Frederick George Roper, called and examined.

9070. (*Chairman.*) Are you General Manager of the British Cotton Growers Association?—Yes.

9071. Where are you stationed?—I cannot say that I am generally stationed at any particular place; I am up and down all over the Province, north, east, south and west.

9072. You have no home so to speak?—No home, although of course my headquarters are at Ibadan.

9073. Is it simply the Western Province that you have traversed?—Yes.

9074. Is cotton grown principally in the Western Province?—It is grown all over Southern Nigeria.

9075. Then do you mean that you have been both in the East and Central Provinces?—No, only in the Western Province, I do not touch the other Provinces. I have only been in Southern Nigeria for 20 months, and so far I have not had time to work further afield.

9076. How many men do you employ?—The number of men varies according to the season of the year, but I should say about 400 or 500.

9077. What do you say as to their habits with regard to drink?—In comparison with other parts of the West Coast, I have visited I should say that they are a very abstemious lot, and I am speaking from an experience of 20 years in Sierra Leone, and 6 years in French Guinea.

9078. You would say that the Yoruba people then are a very abstemious race?—I would.

9079. What is the usual rate of pay for the average unskilled labourer in Southern Nigeria?—For average ordinary labour 15*s.* a month, the better class man would get perhaps 18*s.* or £1.

9080. Practically about 6*d.* a day?—We reckon 7*d.* for the working day.

9081. A great many visitors come to the ginneries do they not?—Yes, we have a great number.

Mr. Frederick George Roper.]

9082. Would it amount to thousands in the course of the year?—At certain periods of the year when we are open for inspection.

9083. How many ginneries have you got?—We have three working ginneries at present.

9084. The natives I suppose bring in their cotton and sell it to you?—Yes, they bring in cotton and sell it to us on the spot, or to the merchants.

9085. Do they sell it to you for cash?—Yes, for cash down, that is one of the conditions of our agreement, that we will pay cash.

9086. Have you any opportunity of seeing what they do with their cash afterwards?—I know what many people do with it—the bulk of them go straight back again to their own villages.

9087. Do you know whether they get drunk in their own villages, with the cash that they have earned, or whether they remain sober?—Yes. It is part of my duty to visit these people at certain times of the year, and I go and visit them at their villages, and at their farms.

9088. What state do you find them in when you get there with regard to drinking?—I have never seen a case of drunkenness in my 20 months, and I have been, I should think, in most of the large towns.

9089. What time of the day would it be usually when you visited them?—I visit them in the day time, and I also visit them in the night time. I often visit them in the night time, because I get more information from them then as regards what they really intend doing. In the day time when they are on their farms they are pretty much occupied, but at night time when they have finished work, that is the time to catch them.

9090. You do not happen to catch them in the middle of their festivals, I suppose?—Yes, I have happened to be present at their times of festival also, and I have never seen anything unusual in the way of drunkenness when I have been present.

9091. What sums of money do you pay these people, sufficient to enable them to buy spirits if they wished to do so? You deal with the farmers, I suppose?—Yes; sometimes a small load of cotton will come in, perhaps about 5*s.* worth, but very often a big man will come in with £5 or £6 worth.

9092. They receive from you in return for their produce anything from 5*s.* to £5?—Yes.

9093. Comparing the natives of Southern Nigeria with those of other Colonies on the coast, you would give these people a good character for sobriety?—I would.

9094. Do you come across the chiefs also in the course of your travels?—Yes, I visit the chiefs.

9095. The chiefs are able to help you, I suppose, in the way of obtaining produce?—Yes, I get them to use their influence with the people to induce them to work. There is one thing about this country that I have never met with up in the north, that I should like to mention. If you are up in the north, wherever you go it is the custom to make presents in liquor, but this is the only country that I have been in where I have managed to get all my business through without paying a single case of gin.

9096. When you speak of the north you are referring to Sierra Leone, are you not?—Yes. It is the custom there to give gin. The only "dash" you give a chief is rum or gin; that has been the custom for years.

9097. That custom has not been established here, and you are not going to begin it?—I do not know whether that was the custom here or not, but I have got on just as well without it.

9098. Have you seen any signs of drinking to excess among any of the chiefs that you have come across?—I have seen one man that I should think was in the habit of drinking, but I shou'd not say that they were drunkards on the whole.

9099. You are now referring to the chiefs?—Yes.

9100. Do you mean that that man drank more than was good for him?—Yes; you could see at once that it was demoralising him both in physique and morals.

9101. Is that the only instance you know?—That is the only instance that has been drawn to my attention.

9102. You say you think he drank. Did you never happen to catch him on any occasion when he was drunk?—No, he was always up to scratch, and I visited him five times in three days.

9103. He was not under the actual influence of drink on either occasion when you saw him?—No; but I could see that he was perfectly ready to take it. He has often asked me if I had got any gin, and I said I had not.

9104. (*Mr. Welsh.*) In your experience of Sierra Leone and French Guinea, you saw, as you say, a great deal of drunkenness?—Yes, I saw considerably more drunkenness among the Susoos in French Guinea, and the Mendis in the Sierra Leone Protectorate, than I have seen here.

9105. Is it easier for those people to get liquor than it is for the people here. Are those people near the coast?—Yes, that is just where it is; further inland you do not meet with it so much.

9106. In this place do you not think the poverty of the people has prevented them from getting drunk and becoming drunkards?—No, I do not think they have got the same craving for it.

9107. Is there any likelihood of the craving arising if gin and other spirits are laid down almost at their doors, as it were, by the railway?—I cannot see it. I will give you a parallel as regards French Guinea. They have a railway there which is opened up from the Susoo country into the Mohammedan country, and there are no restrictions there at all.

9108. Are the Mohammedan Susoos in the habit of taking liquor too?—The Susoos are not a pure Mohammedan race, but being in touch with the Mohammedan race, they assimilate a little with the Mohammedans, but I think they drink per head as much as any nation on earth.

9109. Do you not think if you make a thing cheap, and make it easily obtainable, that you are likely to increase the consumption of it?—You increase the consumption and you widen the field up to a certain point.

9110. There is no danger, in your opinion, of the people of Yorubaland becoming like the Susoos with regard to drink?—Not with the present taxes; but they will tap your palm trees for you, and get their own liquor, which they have begun to do on our own plantation.

9111. Do you think 5*s.* a gallon duty a high tax?—Yes, I do. There is one thing that has happened lately, I do not know whether it has been on account of the increase of taxation or what it is, but I have had more trouble with my labourers in these last three months than I had all last year, through the drinking of palm wine gathered on the plantation, because there is a clause in our lease that the palm trees are to be worked by the people, and that the stuff can be got on the plantation—the foreign liquor they must go into the town for—and I do not think they have got as many palm kernels off those trees, through their having tapped the trees for the wine, as they otherwise would. I told the men the other day that I thought they were making a mistake, and they said "Now is our chance."

9112. (*Mr. Cowan.*) Suppose it came to their having to fall back more on the palm tree than is now necessary, what would you say would be the effect of that?—I think that probably the effect of working the palm trees would be that, instead of drinking being restricted to a few, it would be universal among the people, and they would tap considerably more palm trees and obtain more drink than they do now in spirits.

9113. What effect would that have on the palm oil trade in your opinion?—It would bleed it at first, and in time it would die out.

9114. That would not be a good thing for the country would it?—No, and I have always advocated against it, and in Sierra Leone particularly. I do not know whether you remember the great chief there, Madam Yoko at Ronietta. I had 500 labourers there per month, and I had to complain that every Saturday, Sunday and Monday those labourers occupied in carousing. They were working the palm trees.

9115. (*Chairman.*) What were they carousing on?—Fermented palm wine, and I approached her and asked her if she could not put a stop to it, and she said that she was always trying to get her people to drink the imported liquor in order to put a stop to the drinking of the palm wine. I asked her why, because I thought that was very unusual and she said "You have already stated the "reason. Our people get drunk, and they are drunk for "three or four days, whereas when they buy a case of gin "they are perhaps drunk for only two or three hours, "and can go to work again the next day." So that she is always trying to stop them from working the palms,

because it was killing her palm oil produce, and also damaging her kernel produce.

9116. (*Mr. Cowan.*) In the event of any restriction being placed upon the importation of trade liquors would you be afraid of the same thing happening with regard to the palm trees in Southern Nigeria?—If these people had a craving for liquor, that is the means they would take to obtain it, but I say they have not got such a big craving.

9117. From what you have seen of these people, and comparing them with other natives that you have come across, you would say that the craving is not there?—It is not generally, although in a few isolated cases it may be.

9118. You would be of opinion that the natives of Southern Nigeria are capable of exercising a great amount of self-control?—Yes, and I think they have proved it these last four or five months.

9119. (*Capt. Elgee.*) I understand you have travelled in this Western Province pretty frequently?—Yes, I have made some pretty large tours.

9120. Supposing the importation of spirits were stopped and the people took to distilling their own liquors and the Government wanted to exercise control over their stills, do you think the Government would be able to do so?—I think they would find it very troublesome.

9121. Owing to the difficult nature of the country, I suppose?—Owing to the difficult nature of the country and the facility with which the people could do it.

9122. In fact you think it would be as troublesome or more troublesome than is the case in Ireland at the present day?—I should think considerably more troublesome.

9123. Have you in your travels been in Northern Nigeria at all?—Yes, I have been all through the Ilorin district.

9124. In that district, drink is prohibited, is it not?—It is.

9125. Do you see any difference in the moral and physical condition of the natives of that district as compared with the people of other parts of the country?—I expected when I went there to see a great improvement, but I could not see any.

9126. In your opinion are they equal, morally and physically, to the natives of Southern Nigeria?—I do not think myself that they are as fond of work. I think they are a more idle race altogether, myself.

9127. (*Chairman.*) The people round Ilorin?—Yes. Of course the farmers in all districts are pretty good workers, but I am speaking now of the Ilorin town people.

9128. (*Mr. Welsh.*) Some people say if trade spirits were imported into Ilorin that it might act as a spur to the people to work harder; do you think that is a fact?—In my own experience where I think it is at all advisable for a spur to be applied is when you are working down in the creeks in the rainy tornado season, that is when you are very much exposed to the weather, and if you ask me my candid opinion, I think the people under those circumstances must have spirits to enable them to do their work under the difficult circumstances.

9129. You said just now that you had more trouble with your workmen since the natives had stopped buying spirits than you had before?—Yes.

9130. Do you attribute that to the quantity or quality of palm wine which they drink, or simply to the fact of their consuming this stuff in your immediate neighbourhood?—I put it down to the facility with which they could get it; that was the great thing.

9131. We have had conflicting evidence amongst witnesses, some of whom say that a man who gets drunk on palm wine takes a longer time to recover from the effects, than a man who gets drunk on gin. What is your opinion with regard to that?—I have gone into that when in Sierra Leone as a trader, and I am quite satisfied that any African spirit fermented is far worse than the Amsterdam gin or any other kind of European spirits.

9132. Do you think the quantity has most to do with it or the quality?—The fermented native liquor is considerably worse than the worst quality of imported potato spirit.

9133. You are not aware of any chemical changes which take place in the fermentation, are you?—No, I have not gone into that.

9134. But you think, as far as your experience goes that the effects of drinking native liquors are worse than those from drinking imported spirits?—Yes, I have had natives who tried both, and I would rather they kept to the spirits. When I speak of the Susoos, I do not say that they are an absolutely drunken race, but they drink considerably more than other people. I do not wish anyone to run away with the idea that they are a besotted race, but the amount of liquor they drink there is far ahead of that consumed in this country.

9135. The Mendis are a fine race, are they not?—Yes The War Department take them as carriers and I have had them as carriers also, and they are the finest bushmen on the West Coast, and I have seen no deterioration in them.

9136. (*Capt. Elgee.*) If imported spirits are better than native drinks, do you not think it would be a good thing to introduce them into Northern Nigeria?—I do not see any reason why they should not be.

9137. From the social, moral and physical point of view of the natives?—I think it would do them less harm than if they are left to brew their own native stuff.

9138. (*Chairman.*) Can you tell us what the effect of the temporary stoppage of the drink trade here has been on other trade generally?—I think Mr. Smith of Paterson Zochonis is here and he can enlighten you with regard to that as regards Oshogbo.

9139. We have had evidence with regard to other places. You only buy produce and you would not know very much with regard to general trade?—No, I am not in the business now.

(*The witness withdrew.*)

Mr. JOHN M. BINNY, called and examined.

9140. (*Chairman.*) You are District Commissioner at Oshogbo?—I am.

9141. I think you have been here for ten months, but altogether you have served 7½ years in this country?—That is so.

9142. What size town is Oshogbo?—The population is said to be 20,000.

9143. Do you constantly preside in Court when it is sitting?—Yes. They do not hold Court unless I am there.

9144. Would what I may call petty cases, cases of drunkenness, come before you?—In the first instance, yes.

9145. How many cases have you had of people being arrested and brought up for drunkenness?—There has not been any person arrested for drinking, but in one case a man pleaded drunkenness as an excuse for an offence he had committed.

9146. What had he done?—He had gone into a shop and broken up some crockery and things, and there is no doubt he really was drunk.

9147. He had run amuck in the shop?—Yes.

9148. He was drunk, and no doubt duly punished?—Yes.

9149. Do cases of serious crime come before you?—Yes.

9150. Have you had any cases of serious crime which you would attribute to drink?—No none.

9151. Going back to your longer service in other places, have a very considerable number of cases come before you of serious crime which were attributable to drink?—No, it has never come out in the evidence that any crime has been attributed to drink.

9152. Nobody has pleaded drunkenness as an excuse for crime?—No.

9153. And drunkenness has not been shown in the evidence to be the cause of any case of crime that you have tried?—No, but I have known cases in which gin has been given in exchange, as a sort of incentive to commit crime.

Mr. John M. Binny.]

9154. You have known cases in which crime has been paid for in gin?—Yes.

9155. Have you come across many such cases?—No, very few—two in the Eastern Province—in fact it was the same case that I have just referred to, only there were two people concerned in it.

9156. Two people in one case were paid partly in gin, in order to commit a crime?—Yes.

9157. In that place was gin the currency of the country, or was money the currency of the country?—Gin was one of the currencies.

9158. Part payment, as you say, was made in gin to induce those two men to commit crime?—Yes.

9159. Do you remember what the crime was?—The crime was murder.

9160. In that case gin was used as a substitute for cash?—Yes.

9161. Not because the person particularly wanted gin, but because gin happened to be the medium of exchange in that part of the country?—Yes.

9162. Where was that?—At Aba in the Eastern Province near Opobo and Egwanga.

9163. As regards crime in this country, you do not think the use of alcohol comes in as a serious factor?—No, I think not.

9164. Have you ever known cases of people becoming drunk on palm wine?—No, not exactly drunk. I have known carriers and hammock men who have got very sleepy and dull through drinking palm wine.

9165. Speaking generally, do you see no difference between the people of the Eastern Province and those of this Province as regards their drinking habits?—I see none whatever.

9166. I suppose the habit is to take alcoholic drinks at feasts and festivals?—Yes. I think the native generally only takes them on those occasions.

9167. In between the different festivals what does he do?—He goes to his farm.

9168. And takes his shekete, beer, or whatever it may be?—Yes, but I think labourers in regular employ on pay day are much more likely to indulge than others.

9169. Have you ever seen any cases where they have indulged to excess in that way?—No, I have never come across any.

9170. I suppose you have been in camp a good deal in your 7½ years?—Yes, most of the time.

9171. Have you camped near native villages?—I have.

9172. When you have been in camp near the people, have you heard the noise of their festivities?—Yes, and their drums.

9173. And heard their voices?—Yes.

9174. Could you judge from what you heard and saw whether the people were drunk or sober on those occasions?—I think they were sober. I have often walked through the place when they have been making feast, and they have either stopped their drumming or increased it according to the custom of the place when one passes, but they have never lost their heads through it. Of course I have never passed through at a late hour of the night.

9175. But up to sundown?—Yes, and after dark too.

9176. On the whole you would describe this as a sober country?—Certainly.

9177. Do you know anything about three Chiefs near here whose death has been attributed to drink?—I know the places that have been mentioned in evidence before you, but I have not heard of those cases myself.

9178. (*Mr. Welsh.*) In Opobo and the other districts where you have been, did you find that the drinking of the people interfered with their industry in any way?—No, on the contrary I think the Opobo people were rather among the best workers that I have seen.

9179. There is a large spirit trade in Opobo, is there not?—Yes, but the people round there seemed to do their work all right.

9180. Do you think the people of Oshogbo are desirous of prohibition?—They have said so.

9181. The people?—No, the Chiefs—the Bale.

9182. Do you think the people generally wish for prohibition?—They have not expressed any opinion either way.

9183. But there has been a stoppage in the trade lately, has there not?—Yes.

9184. Was that by the Bale's orders?—It was by the Bale's suggestion. Of course he cannot very well order them not to buy or sell, but he can suggest it to them.

9185. Have you any idea how the suggestion arose? Was it on account of the price, or was it on account of a wave of temperance passing over the land?—No, I do not think it was that. I think myself that the Bale had got some sort of instructions from Ibadan to carry out the course he adopted.

9186. And he carried that course out and recommended his people not to buy spirits.—Yes. I know for a fact that the Owa of Ilesha got his instructions through the Bale of Oshogbo.

9187. From Ibadan, through the Bale of Oshogbo?—Yes. A messenger from Ibadan, accompanied by the Bale of Oshogbo's messenger, brought the message to him.

9188. In all your experience nothing which you have seen would lead you to the conclusion that it would be desirable to exclude drink altogether from Southern Nigeria?—No, I do not think so. I do not think there is enough of it to do any harm.

9189. Will the opening of the railway not lead to a much larger consumption of spirits by making them more easily and cheaply obtainable?—I do not think the railway makes it cheaper in any way. I believe as a matter of fact it has been worked out that it can be brought up by carriers as cheaply as the railway brings it up.

9190. That is to say, the railway rates are based on the cost of land carriage?—Yes, but of course there is the difference in time, but time does not affect these people very much.

9191. Do you think there would be any advantage in increasing the size of the prohibited area, that is to say, bringing the line further south beyond which spirits cannot be carried or sold?—I do not think it would make any difference at all. Although the line might be brought further south, it would be very difficult to prevent it crossing the line except on the railway itself.

9192. Of course the same difficulty exists at present?—Yes, but I mean to say in that case the people would have had it before the line was brought down, whereas, as it stands, they have not had it up there, and therefore one would assume they would not have the same incentive to bring it across the line.

9193. Are you aware that in Cape Colony and all the South African Colonies very severe restrictions are placed upon the sale of liquor to natives?—Yes.

9194. And also in the Australian Colonies and New Zealand, and in those places, including South Africa, the penalty is often as much as £100 or a year's imprisonment for selling a glass of liquor to a native unless he has a permit. Are you aware of that?—Yes.

9195. Have you ever considered why such severe restrictions should be imposed in South Africa and no restrictions imposed at all in this Colony in West Africa?—Because I imagine that the South African native would be likely to rise and do things under the influence of drink which these people would never do.

9196. They are people, you think, who would be likely to give more trouble if they had free access to drink?—Yes, but as a matter of fact, although those restrictions exist, South Africa is a place where I have seen more natives drunk in their huts than anywhere. Even although the penalty is so great, they will risk it.

9197. That shows that they require to be protected against themselves, does it not?—Yes.

9198. Do they not require the same protection here?—No. I think the people of Southern Nigeria have more self-control, and another thing is that drink does not have the same effect upon the people here. In South Africa if a man gets drunk he becomes very desperate, especially if he thinks he is going to be caught, but here a man does not get drunk so much, and he consequently does not get so desperate, and if he is caught it is not so bad for him.

9199. In your opinion, is there an essential difference between the native of South Africa and the native of West Africa in character, and so on?—Yes, I think so.

9200. (*Mr. Cowan.*) From what you have seen of the South African native, you would say that they are more addicted to going to excess in the matter of drink, and consequently less liable to exercise self-control than the native of Southern Nigeria?—Yes.

9201. Also, from what you have seen of the native of South Africa, you have found nothing which would lead you to suppose that now or at any time in the future the native here would be likely to follow the example of the South African native in the matter of drink?—Oh, no.

9202. Reference has been made to Opobo. I suppose there is practically more trade done within a given area in Opobo than there is in any other part of Southern Nigeria?—Yes, especially of recent years.

9203. And also a fair proportion of that trade is done in spirits?—There is a large proportion of it in spirits, but I do not know what the proportion is.

9204. We need not go into figures, but large quantities of spirits are imported into Opobo?—That is so.

9205. Yet you say the people there are energetic and keen traders?—They are very keen traders.

9206. How would you compare them with other natives you have come across in Southern Nigeria?—I should say they were the best.

9207. You would not say they have deteriorated in any way?—No; at least, if they have deteriorated, they must have been very good at the beginning.

9208. You would really say that they are, if anything, rather better than any of the other people you have come across in Southern Nigeria?—They are the best traders, yes.

9209. Have you seen anything at all of the felling of palm trees in order to get palm wine from them?—No, I have not noticed anything of that kind.

9210. (*Chairman.*) Do you know the reason of the orders given from Ibadan to cease the sale of liquor in Oshogbo?—No, I do not. Of course, I am not absolutely sure that it did come from Ibadan. I only think that that is the case. I have no reason for saying definitely that it was.

9211. At any rate, orders were given.—I imagine so.

9212. Have you seen any difference in the habits of the people before and since that order?—No, none at all.

9213. For how long has there been this cessation of drinking imported spirits in Oshogbo?—Since about March.

9214. Only a month or two?—Yes.

9215. Are the people beginning to buy again?—No, I think not. I think the trade is fairly still.

9216. Have you had any conversation with any of the chiefs in Oshogbo with regard to that question?—I have spoken to the Bale himself here.

9217. What view did he express to you?—That imported spirits were bad for the people to drink.

9218. Trade spirits?—Yes.

9219. But he had no objection to their drinking palm wine and shekete?—No. He said nothing about anything else. He simply said it was bad; but whether he said it for himself, or whether the words were put into his mouth, I cannot say

9220. Has a licensing system recently been introduced into Oshogbo?—Licences were introduced, but they were withdrawn again almost directly.

9221. Do you know why they were withdrawn after they were introduced?—I do not know why. I think they found that they were being paid for in some way twice over.

9222. Under whose instructions was the licensing system withdrawn—those of the Lagos Government?—The orders came from Lagos.

9223. When was the proposed licensing system withdrawn?—I was not here at the time, but I think it was in the middle of February. It was introduced on the 1st January.

9224. Introduced on the 1st January, withdrawn in February, and the cessation of the buying of liquor did not begin until afterwards?—Not till afterwards.

9225. Did any people take out licences?—Yes, several firms here did.

9226. Did any native traders take out licences?—No, it had not got to them.

9227. Only some of the European firms?—Yes.

(*The witness withdrew.*)

Dr. JOHN F. SMITH, called and examined

9228. (*Chairman.*) Are you a Member of the Royal College of Surgeons and a Licentiate of the Royal College of Physicians?—I am.

9229. How long have you been qualified to practise?—Nine years.

9230. Where did you practise before you came to Southern Nigeria?—In South Africa.

9231. In what part?—I was all over South Africa, Cape Colony, the Orange River Colony—in the Orange River Colony mainly.

9232. How long have you been here?—At Oshogbo?

9233. Yes?—A little over nine months.

9234. How long have you been in Southern Nigeria altogether?—Three years, now.

9235. Have you any hospital or dispensary work at Oshogbo?—Yes.

9236. Both?—No, we only have a dispensary here.

9237. About what numbers of people come to you per month, would you say, to the dispensary?—On an average we have about 14 or 15 in a day.

9238. They are all natives, I suppose?—Yes.

9239. Among the patients that come to you, have you found many shewing symptoms of alcoholic disease?—No, none.

9240. As regards the general health of the people, you have found no symptoms of alcoholic excess?—I have not.

9241. Then you think that the taking of spirits or other alcoholic drinks is a negligible factor, having regard to the general health?—Not exactly negligible.

9242. If you have not found any cases of alcoholic disease, would you not say that alcohol was a negligible factor in relation to the health of the people?—I have seen drunkenness, and I have seen a case of delirium tremens.

9243. Here?—No, in the Ondo district.

9244. Was that a case of a native?—Yes.

9245. Only one case?—That was a case of a police constable, and I recollect seeing another case down at Ibabo.

9246. Of delirium tremens?—Yes.

9247. Do you know from what drink?—From gin.

9248. In your three years' experience of Southern Nigeria, those are the only two cases of delirium tremens that you have seen?—Among black people, yes.

9249. Have you seen cases among Europeans?—I have.

9250. Many?—Two.

9251. Should you draw any distinction between the effects of alcohol upon Europeans and natives?—No, not that I can see.

9252. You think whatever is the rule for one, should probably be the rule for the other?—I should think so.

9253. In a country like this with this climate, do you think that total abstinence is best, or a moderate amount of alcohol?—Each man his own moderation.

9254. Each man must judge for himself what suits him best?—Yes—of course moderately.

9255. You do not think any, what I may call, medical rule can be laid down?—No, not any hard and fast rule.

9256. I suppose in a climate like this, extreme moderation is necessary for Europeans at any rate?—It is.

9257. Would you say it was equally so for natives?—I should think so, yes.

9258. What are the habits of the people here as to taking alcohol: do they take it habitually or is it their general practice to take it only at festivals and feasts?—At festivals and feasts and on pay days.

9259. These cases of delirium tremens that you saw would not be produced by the occasional use of alcohol, would they; they must have been caused by steady hard drinking, I suppose?—Yes.

Dr. John F. Smith.]

9260. Apart from Oshogbo, have you seen many cases of alcoholic disease in other parts of the country—disease which you would attribute to alcohol?—No, I cannot say that I have.

9261. You have seen these acute cases that you have told us of, but to take chronic alcoholic diseases such as renal disease and cirrhosis of the liver, what should you say with regard to them?—I have not yet made a diagnosis of cirrhosis of the liver out here. I have seen plenty of cases of renal disease, but I could not say that they were all alcoholic.

9262. Could you say any of them were alcoholic?—I could say one case was.

9263. That was not in Oshogbo?—No.

9264. Where was that?—In Ondo.

9265. Are there specific gastric troubles which are caused by taking too much alcohol?—I know it makes people bad sometimes in that way.

9266. You cannot speak of actual diseases, not temporary sickness—gastritis or gastric catarrh?—No, I do not think there is anything actually chronic here.

9267. Have you had any cases where natives have complained to you of impotence?—Oh, yes.

9268. Have you in any of those cases attributed it to the abuse of alcohol?—No, I have not.

9269. What are the general causes to which you attribute it?—Generally to chiefs having lots of wives, and senile decay, and probably youthful excesses.

9270. Excessive indulgence at an early age?—Exactly.

9271. Would premature indulgence have that effect?—Yes, I should think so.

9272. You have not seen any cases which you have attributed to the effects of alcohol?—None.

9273. Have you performed many operations?—A few minor ones.

9274. You have not operated largely here?—No.

9275. Have you given anæsthetics in many cases?—Yes, many.

9276. It is a well known symptom, is it not, that a really alcoholic subject takes chloroform very badly?—It is.

9277. The period of excitement is unduly prolonged, and there is generally more struggling and distress and greater difficulty in getting the patient under?—That is so.

9278. In the cases in which you have administered anæsthetics have you found that difficulty?—I have.

2279. Among Europeans or natives?—Natives.

9280. In how many cases, do you know?—I should think I have given anæsthetics in about 100 cases, and in 20 out of 100, I should say, judging roughly, the people were alcoholics.

9281. Did they take chloroform very badly?—They did.

9282. You would attribute that to alcoholic excess rather than to individual idiosyncrasy or to a difference in the mode of administration of the anæsthetic?—No, my mode is always the same. As these cases occurred mainly among Kroo boys, I attributed it to alcohol.*

9283. Kroo boys are hard drinkers, are they?—So I believe.

9284. Where were these cases of the Kroo boys?—At Lagos Hospital.

9285. Was Dr. Currie there at that time?—For part of the time he was there, and for another part of the time Dr. Taylor was there.

9286. Do you know whether Dr. Currie would agree with that statement?—I should think so—at least I used frequently to complain of the lantern-jawed Kroo boy

9287. You do not think there is any constitutional peculiarity in Kroo boys, do you?—No, I do not think so.

9288. You attribute it rather to their being hard drinkers?—Yes.

9289. Apart from that, you have not noticed the ordinary results of chronic alcoholism among your patients?—I have not.

9290. How would this Colony compare with South Africa as regards drunkenness among the natives—take the Orange River Colony, for instance?—The part of the Orange River Colony that I saw was a fairly clean country as far as drunkenness is concerned except for periodical native beer drinking.

9291. Do they manage to get drunk on their native beer there?—Yes.

9292. It takes a long time, I suppose, but they can manage it?—That is so.

9293. By persevering?—Yes.

9294. (*Mr. Welsh.*) With regard to your experience in South Africa, I suppose you would say that the effects of alcohol are the same in all countries?—I should think so.

9295. As the legislation in South Africa is based on the assumption that alcohol is a very bad thing for the natives, you would expect similar bad effects to result in West Africa, would you not?—Yes; but in Cape Colony all the natives who want liquor can get it—certainly in Basutoland and Natal, and other places.

9296. They can only get it by obtaining a permit signed by their employer or by a magistrate?—I do not think that can be quite so, because I have seen a lot of drunkenness there.

9297. I was thinking of a report published in 1907, which stated that the prohibition was still in existence under the Rose Innes Act?—Yes, but I was there in 1904.

9298. You have not noticed any evil effects from alcohol in Southern Nigeria?—No.

9299. Do you think drinking has affected the birth rate in any way in Southern Nigeria?—No. I do not think so.

9300. (*Mr. Cowan.*) Would you say that the prohibition laws in Cape Colony are not very effective?—In the town that I was at it did not seem to be.

9301. (*Chairman.*) Where was that?—Piquetberg, and in the district round about.

9302. (*Mr. Cowan.*) You have seen more drunkenness there than you have seen here, you say?—Yes, much more.

9303. That was in a country where the people were not supposed to be able to get drink at all?—Yes.

9304. Should you say the people here are more able to exercise self-control than the natives of Cape Colony, or should you class them as about the same?—I should think they would be more likely to exercise self-control here because there is no prohibition. I think when they are not supposed to be able to get drink at all, they are more inclined to abuse it when they do happen to get hold of it.

9305. That is to say here where the people have access to spirits they do not abuse it, but in Cape Colony where they are not supposed to be able to get it, when they do get hold of it, the excesses are much more noticeable than they are here?—Yes, but of course there are excesses here; I do not deny that.

9306. You would not call this country a drunken country?—No.

9307. Would it be possible for a native to get delirium tremens through drinking native drinks to excess?—That I could not say definitely. It would be a difficult matter to express a decided opinion upon.

9308. I gather from what you have said that you have seen perhaps more drunkenness in the Ondo district than anywhere else?—Yes, I think I have.

9309. Is drink more easy to get there than at other places?—No, I should think it is about very much the same there as it is here.

9310. It would be more difficult to get it at Ondo, I suppose, than at Lagos. Yes; of course Lagos is the port of entry.

9311. Should you put it down to mere weakness on the part of the people of Ondo?—No, I should not put it down to anything in particular.

9312. Should you say there would be any danger in the native drinking water carelessly as he does or drinking palm wine freely diluted with water that was not very pure?—There is a danger of Guinea worm and dysentery from impure water.

9313. Have you ever traced any cases of disease that you have attributed to the drinking of impure water or the drinking of native liquors which have been freely diluted with impure water?—I have not.

* Dr. Smith afterwards wrote to say that he could only recollect one case of a Yoruba who showed signs of alcoholism under an anæsthetic. Kroo boys come from Liberia.

9314. But there is a danger in it, you say?—I think so. It is recognised by all medical authorities although it is so hard among these natives to find out what they have been drinking.

9315. Generally speaking they are a bit careless in that respect—they will drink practically any kind of water, will they not?—Yes, unless they know as they do in certain parts of the country that certain water is bad water; then they will not take it.

9316. (*Capt. Elgee.*) What was the military expedition you were engaged on for 2½ months?—I was first of all on the Kwale Expedition, and then I went with the troops to Zungeru.

9317. During the time you were with the troops did you see much drunkenness among them?—I did not.

9318. Did you see any at all?—Really I cannot remember.

9319. In your experience of this country, what should you say was the most serious cause of death or disablement amongst the natives?—I cannot say that I know much about the causes of death except from the Hospital returns.

9320. Which should you say caused most deaths, malaria or small pox?—That question I could not answer.

9321. Could you compare in your mind the harm done or the deaths caused by malaria as opposed to drink? Do you think more people die from the effects of drink in this country than from malaria?—I could not say.

9322. Have you ever considered the question?—Yes.

9323. You have no statistics?—No, and no means of obtaining them.

9324. Do you regard sanitation as being important for the country—the increasing of sanitation generally throughout the country as being one of the most important duties of the Europeans having regard to the health of the natives?—Yes, I certainly do.

9325. Do you consider the stoppage of the importation of trade spirits as being equally important for that reason?—For the good of the health of the people?

9326. For the good of the health and the welfare morally, socially, and physically of the natives.—The stoppage of spirits has been very short here.

9327. I am talking of a problematical permanent stoppage of spirits. Do you think that the prohibition of trade spirits being imported into Southern Nigeria is also of importance having regard to the welfare of the natives of this country, or do you think that trade spirits does them no harm?—I do not think it does them so very much harm.

9328. Putting the stoppage of sanitation against the prohibition of trade spirits, you would say that sanitation was the most important?—Yes.

9329. (*Chairman.*) Do you think if the importation of trade spirits were stopped that there would be any marked change and improvement in the general health of the people?—I do not think so.

(*The witness withdrew.*)

Mr. George C. Smith, called and examined.

9330. (*Chairman.*) You are agent here for Paterson Zochonis & Co.?—I am.

9331. How long have you been in Southern Nigeria?—3½ years.

9332. Off and on, how long have you been at Oshogbo, leave excluded?—About 1½ years now.

9333. At what time did the stoppage of the sale of drink begin here?—When the licence question was brought forward.

9334. Was the stoppage a sudden one or a gradual one?—A sudden one.

9335. Is it still continuing?—Yes.

9336. How long has the stoppage been going on?—Since January.

9337. What has been the result of the stoppage of the sale of trade spirits on trade generally and other articles of commerce?—It has stopped it altogether; there is no trade at all here now; it has stopped quite 50 per cent. of the trade.

9338. How do you account for that? If people have not been spending money on spirits, have they not more money in their pockets with which to buy other articles?—That is what one would think, but anyhow it has not worked out so, and they are quite willing to give up the spirits, because they say palm wine suits them far better, and it is stronger.

9339. It cannot be so strong as gin, can it?—That is what they say; they say if they ferment it in their native way they like it better. In fact, I had a clerk who was very fond of palm wine, and who always had a glass of it underneath the counter, and was drinking it all day long. He once fell down in the road drunk, and did not come to work for about a fortnight. I put that down to drinking palm wine, because, as I say, he was always drinking it.

9340. Anyhow, trade has not improved through the stoppage of the sale of imported spirits?—If it was not for the cotton trade, I do not know what the people would do. The cotton trade is the only thing that keeps the place going now.

9341. You mean the raw cotton, I suppose, the buying of produce?—Yes; in fact, when we opened this place first we were getting on an average 10 tons of kernels a day, and if we get 10 cwt. now we are very lucky.

9342. Do you think people have given up spirits permanently and taken to palm wine?—They will take to trade spirits again if the price is reduced.

9343. You think it is a question of price?—I think it is purely a question of price now.

9344. How much did the price of trade spirits go up this year?—On the demijohn of rum it has gone up 1*s.* 5*d.*

9345. From what to what?—It has gone up from 12*s.* 7*d.* here to 14*s.*

9346. That is the demijohn?—Yes, the 1¾ gallon demijohn.

9347. Is that rum or gin?—Rum.

9348. Now as regards the gin?—The gin rose from 6*s.* 11*d.* to 7*s.* 9*d.*

9349. Is that the large-sized case?—No, that is the small case.

9350. What does the small case contain?—There are three quarters of a gallon in a small case.

9351. I think that comes out in half-pint bottles, the case is divided into 12 bottles, is it not?—Yes.

9352. What is the rise in price if a man buys by the bottle?—If we rise anything out here we have generally to rise it 3*d.*, and we have risen the small bottles from 9*d.* to 1*s.*, and the large ones from 1*s.* to 1*s.* 3*d.*

9353. Have you had complaints about that from the people?—Yes, they will not buy it, and we do not sell now, taking it on an average, two cases a week.

9354. You think it is a question of price and nothing else?—It is a question of price: they know very well they are killing the palm trees, but they say the white man will reduce the price and come back to the old system again.

9355. In your opinion it is a strike against the price?—Yes.

9356. (*Mr. Welsh.*) What proportion of your trade consisted of rum and gin approximately in the last 12 months?—About 5 per cent. of the trade. There have been very little spirits sold up here in Oshogbo. The majority of the trade in Oshogbo now is and has been in ironware and matches—cotton goods you cannot give away.

9357. Was that the case last year, or are you only referring to the last few months?—It is just the same now as it was last year.

9358. They do not want cotton goods?—No, a piece of cloth lasts them for any amount of time.

9359. Is it not rather curious that such a small percentage as 5 per cent.* should constitute the spirit trade as it was in Oshogbo?—There never was any spirit trade in Oshogbo.

* The witness subsequently explained verbally to the Chairman that by a verbal slip he had said 5 per cent., meaning one-fifth.

Mr. George C. Smith.]

9360. We are told in Ibadan that at least 30 to 40 per cent. of the trade was done in spirits only?—In Ibadan there is a large trade done in spirits.

9361. If your proportion was only 5 per cent. of your total turnover why should the natives make such a fuss about it—it is such an insignificant proportion of the business?—There are very few big traders about here, and those are the people who come to us. The small people do not come to us. The big traders stop them in the town and take all their produce from them, and the middlemen bring it to us.

9362. What I cannot understand is only a twentieth part of your business being done in spirits. Why should they stop the other nineteen-twentieths of the trade because they cannot get the one-twentieth?—I do not know, I am sure, but those are the facts. Last week and the week before I called a sale. I wanted to clear all my cotton goods out for my June stock. There were only a few people came, and they were offering ridiculous prices —less than half cost for them, and when I asked them to give me a reasonable offer they said they did not want it.

9363. (*Mr. Cowan.*) Would you say the fact of trade having suffered so much is on account of their making this protest against the increase in price?—Yes.

9364. Or has the trade gone elsewhere?—No, I think they are of opinion that the white man is trying to override them. If they want a bottle of gin they will look to have it at the old price. They think we are trying to ride over them by putting the price up, and trying to dominate over them.

9365. Have they admitted to you yourself that they are killing the palm trees?—They have.

9366. Have you seen any evidence of that personally? —Very often I take a walk from the station here upwards past the ginnery, and there are a tremendous lot of young palm trees there, from 15 to 30 years old.

9367. Past the cotton ginnery?—Yes, on the opposite side ; and you see the people in the evenings tapping the trees, some of them good young trees with not a head on at all.

9368. You would say then that the trees are suffering very much from this stoppage of trade?—Yes, decidedly.

9369. And the palm oil crop is likely to suffer thereby? —Yes.

9370. Do you know of any cases where trees have been actually felled in order to get palm wine?—No, I have not seen that. These people are really good at climbing round here, and they go up the trees and tap them.

9371. You are quite sure that trade, quite apart from the gin trade, that is trade in other staples, cotton goods, hardware, and so on, has fallen off 50 per cent. since this trouble arose?—Quite that.

9372. Has that simply been because there is no gin to mix with other cargoes—because the gin is not there?— Yes.

9373. If the gin trade goes on again you do not see any reason why the trade in other staples should not resume its old proportions?—That is so.

(*The Witness withdrew.*)

(Adjourned till 10.45 to-morrow at Offa.)

FOURTEENTH DAY.

Wednesday, 12th May, 1909.

At Offa.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.
A. A. COWAN, Esq.
Captain C. H. ELGEE.

Mr. ALEXANDER WOODBURN, called and examined.

9374. (*Chairman.*) What is your official position at present?—Resident Engineer.

9375. Are you in charge of the whole of the railway from Lagos to Jebba?—My official position now had better be put down as Superintending Engineer, Open Lines, but I am still Resident Engineer of the Southern Extension of the railway. We started work at Ibadan, and I went to within 13 miles of Jebba.

9376. Between Ibadan and just short of Jebba?—Yes.

9377. Are you Superintending Engineer now of the open lines?—Yes.

9378. How long have you been on this railway?—I have been on the Lagos railway since January, 1904.

9379. Since the beginning of it?—I was at Abeokuta first of all, and I took over charge of the extension in July, 1905.

9380. (*Captain Elgee.*) Of the extension from Ibadan? —Yes, I took temporary charge then, and real charge in June, 1906.

9381. (*Chairman.*) How long have you been in the country doing engineering work?—I have been in West Africa since August, 1901.

9382. Have you been all your time in Southern Nigeria?—No ; I did two tours on the Gold Coast before.

9383. What number of men do you have under your orders?—As long as we were working in Southern Nigeria the maximum monthly labour would be 11,000.

9384. The maximum number employed at the same time?—Yes, for the period when work was going at its fullest.

9385. Were those labourers drawn mainly from Southern or from Northern Nigeria?—That number refers to work in Southern Nigeria.

9386. The men being drawn from there?—That is so.

9387. You did not draw labour from Northern Nigeria? —Not for the Southern Nigeria work. That is not the maximum, because I have had 14,000 working since the line was extended.

9388. I want to deal with Southern Nigeria first. What wages do those men get on the average?—The labourer's wage is about 15*s.* to £1 a month.

9389. From 6d. to 9d. a day, I suppose?—Yes.

9390. How are they paid, weekly, monthly, or how?—I have had at times to pay them weekly, but they are generally paid monthly.

9391. Have you had much trouble with drunkenness among them?—I cannot say I have had any trouble with drunkenness. I have had no reports.

9392. We are speaking now of Southern Nigeria.—Yes.

9393. I suppose the men were drawn from different parts of the country—over a large area?—Yes.

9394. Would they mainly be Pagans, or Mohammedans, or Christians?—All three, I should say.

9395. But you have had no trouble with regard to drunkenness among them?—I have had no reports submitted to me of trouble.

9396. Have you been about among the men yourself?—I have

9397. Continually?—I make a monthly inspection throughout the line.

9398. Do they work well on the whole?—Yes, I can say so.

9399. At any rate, among the class from which you have drawn your supply of labour, you have not found men demoralised and weakened by drink?—There may have been individual cases of certain contractors, but taking the labourers as a whole there is no evidence at all of that.

9400. Have you had cases reported to you of men who could not come on duty in consequence of having been drunk?—I cannot say that I have.

9401. Where they could not come to their work at the proper time?—I can instance one case of a clerk at Ibadan.

9402. What was he?—He was a clerk in the office.

9403. But among these thousands of labourers of whom you have spoken?—I cannot say so with regard to them.

9404. They were a civil, well-behaved lot?—I should say so, the labourers generally.

9405. Now let us come to Northern Nigeria. You have been superintending work in Northern Nigeria between Ibadan and a few miles south of Jebba?—Yes.

9406. What length of line would that be?—170 miles.

9407. Where do you get the labourers for that part from?—From both Southern and Northern Nigeria.

9408. In Northern Nigeria, I presume, trade spirits were not allowed to be introduced even when the line was making?—That is so.

9409. And your workmen there were sober and well-behaved?—They were.

9410. Do you notice any difference in the physique or the power of working between the Southern men who have had access to trade liquor, and the men in the North who have not had access to trade liquor?—No, I have not noticed any difference.

9411. Or in the behaviour of the men?—No.

9412. You can see no difference between the one and the other?—No.

9413. With regard to the case of the clerk you mentioned at Ibadan, was he a Mohammedan, or a Christian, or a Pagan?—I am afraid I could not say.

9414. You had to turn him off?—Yes, I had to dismiss him.

9415. That is the only case of drunkenness you have had to deal with in all this time while you have been Resident Engineer?—That is so, as far as I have heard among my staff.

9416. Have you had any cases reported to you of labourers who have had to be discharged for drunkenness?—I have had verbal reports of one or two contractors who have shewn signs of drunkenness. Those are the head men of certain gangs.

9417. What would be the size of a gang under a contractor?—It might be from 50 to 100.

9418. Have you ever had to dismiss a contractor because of his drinking habits?—I have no case of having to dismiss a contractor through drink, but there are occasions when he might have done better work, and have controlled his labour better, if he had not indulged in liquor.

9419. Who would report to you that a contractor had indulged in liquor?—My District Engineer; it would be only a verbal report.

9420. You have merely had verbal reports concerning one or two contractors?—That is all.

9421. Have you had any trouble of a similar kind in Northern Nigeria?—No, what I was speaking of refers to Southern Nigeria.

9422. Have you had any serious trouble caused by drink during the whole of the construction of the line?—I have not. I do not think I have had a case of crime on the railway through drink. I can refer to Captain Elgee to confirm me in that.

9423. Neither in connection with crime nor in connection with inability to do work?—Only inability to do work in the case of one or two contractors.

9424. Some years ago was that or would that be recently?—That would be some time ago, eighteen months or two years, probably.

9425. It was not necessary to take any action against those contractors?—No.

9426. What work were you doing on the Gold Coast?—Railway work.

9427. First of all comparing the people of Southern Nigeria with the people of the Gold Coast, what would you say as to their sobriety or the reverse?—I cannot say that I can see much difference between them.

9428. Were they a sober hard working people on the Gold Coast?—As far as I remember—I cannot particularise.

9429. There was nothing which called your attention to drinking in one place or the other?—No, not particularly.

9430. The physique of the people is good in both places?—Generally speaking it is so.

9431. Do the men break off work for festivals or feasts or do they go on working continuously?—They break off for festivals.

9432. How many times a year would those festivals occur?—Some of them occur rather frequently. I do not know that I could make a definite statement with regard to that exactly.

9433. Once or twice a month?—No, not as frequently as that.

9434. Two or three times a year?—Yes, that would be about it.

9435. The men do not go home for the festivals, do they?—As a rule they go into some town.

9436. Would the festivals be beyond your observation?—I cannot say that I have seen much of them.

9437. You do not know whether at these festivals your men indulged in drink or whether they did not?—I could not say one way or the other, but everything would point to it that there was a tendency to drinking on those occasions, but I cannot say that I have seen it.

9438. Have the men come back any the worse for it?—That has not been noticed—I have had no reports about it.

9439. There was no difficulty in getting the men back to work at the proper time when their festival was over?—I cannot say that that has been noticed. Of course they would be away for some time; some would be away for longer than others.

9440. They drop back after these festivals?—They do

9441. How long does a festival last, do you know?—It depends on the class of festival. I do not know that I could say definitely—generally two or three days I should say.

9442. At the end of two or three days do the men come back all right from the festival and set to work again or do they come back any the worse?—The only way I can put it is that I have had nothing brought to my notice of any difficulty in that way. That is the only thing I can say about it.

9443. What makes you think that at these festivals they drink a good deal?—From the general hilarity and aspect of the men.

9444. What do they drink—native liquor or trade liquor?—That I could not say. They have a lot of native liquor of course.

9445. These festivals are attended by the making of a great noise and dancing, are they not—that is the object of them?—Yes.

9446. Have you any reason to think that many of the people at these festivals take too much to drink?—I cannot say that personally at all.

9447. Is there any difference in the amount of work you get out of the men of Southern Nigeria and the amount of work you get out of the men of Northern Nigeria?—I cannot draw any distinction between them.

9448. They are about the same with regard to their capacity for work?—Yes, no difference has been noticeable.

Mr. Alexander Woodburn.]

9449. You cannot say that the physique of the one is different from the physique of the other?—I have not noticed it.

9450. It suits you just as well to get your men from Southern Nigeria as from Northern Nigeria?—Quite.

9451. Now you are working on this part of the line in Northern Nigeria do you bring up many Southern Nigeria workmen?—I have a fair percentage of men from Southern Nigeria. I should think at times I might have 50 [per cent.?] up. It would not be so perhaps always, but I might have 50 [per cent.?] up at times.

9452. Have you had any complaint from them as to not being able to get their trade spirits, or are they quite happy and content with their native liquors?—I have had no complaint in that regard.

9453. Men in Northern Nigeria drink their native liquors, shekete, pito and palm wine, do they not?—I expect they do, but I do not see anything of it.

9454. Do you notice any difference between men who get access to trade liquor and those who get access only to native liquors?—I cannot say that I have noticed that.

9455. In fact there has been nothing among your workmen to bring the liquor question at all prominently to your notice?—That is so—only those individual cases that I mentioned to you among the contractors.

9456. You have known of individual cases among contractors, but as affecting the workmen as a whole, there is nothing to bring the liquor question into prominence before you as an engineer responsible for the good work and behaviour of the workmen?—That is quite so.

9457. Do you know anything yourself from what you can hear or find out as to whether smuggling is going on from Southern Nigeria into Northern Nigeria?—I have not had that brought to my notice. The traffic people on the railway might be able to say something about that.

9458. At any rate, it has not come before you?—No.

9459. As far as you know, smuggling does not go on on the railway line itself?—As far as I know it does not, but, of course it is not in my province to inquire into that.

9460. (*Mr. Welsh.*) Do you happen to know why the Government of Northern Nigeria have prohibited trade spirits in their territories?—I understand that the native chiefs are against it.

9461. Is it because they are largely Mohammedan in religion?—Presumably. I should say so.

9462. Have you noticed any good results from prohibition in Northern Nigeria? Do you think the people are better off in the prohibited area than they are in Southern Nigeria where the trade spirit is unrestricted?—I have not seen sufficient, perhaps, to say, but I cannot say that it has been noticeable.

9463. No doubt the Government, in prohibiting spirits into Northern Nigeria, had the good of the natives in mind as well as the desire to show deference to their religious scruples?—I should think so.

9464. Would you be in favour of extending the prohibited area by bringing the dividing line nearer the coast?—I have nothing in my experience to make me say yes or no, or to give any opinion with regard to that question.

9465. Would it not make smuggling more difficult if the railway only imported spirits as far as Oshogbo or Ibadan, for instance? That would make smuggling into Northern Nigeria more difficult, would it not?—Yes, it would in this way, that they would have to carry it away from the railway. As a matter of fact, Ikirun is the limit just now.

9466. Yes, but if the Government found that carrying stuff only so far as Ikirun was ineffective in keeping spirits from being smuggled into Northern Nigeria, would there not be an advantage in stopping the carriage at a point nearer to the sea coast, and forcing whatever smuggling there was to be carried overland?—It naturally would be more difficult on account of the distance, I should say.

9467. (*Mr. Cowan.*) Are you aware that Bishop Tugwell complained of finding drunken chiefs up in Northern Nigeria before the railway came beyond Oshogbo at all?—I was not aware of it.

9468. With regard to the instances you gave us of contractors who seem to have been a little bit lax, and which you assume was due to excessive drinking, can you tell us what they have been drinking—whether it was trade spirits, or tombo, or palm wine?—That I could not say.

9469. Have you heard of any instances of palm trees having been felled or cut down in order to get palm wine from them?—I cannot say that I have heard of that very seriously.

9470. In this case at Ibadan where the clerk went wrong, can you tell us whether he went wrong on trade spirits, or on whisky, or on native liquor?—I could not say.

9471. Further than he was unfit for his work and you had to dismiss him?—Yes.

9472. In the cases of drunkenness on the part of the contractors, that might have been through drinking native liquors or it might have been through drinking imported spirits?—Yes.

9473. You are not in a position to say which?—No.

9474. One thing you are quite satisfied of—that is, you have seen no difference between the physique of the people in Northern Nigeria and that of the people in Southern Nigeria?—I am quite satisfied of that.

9475. The men you have had under you in Southern Nigeria have given you just as good work as the men you have had under you in Northern Nigeria?—Yes, I am also quite satisfied on that point.

9476. And generally speaking, apart from your own men actually employed under you as labourers, you have seen no difference in the people?—I cannot say that I have.

9477. (*Chairman.*) I suppose the labourers in Northern Nigeria, just as in Southern Nigeria, go off for their festive occasions and take their holidays?—That is quite so.

9478. As regards returning to work after these festive occasions, do you notice any difference between the Northern Nigerian and the Southern Nigerian?—I cannot see any difference.

9479. Both of them take holidays from time to time in order to attend their native festivals?—That is so.

9480. Do you see any difference in the after results of these native festivals on the man either in the case of the Northern Nigerian or the Southern Nigerian?—That has not been brought to my notice.

(*The witness withdrew.*)

(Adjourned to Ilorin.)

AT ILORIN. (Same day, Wednesday, 12th May, 1909.)

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I., *Chairman.*

T. WELSH, Esq.
A. A. COWAN, Esq.
Captain ELGEE.

Captain GEORGE ANDERSON, called and examined.

9481. (*Chairman.*) You are Resident at Ilorin?—I am.

9482. What is the size of your district?—6,500 square miles.

9483. With a population of about what?—The population is about 80,000—I would not be sure about that. I forget the right figures, but I will give you that afterwards if I may.

9484. You have assistant Residents, I think?—Yes, two in the Province at the present moment, one at Offa and one at Patigi.

9485. Does the position of Resident in Northern Nigeria correspond pretty closely to that of District Commissioner in Southern Nigeria?—Yes, more or less.

9486. Your district runs down to the boundary of Southern Nigeria on the south and on the north to the Niger?—Yes, our boundary is practically Southern Nigeria and the Niger.

9487. Would you kindly tell us what the law as to liquor is here? In the first place trade spirits are not allowed to be sold in Northern Nigeria?—They are not.

9488. Has that always been the case?—Always.

9489. Have you any system of permits under which people can obtain liquor?—Yes, a permit can either be obtained from the General Manager of the railway, if the spirits are to be conveyed by rail, or from the Secretary of the Administration at Zungeru, if the spirits are to be conveyed by river.

9490. You are not personally concerned with that?—No, I have no power to issue permits.

9491. Can a permit be obtained by anybody or is there any discretion used in giving it?—If a man is a European subordinate he has to get a recommendation from the head of his department first before he can obtain a permit, and that recommendation has to be forwarded to the General Manager at Lagos or to the Secretary of the Administration.

9492. There is a recommendation from the head of the Department and the permit is issued either by the railway or by the river authority?—Yes, on the recommendation of the head of the department.

9493. What does that permit allow the possessor to do? Does it allow him to sell liquor or does it only allow him to get liquor for his own consumption?—Absolutely for his own consumption. He is not allowed to dispose of it in any way. If he does he contravenes the Proclamation.

9494. He may offer it to his friends, but not sell it?—That is so.

9495. Do natives get permits?—Yes, any native in Government employ can get a permit.

9496. Have you issued permits to natives?—Yes, I have issued permits to native clerks, but for very small amounts.

9497. As regards native liquors, in certain districts, I believe you have a licensing system?—Yes.

9498. Can you tell us within what limits in your district the licensing system prevails?—The Native Liquor Proclamation, No. 3, of 1906, says that "a station shall "mean and include any town, village or place (not being "a cantonment or part of a cantonment) at which a "Resident Military Officer, or other Government official, "may reside or be stationed either temporarily or "permanently."

9499. There is a further rule as to cantonments, I suppose?—Yes, that comes under the cantonment proclamation.

9500. What is the effect of these proclamations as regards the sale of native liquors within the prescribed limits?—It means that every man who makes or sells liquor in Ilorin town has to take out a licence to sell it.

9501. Does that prevent a farmer from making his own palm wine?—No, but if he sells palm wine in Ilorin town, he would come under the proclamations.

9502. Does the whole of Ilorin town come under the cantonment proclamation for that purpose?—Yes.

9503. So that there is a restriction in certain places, and in certain places only, on the sale of native liquor?—That is all.

9504. Does it include guinea corn beer?—Yes, and palm wine.

9505. Any fermented liquor?—Any fermented native beverage.

9506. How many licences would you have in Ilorin itself?—We had 12 last year.

9507. Ilorin being a town of about how many people?—30,000 is a rough estimate of the population. The Native Liquor Proclamation says that: "Native liquor "shall mean and include all distilled and fermented "liquor made in the Protectorate of Northern Nigeria."

9508. Is there any distilled liquor made in Northern Nigeria?—No, it is all fermented liquor.

9509. The process of distillation is at present unknown here?—It is.

9510. In the country districts native liquor can be made and sold without restriction?—Yes.

9511. Outside these what we may call special cantonments?—Yes.

9512. What is the cost of a licence to sell native liquor?—£2 a year or 3*s.* 6*d.* a month.

9513. Practically you get about £20 Revenue?—We got £24 last year.

9514. Is the licence system much evaded, do you think?—It could be evaded very simply, because we have not a sufficient staff of police, and so on, to carry it out, nor would it be advisable in many ways to carry it out very strictly.

9515. It is purely what you call a local system, and it is not prevalent over the district generally?—It was meant originally to prevent drunkenness amongst soldiers and police—that there should be some control over liquors sold near cantonments where one had soldiers and police. I think that was the original idea.

9516. Is there much drunkenness among soldiers and police?—I do not think so. I have never seen it, certainly not in Ilorin, but I think in Lokoja, where there are three or four companies of soldiers, there probably would be more drunkenness there.

9517. On native fermented liquors?—Yes, the Proclamation was brought in so that the drink traffic, if there was any, should be controlled.

9518. Do you know at all what length of frontier you have between Northern Nigeria and Southern Nigeria?—100 miles.

9519. Can you have any effective preventive service to stop trade spirits being smuggled over that 100 miles of frontier?—Very little. I have a staff of 50 police.

9520. Is that a sufficient number to watch night and day a frontier of 100 miles?—No.

9521. Can you always rely on your native police to stop it?—As much as you can rely on any native to do anything. We have had a great many prosecutions for smuggling gin on the road and also on the railway.

9522. On the railway you can exercise sufficient supervision, I take it?—Yes, now we can.

9523. Have you had many cases of attempted smuggling on the railway?—In the December quarter I had five cases, and then I wrote to the General Manager and suggested that he should exercise more supervision on his side of the frontier.

9524. There is a double lock, as it were; there is an examination at Ikirun?—Yes, but there was not before I got these convictions—five in one quarter.

9525. On the railway you have a double guard?—Yes, and since that we have only had one conviction since January.

9526. How many miles apart are the two guards?—One comes to Okuku and the other joins the train at Offa about ten miles further north. I think Offa is the nearest station to Okuku: they are roughly ten miles apart.

9527. As regards the river what is done there?—The Customs Department at Lokoja work the river.

9528. All boats are watched?—Yes, and all searched.

9529. Every train is searched also?—Yes. I have a Customs clerk who travels up and down every day on the train from Ilorin to Offa with one policeman and he is supposed to search the train in transit so as not to stop the train and also to see that all Europeans have their permits.

9530. Is there any limit to the amount of the permit?—Not for ordinary Europeans, only for subordinates. Of course there is a very heavy penalty in Northern Nigeria for selling or giving drink to natives at all: that is in the Proclamation.

9531. Do you remember what the penalty is?—£100.

9532. Has that penalty ever had to be enforced?—No, not to my knowledge.

9533. It could only be a European or a permit holder who would come under that?—Yes, otherwise he would be a smuggler.

9534. What would be an efficient force, do you think, to really effectively guard the native roads over that, 100 miles of frontier?—100 men and one white officer.

Captain George Anderson.]

9535. Do you think 100 men would be a sufficient number to guard those roads night and day?—They could with a good deal of supervision ; I would not say 100 men would be too much.

9536. You would require at least 100 ?—At least 100.

9537. As a fact you think that only small quantities of spirits percolate through ?—I think so. The Assistant Resident at Offa watches the roads there as far as he can with his police, and he has had no cases this quarter.

9538. Those of course are main roads, but if a man were going to smuggle he would go by the native bush paths, would he not ?—Yes, that is the difficulty.

9539. Do you think 100 men, therefore, could watch the native paths as well as the main roads ?—No, I do not think they could touch them. They could only work the main road from Offa to Awtun.

9540. There is nothing to prevent individuals from smuggling at night, is there ?—No.

9541. Supposing it were brought into the villages in that way by single men during the night, do you think the people would inform the police ?—No, not in the Pagan towns, they might in the Mohammedan towns even although the chief did not want them to do it.

9542. The mass of the chiefs in Northern Nigeria are Mohammedans, are they not ?—Yes, that is so to the north of Ilorin, but practically it [this ?] is all Pagan country.

9543. That is the Yoruba country ?—Yoruba and Igbona.

9544. The Mohammedans in Northern Nigeria are more strict than those in Southern Nigeria with regard to the matter of taking liquor ?—They are decidedly more strict.

9545. They do not take native or European liquors as a rule ?—They do not.

9546. The opinion of leading Mahommedans is in favour of keeping up prohibition ?—Absolutely.

9547. Now to go to another point : having no trade spirits here, you have no Revenue from trade spirits ?—We have not.

9548. What are the sources of your revenue ?—Principally land revenue—what used to be called tribute.

9549. That was the system we found in operation when we took over the responsibility of governing Northern Nigeria ?—Yes.

9550. In what form was tribute levied when we took the country over ?—It was levied in a most unjust way, and at all times and seasons. Every chief or village head man or district head man, or whatever you like to call him, knew that he had to pay so much to the Emir, but when the Emir or any of his Chiefs found themselves short of money they used to ride out and take a little bit more.

9551. That was in the nature of what we may call forced benevolence.—Yes, but the tax was there ; it was a recognised tax.

9552. How long have you been here yourself ?—Five years.

9553. You have, no doubt, organised the system of taxation and brought it into fixed lines ?—Yes.

9554. Can you explain how it works ? Is the tax levied on each house, or each male adult, or what ?—It was started as an arbitrary levy. We found that the tribute was so much, and we said this village must pay so much, on the Resident's assessment. The village was visited by one of the Residents or the Assistant Residents, and he assessed it at so much—that was a lump sum to be paid by the village—but we did not know what the individual payments were. At the present moment, however, we are working on a new assessment, which is a compound assessment—so much for each compound.

9555. That means each house and its enclosure ?—Yes.

9556. The small house and the big house pay the same ? —Practically, except that the head man is told, as much as you can explain to him, that there is a difference between the big and the small house, and our eventual scheme is to get down to the individual.

9557. A kind of poll tax ?—No, beyond that—an individual income tax really, so that each man shall have a direct account with the Government, but that will take us many years to institute.

9558. At present it is collected village by village, by the village head man ?—Yes, and he pays it to the district head man.

9559. The district, I suppose, would comprise a good many villages ?—Yes, probably 50, or 100, or 200 villages.

9560. Is a town like Ilorin all under one district head man ?—No. Ilorin pays £200 a year as an urban tax, as we call it. As soon as there is a census there will be an advance on that ; it is very rough at the present moment.

9561. Does this large town of Ilorin only pay £200 a year ?—Yes, the amount is very small.

9562. They get off more easily than the villages ?—Yes.

9563. That will have to be redressed.—Yes.

9564. If you had a compound tax in Ilorin you would get a much bigger sum ?—Yes, and we are now working on that at the present moment.

9565. To whom does the district head man pay his collections ?—To the Residents.

9566. So that you are really what is called in India Magistrate and Collector of the district.—Yes, and we divide it in equal shares between the Government and the Native Administration.

9567. How is this tax, when it is received by you, divided up ?—The Government take 50 per cent. and the Native Administration take 50 per cent.

9568. Does that include the expenses of collection ?—No. The Government get 50 per cent., the Emir gets 25 per cent., the office holder gets 10 per cent., the District head man gets 10 per cent., and the Village head man gets 5 per cent. ; that makes up the 100.

9569. This taxation which is levied under the authority of the British Government brings in to them 50 per cent. of the proceeds ?—Yes.

9570. Do you go about much personally making inquiries as to the levying of the tax ?—Yes, there is always somebody on tour.

9571. Going among the people ?—Yes.

9572. Do you think there is much extortion practised ? —No ; we have found cases of it, and we have taken the district head man away and replaced him by someone else. The only way to stop extortion, we find, is by making continual inquiries, and we have found surprisingly little lately.

9573. Do the people ever complain to you of the amount of the assessment ?—Yes, they come and complain of the assessment and say they are too highly assessed and sometimes the district head man will come in and say they are too lightly assessed.

9574. He, having a percentage, will not let them off lightly, I suppose ?—No, and whenever any assessment is raised, the village is always visited first by myself or an Assistant Resident.

9575. You make inquiries on the spot and judge by the look of the village, and so on, whether the increase of assessment is justified ?—Yes.

9576. Do you know what the total amount of revenue raised in your district would be ?—Roughly, £2,300 for the Government.

9577 And an equal amount for the Native Administration ?—Yes—then of course we always have what we call a jangali or cattle tax, which is a purely Mohammedan tax levied per head of cattle.

9578. What is the amount per head ?—1*s.* 6*d.*

9579. Per annum ?—Per annum.

9580. Do you know in the case of the compound tax what it works out at per compound ?—For each male adult, the last estimate was 1*s.* 9*d.* for the whole district. I cannot tell you the compound basis yet because we are only just working on it.

9581. You do not know what the compound tax per village would work out at ?—We have got a system of taking the whole male and female incidence and dividing that up on the compound basis. The male incidence should be about 3*s.* and the female incidence about 1*s.* 6*d.* because the women are workers and bear their share of the tax.

9582. You tax both men and women here ?—Yes, we tax women simply because they work more than the men. They are engaged in making cloth and thread and in dyeing and in pottery making, and so on.

9583. The men are principally farmers, I suppose ?— Farmers and leather workers and tailors and butchers.

9584. Is the trade of the district mostly in the hands of the Mohammedans ?—The caravan trade is.

9585. Not the wholesale distributing trade ?—No.

9586. To come to another part of your work, is infant mortality high here?—Very high from what I know from my own point of view, not of course from the medical point of view—from what I know of cases coming before me.

9587. Your information is based upon what you hear from the people when they are giving evidence in the Courts and so on, and from inquiries you make generally?—Yes.

9588. Is infantile mortality higher in the towns than in the country?—I think it is higher in the towns.

9589. Have you any specially unhealthy areas?—At the present moment I am trying to make a native census, and at a part of the town just by the station here there are many less children than in other parts of the town, and whether that is due to the huge swamp down there I do not know. I can only theorise.

9590. You do not know whether the birth rate is lower or whether the infantile mortality is higher?—No, I cannot tell you.

9591. From cases that have come before you, what should you say about the percentage of infantile mortality?—I should say it is very great. I always ask a woman who comes to the Court how many children she has, just for curiosity's sake.

9592. With the collateral purpose of getting information?—Yes, for instance, I remember the case of one woman who had had a number of children, and only two of them were alive, and another woman who had had ten children had not got any alive at all.

9593. What should you say are the main causes of this great mortality among children?—I should say that it was due to malaria and to ignorance on the part of the mothers and the way the children are brought up and treated.

9594. You think the mothers do not understand infantile hygiene?—I do, and also to bad feeding.

9595. Do they suckle the children here as long as they do in Southern Nigeria?—Yes.

9596. For as long as three years and sometimes four?—Yes.

9597. That is to say assuming the infant lives as long?—Yes, sometimes the death of the child gives the mother a rest.

9598. The women seem to be prolific, but the children die off in large numbers?—Enormously; this country would be very thickly populated if it were not for the infant mortality.

9599. Is there constant malaria amongst children?—Yes, as far as my knowledge goes.

9600. Malaria is wide spread among the natives?—It is.

9601. Now, as regards the big towns, have you anything in the nature of water supply?—In Ilorin we have wells, and we have also the River here. Of course most of the drinking water is got from wells in the compounds.

9602. In Ilorin, as in other towns in Nigeria, do they follow the practice of burying their dead in their compounds?—They do.

9603. So that the dead and the wells are in close proximity?—Yes, and very often a latrine as well.

9604. That cannot be highly sanitary?—No.

9605. You do not, I suppose, know whether there is much disease due to drinking unwholesome water?—Very few native cases come to our hospital.

9606. They do not come to the hospital?—No, they have not quite got to that yet.

9607. Your dispensary is not in working order yet, is it?—No.

9608. So that your medical officer does not know much about what you might call the intimate life of the natives, as yet?—No.

9609. Things are only beginning here?—Only beginning.

9610. (*Mr. Welsh.*) Do you think there is any danger of local distillation being carried on owing to the fact that there is prohibition of imported spirits here?—What do you mean by distillation?

9611. The distillation of spirits.—Do you mean making gin out here?

9612. Gin, or rum?—No, not at present. I dare say as the people advance they may get to that stage just the same as they have got to the stage of making counterfeit coins. Counterfeit coins have been made in Lagos and they have probably been made by Lagos people.

9613. Would it make your duties, so far as they are concerned with keeping liquor out of Northern Nigeria, any easier if there were a prohibited zone established in the northern part of Southern Nigeria?—It would in a way, and it would take my preventive service duties off my hands, which, as I told the Chairman just now, I cannot carry out thoroughly.

9614. Do you receive any assistance from the Southern Nigeria Government in preventing the importation of spirits into Northern Nigeria?—Only on the railway.

9615. They take no steps for closing the roads or the bush paths?—No.

9616. Or on the Niger. Do they assist with regard to controlling the import of spirits on the Niger?—No.

9617. Have you any acquaintance with or knowledge of the people of Southern Nigeria?—I have.

9618. Is there any difference in their physique or in their morals on account of the people of Southern Nigeria having a free supply of liquor and the people of Northern Nigeria having none?—I do not think I am at all capable of making a diagnosis between the two.

9619. But from observation, have you noticed any difference?—I have not.

9620. Do you think it is a desirable thing to prevent native races that have not previously had spirituous liquors in their country from getting any?—Certainly, if they do not want it.

9621. But, in the event of their wanting such spirits, would you permit them to have them?—I do not know; that is rather too large a question for me to discuss. If they wanted spirits, and you thought it was for their benefit, you would give it to them.

9622. Yes; but if the Government thought it was very much to their detriment, what would you say?—The Government of Northern Nigeria say it is to their detriment, or they would not have brought in their liquor prohibition proclamation.

9623. Is it not rather singular that an arbitrary line should be drawn across the country, and that the natives should be told "You cannot get liquor to the north of "this line, but you can get as much as you like to the "south of it." Is not that rather an illogical position?—That is a question for the Government of Southern Nigeria, is it not, rather than for me?

9624. I am asking you what is your personal opinion in the matter?—I only speak from the Northern Nigeria point of view. We have prohibition here, and we do not want spirits up here, and the natives do not want them.

9625. You have some knowledge of the people of Southern Nigeria, you say?—I have.

9626. If the people of Northern Nigeria think prohibition is a good thing, it is quite possible, is it not, that there is a large section of the population in Southern Nigeria who also do not want spirits?—I suppose if the majority of the population in Southern Nigeria did not want spirits they would not buy them. Supply very often creates a demand. There is no supply here, and therefore there is no demand.

9627. The fact of there being no supply is supposed to be of advantage to the people of Northern Nigeria, and would it not be equally to the advantage of the people of Southern Nigeria if there was no supply there?—I do not think the questions are quite the same. In the one place you have got it, and in the other place you have not. I think, in my opinion, that where you have not got it you are better without it, but in the other place you have got it.

9628. Where you have not got it you think the people are better without it?—Certainly. Our Proclamation does not say that in words, but it is prohibited for some reason or other.

9629. Before the railway was opened the supplies which found their way up to the southern border of Northern Nigeria—to the boundary line—must have been very small?—What is to prevent its finding its way up to our boundary now?

9630. The railway has now provided facilities for the carrying of spirits a certain distance. It is easier to carry a train load of goods on the railway than to carry a

Captain George Anderson.]

similar quantity on men's heads?—It is prevented on the railway beyond a certain distance, but it is not prevented by the road.

9631. (*Mr. Cowan.*) As a matter of fact, would it not be possible to bring spirits much cheaper by head transport almost than by train, taking into consideration the amount of the freight and so on?—Certainly, from the native trader's point of view; from the native point of view it is always cheaper to carry things on the head than by the train.

9632. Can you go back to the time when prohibition was first established?—I remember the Igara Bank, if that is what you are referring to.

9633. We may take it, may we not, that the Government of Northern Nigeria are practically continuing the undertaking of the Niger Company?—Yes, they practically took on the Igara Bank.

9634. Can you tell us why the Niger Company had prohibition. Was it because of their not wanting to import liquor, or was it because they did not wish to hurt the susceptibilities of some of the Mohammedan chiefs and emirs?—I should think it was more from a business point of view than anything else.

9635. From a business point of view they did not want to take spirits into the country against the will of the people?—I suppose the business point of view would be whether the people wanted to buy the spirits or otherwise.

9636. In some instances, did not several of the emirs actually stipulate that spirits should not be imported into their territory?—You have to go to Lokoja before you get into the region of the Emir country, and they stopped it 150 miles below that.

9637. In any case, are the Government practically carrying on what had been arranged by the Niger Company prior to the Government taking it over?—Yes, practically.

9638. Have you seen the report of the Acting High Commissioner, Sir William Wallace, on drunkenness prevailing in Northern Nigeria, to the effect that whenever there is an exceptionally large crop all the surplus is made into liquor, and the people are sometimes two, three and four months in a state of drunkenness—that is amongst the Pagan population?—No, I have not seen that.

9639. Have you come across anything of that kind yourself at all?—I have not.

9640. Perhaps you remember Bishop Tugwell saying he had come across a good deal of drunkenness in Kano when he was there?—Yes.

9641. How do you account for that?—If what he says is correct, it must have been from native liquor. It is hardly possible that anyone would take the trouble to transport head-borne gin up to Kano.

9642. Have you seen much drunkenness at all from native liquor?—No, practically none.

9643. Have you seen much drunkenness in Southern Nigeria during your term of service there?—I suppose I have seen more there, certainly, than I have in Northern Nigeria.

9644. Do you know anything at all about the manufacture of native drinks here? Are the palm trees cut, or felled, or damaged in any way for the purpose of taking palm wine from them?—The trees must be damaged. Exactly the same principle goes on here as in Southern Nigeria. They tap the trees in order to get palm wine from them.

9645. Do the people attach the same value to the oil palm tree here as they do in Southern Nigeria?—We have so few palm oil trees here; the palm oil tree is practically rare here. Before the railway came up, palm oil was a very valuable product in Northern Nigeria, but now they bring their palm oil up, and the palm tree is kept for kernels.

9646. (*Chairman.*) You import palm oil up here, do you?—Yes; it is a very valuable product up here, and the higher you go the dearer it gets.

9647. (*Mr. Cowan.*) There must have been some attempt to regulate the sale of native liquors before this ordinance was brought out?—Do you mean why was the ordinance brought out?

9648. Yes. Here in this province, I understand, there has been no great call for it, as far as you know?—No; it was only to give you the power, if such a thing cropped up.

9649. The Government has evidently recognised that there is a certain danger in allowing native liquors to be manufactured and sold freely without any supervision?—Quite so.

9650. Do you anticipate that it will be necessary to enforce that ordinance more strictly as time goes on?—It might become so. If you get many Southern Nigerian people up here who are accustomed to drinking gin, and they are unable to get it, that might increase the traffic in native liquors, and then it would be well if you had the sale of them under control more or less.

9651. You have a feeling that if a man wants liquor he will get it in some form or another?—Certainly.

9652. How would you account for there being less drunkenness in Northern Nigeria than in Southern Nigeria? Is that on account of the people not wanting drink?—On account of that, and not only that, but the fact of their being Mohammedans to a large extent.

9653. Would you say that the fact of the people to a large extent being Mohammedans has more to do with it than the fact that spirits are more difficult to obtain in this country? — Yes; I put far more faith in the example of the Emirs of Ilorin than I do in the proclamation.

9654. That is really the best preventive system, you think?—Yes, if you can instil that feeling among the people; but you must have the law as well.

9655. The position you take up is, that where the people evidently want liquor in Southern Nigeria, you would not deny it to them; but, on the other hand, here, where it is not wanted, you do not see why it should be more or less forced upon them?—The people of Southern Nigeria have had liquor for very many years, and why deprive them of it?

9656. Have you seen many drunken people in Southern Nigeria? How many years did you serve in Southern Nigeria altogether?—Six, I think.

9657. How many drunken people have you seen in that time?—I could not say; but drunkenness was most confined to soldiers, or servants, or cooks, or people of that sort, but I saw very few altogether. I suppose two, or perhaps three, in the course of a year.

9658. Did you see much drunkenness amongst the general public?—Amongst the general public I have seen very little.

9659. Then you would say, I suppose, that the people are a very sober people?—Most decidedly.

9660. Would you say there was any danger of their being unable at any time to exercise proper self-control?—No.

9661. You say as far as your experience goes that you have not been able to see any difference or distinction between the native of Southern Nigeria and the native of Northern Nigeria, as far as physique goes?—I have not been able to see any.

9662. Either in physique or in their general conditions of morality and so on—everything in fact?—Yes.

9663. You have seen no difference?—I have not.

9664. (*Chairman.*) Do I understand aright, that the few cases of drunkenness you noticed in Southern Nigeria were especially among soldiers and servants and cooks?—Yes.

9665. From what part of the country were your troops enlisted; were they Southern Nigeria men?—They were mostly what are called Lagos Hausas; their fathers and mothers were Hausas, and they themselves were born in Lagos, and lived most of their time in Lagos.

9666. Were they Mohammedans principally?—No, if they had any religion at all it was probably Mohammedan, but I should think they had very little religion of any kind.

9667. At any rate, nothing to count?—No.

9668. The Hausas generally are a Mohammedan people, are they not?—They are.

9669. You have 100 miles of frontier marching with Southern Nigeria?—Yes, I will show you the map, if you care to look at it.

9670. If you please. The frontier extends along *here* (pointing on the map), and *that* is the province of Kaba.

9671. Is that under your administration?—No, that is another province.

9672. You have 100 miles of territory with a line between dividing the two territories, and on one side of the line the people have no direct taxation, and on the other side there is direct taxation?—Yes.

9673. Have you found any discontent among the people of Northern Nigeria because they have to pay direct taxation, whereas their neighbours on the south side of the line, the people of Southern Nigeria, have no direct taxation at all?—No, except at a few of the frontier villages, where the people on the other side say "Why do not you come and live over here, and then you will not have to pay anything at all." But as a rule the natives are so loyal to their own country that they refuse those offers. I have heard, as I say, that people have been asked to go over on account of the taxation.

9674. The people have not complained to you of any hardship in being taxed, whereas their neighbours on the other side of the line are untaxed?—Not at all, because they know they are under the Emir, and it is their bounden duty to pay towards his support, and they always have done it.

9675. That has been always a customary and a hereditary burden?—That is so.

9676. Can you say what would be the effect at all if similar taxes were imposed south of the line on people who are not accustomed to direct taxation at all?—No, I should not like to give an opinion as to what might happen in that event.

9677. You think many things might happen?—I think so.

9678. But of course that is all hypothesis?—Yes. I might mention that there was at one time a question of a halfpenny toll on the Carter Bridge, which raised an outcry in Lagos, and that had to be more or less withdrawn.

9679. When in Southern Nigeria, you were soldiering, I think?—I was.

9680. What was your regiment?—I was in the West African Frontier Force out here.

9681. Have you been stationed in any big English town?—Not very big; I have been to Hounslow, and there are a good many soldiers there—three regiments.

9682. I was wondering how a big garrison town at home would compare with a garrison town out here?—I should say that a garrison town at home would compare very unfavourably with one out here.

9683. You did not do long service in England, did you?—I did not.

(*The witness withdrew.*)

Mr. JAMES E. PURCELL, called and examined.

9684. (*Chairman.*) What is your official position here?—I am district engineer on the railway.

9685. Is that a Government employment; is it regular Government service?—It is not permanent; it is construction work.

9686. You are acting for the Government in constructing the railway?—Yes, but I am not in permanent Government service.

9687. How long have you been acting as engineer on this railway?—Since the beginning of 1905.

9688. You had charge of a district, I understood from Mr. Woodburn, between Ibadan up to within a few miles of Jebba?—Yes, I have been in charge of various districts in that area.

9689. So that you have seen work both in Southern Nigeria and Northern Nigeria?—Yes.

9690. You have had, I suppose, both Southern Nigeria and Northern Nigeria men under you?—I have.

9691. What number of men would you have had under you?—I suppose 8,000 to 10,000 altogether, during the few years I have been out here.

9692. At a time how many would you have had?—The most I have had on one division would be about 3,000.

9693. Do you find any difference in the physique and power of work between the men of Northern Nigeria and the men of Southern Nigeria?—I think down in Southern Nigeria we got rather a finer lot of men, for the simple reason that we got the adults more than we do up here. Up here we are more inclined to get the youths.

9694. In Southern Nigeria I suppose your men could get trade spirits if they wished?—Yes, I think so.

9695. Did you have much trouble with them on account of their drinking habits?—No, I cannot say that we had very much trouble with them. We used occasionally to have disturbances through it. After pay day, for instance, we sometimes would have a few small "palavers."

9696. Was there much actual drunkenness among them?—Yes, after pay time I used to see a good deal of it, and when they were moving camp, if the men were changing from one division to another, to take on new work, they usually seemed to make a jollification of it, and they indulged in a little drinking.

9697. And they were not ready for work next day?—Sometimes not.

9698. Did you have much trouble in that way?—I would not like to say that we had a great deal of trouble, but still, we did have trouble in that respect.

9699. Was that owing to the drinking of trade spirits, or of native liquors?—I should say principally trade spirits.

9700. You have seen men drunk on trade spirits?—Yes, I should say so.

9701. But, taking them on the whole, you get better work out of the Southern Nigeria people than you do out of the Northern Nigeria people?—I would not say that we get better work out of them, but we certainly had a finer lot of people working down there. We make up for it, perhaps, more in numbers up here, and we get an equal amount of work done.

9702. But an equal amount with more men?—With more men.

9703. Do you pay lower wages here?—No, it is about the same right through on the average.

9704. Labour costs more in Northern Nigeria than in Southern Nigeria then?—No, I would not say that.

9705. On a given bit of line, if you have to employ more labour in Northern Nigeria, and you have to pay the same rate of wages, it must cost more, must it not?—We employ more labour, but they are younger men, and they do not require so much wages as the workmen in Southern Nigeria, so that the work costs just about the same practically.

9706. Do the men up here have frequent jollifications?—No, perhaps not for two or three months, and then only when the men are changing camp.

9707. In Northern Nigeria, at their festivities, is there much drunkenness, do you know, or is there none?—I have not seen much up here.

9708. Would you say there is a distinct difference between the people of Northern Nigeria and those of Southern Nigeria in that respect?—Yes, certainly I would.

9709. (*Captain Elgee.*) Have you any experience of labour conditions in England?—No, not in England; in Australia I have.

9710. How would you compare the labourer of Australia with the labourer of Northern Nigeria as regards sobriety?—I should say possibly in Australia they are more sober. Out there there is generally a big rush on, and they have not time to go in for drinking until the work is all finished.

9711. (*Chairman.*) Are you referring now to white labour or to black labour?—To white labour. It is all a big rush there, and any drinking that takes place is usually after the work is over, and the engineers do not see much of it. The men are probably paid off and have gone off into some of the towns.

9712. (*Captain Elgee.*) How would you compare the sobriety of the people of London, say, with the people of this place?—I am afraid I cannot say very much with regard to London.

Mr. James E. Purcell.]

9713. Or Glasgow?—No, I cannot say that I know much about any of the big English towns. I have generally lived in the country when I have been in England.

9714. (*Mr. Cowan.*) Have you seen any drunkenness at all as a result of taking native liquor to excess?—Yes, I have. I have seen some of the workmen down in Southern Nigeria who have got drunk on palm wine.

9715. And on native beer?—It is generally called palm wine. I do not know whether it is native beer, or what it is.

9716. In the instances you have given of drunkenness, you think it was due principally to trade spirits?—I think so.

9717. But you have no direct evidence of that?—No, I could not swear to it being so, but I believe it was on trade spirits, because I am pretty confident there was a good deal of spirits consumed.

9718. The fact of your having seen men drunk on native liquors proves, does it not, that if trade spirits had not been available they would have made use of the other liquors just the same?—If they could have got the quantity.

9719. How do you account for the difference between the labourers up here and the labourers of Southern Nigeria in regard to drinking? Is it because they do not want the liquor, or is it because there is more difficulty in getting it here?—It is probably due to the greater difficulty in getting it, but not being accustomed to it they probably also do not want it so much.

9720. You cannot speak definitely on the point?—No, it would be a very hard question to answer.

9721. (*Chairman.*) How many men have you seen drunk at a time at one of these native festivals?—I have seen 40 or 50 of them.

9722. Actually drunk?—Not helplessly drunk—just about fit to get back to their camp.

9723. On what day of the week are the men paid usually?—It varies; it just depends on when the paymaster is able to get along.

9724. After pay day do the men take a holiday?—They ought not to have a holiday, but they very often take one.

9725. They generally take a holiday?—Yes, generally.

9726. Out of, say, 2000 or 3000 men, are you sure that you would see as many as 40 or 50 the worse for liquor at a time of festival?—Yes, I should say quite that number.

9727. Not helplessly drunk, but who have taken more than is good for them?—Yes.

9728. How long did that drunkenness last, do you know?—It would not last long. It generally meant about a day, and they would come back to work probably the following day.

9729. Any the worse?—No, apparently not.

9730. They have an occasional drunk, that is what it amounts to?—Yes.

9731. Did most of the 2000 or 3000 men take liquor, or was it only a few who took liquor, and who got the worse for it?—I should say that most of the head men took liquor down in Southern Nigeria.

9732. Was it principally the head men who drank there?—Yes; I suppose the ordinary labourers got what they could, but I should say in most of the head men's camps they would have a certain amount of liquor.

9733. Would the 40 or 50 men you spoke of as getting drunk be head men?—No; I was speaking generally of a time when the camp would be moving.

9734. You were not speaking of drunkenness that followed the usual monthly pay day, or whenever it was? No, not always.

9735. How often would the camp be moved?—It might be moved in a month, or it might be three months. It depends on the work, and you would be sure to see a good many drunk after pay day, but you would not see them all together in a bunch, as it were.

9736. You went freely about among your men, I suppose?—I did.

9737. Apart from those special occasions that you have mentioned, did you find men drunk at all?—No, very few. I do not think I can recall a case, apart from the moving of camp, and after pay time. Now that I think of it, I can recall a few cases of men who were constantly more or less drunk.

9738. Of what class were they?—They were overseers.

9739. Native overseers?—Yes.

9740. Pagans or Christians?—Pagans, I should say; some of them might have been so-called Christians. I can certainly say that I knew three or four of them at least who were constantly getting drunk, and they had to be dismissed eventually.

9741. Was there ever enough drunkenness for you to have to report it to the Superintending Engineer, or to make any complaint about it?—No.

9742. There was nothing sufficiently serious to cause you to make a complaint?—No, not in Nigeria; but I have had cases on the Gold Coast.

9743. Were you long on the Gold Coast?—I was there about four years.

9744. What is the state on the Gold Coast with regard to drunkenness?—We used to get a good lot of drunkenness there amongst the men. I saw one or two rather big and serious rows there with bodies of 300 to 400 men, I should think, concerned in it.

9745. All having a fight?—Yes.

9746. You have had nothing of that kind here?—No, I have not seen anything of that kind in Nigeria.

9747. People get rather stupid and noisy here, but nothing more?—Yes, possibly there might be a pitched battle amongst a couple of them, or something of that kind.

9748. Using their fists?—Their fists or sticks.

9749. But never any serious consequences after their fights?—No.

9750. You have never had to hand over a case to the Police?—No, not here.

9751. On the Gold Coast it is worse, is it?—On the Gold Coast I had experience of about three pretty big fights there.

9752. Due to drink, or simply when they were having a festival they took the opportunity of clearing off old scores?—It might possibly have been that, but I suppose it really was primarily due to drink, taking too much, and then perhaps remembering old scores.

9753. They were sufficiently sober to remember the old scores, and to pay them off?—Yes.

9754. Was the health of your men pretty good all the time they were working on the railway here?—The natives?

9755. Yes?—Yes. Considering the numbers we had, I might say the health generally has been very good. We have not had any serious outbreaks of disease or illness.

(*The witness withdrew.*)

(Adjourned to Jebba.)

FIFTEENTH DAY.

Thursday, 13th May, 1909.

At Jebba.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq
A. A. COWAN, Esq.
Captain C. H. ELGEE.

Mr. CECIL HOCKLEY FIRMIN, called and examined.

9756. (*Chairman.*) What is the post you hold at the present moment?—I am District Engineer at headquarters of the Lagos Railway Northern Extension.

9757. You are stationed at Jebba?—Yes.

9758. I think you have experience both on the Southern Nigeria portion of the Lagos Railway, and on the Northern Nigeria portion?—Yes, 16 months in the south and 13 months in the north, so that my experience is very small really.

9759. During that time about how many men would you have under your supervision at a time?—In Southern Nigeria I suppose I had roughly about 1,000 to 2,000 men.

9760. And here?—I suppose about the same, 1,000 to 2,000, they vary a lot.

9761. Are you out and about among the men a good deal, and see a good deal of them?—Yes, I see a tremendous lot of them. I am amongst them all day long.

9762. You camp out amongst them, I suppose, at times?—Yes, I have camped amongst them, but that is just when I am on inspection. That, however, would cover a good many more men, possibly 4,000, on the north bank, when camping for a few days.

9763. Do you see any difference in physique between the men of Northern Nigeria and the men of Southern Nigeria?—No, as far as the work goes, I should say there is very little difference between the two. I cannot see any difference as far as their work is concerned.

9764. Do you get equally good men?—We do.

9765. From both Northern Nigeria and Southern Nigeria?—It is very difficult to judge, because we are working entirely on a different basis, one on contract and the other on day labour.

9766. With which men do you work on day labour?—The Northern Nigeria men from here to Zungeru are on day labour, and from here south it is nearly all contract, so that the two cases are very different.

9767. The work is given out, as I understand, to contractors, who each bring about 100 men. That is so, is it not?—Yes, from 50 to 100 men; but some of the contractors bring a less number.

9768. With regard to the physical power of working, is there any difference between the men of Northern Nigeria and Southern Nigeria?—No, I do not think there is any difference.

9769. You would say that the one race was about the same as the other in that respect?—Yes; I think the men to the north of the Niger can work quite as well as the men of Southern Nigeria—about the same I should say.

9770. How about Ilorin men?—At present I think they are a mixture of Southern Nigerians and Northern Nigerians—a general mixture.

9771. When you were in Southern Nigeria had you much trouble with regard to your men drinking?—I had no trouble at all, and I do not think that any of our district engineers had.

9772. Did you ever see any of them drunk?—Very seldom; occasionally after pay you would see one or two men drunk.

9773. Did you see anything of their festivals?—No, I was never present at any of their festivals.

9774. But in Southern Nigeria you have found a man drunk occasionally?—Yes.

9775. Had you anything to complain of in those cases?—No, there was nothing to complain of. They were just merry, and shouting and making a noise, but quite pleasant otherwise.

9776. You had no fighting among them?—No, no fighting at all; I have never seen any fighting through drunkenness at all.

9777. Now you have come up north where you have a prohibition area, does the same state of things prevail, or is there any difference?—I should say practically the same. You would see a man merry occasionally. That is all I have seen.

9778. Do the men here take any drink on their pay-days?—After pay I have seen a few men slightly merry.

9779. What would they have been drinking, do you know—palm wine?—I think it is pito—I am practically certain it is.

9780. The people were somewhat merry and obstreperous down below in Southern Nigeria on such occasions?—Yes.

9781. What do they get drunk on?—I should say on gin, but I really do not know.

9782. As regards their power of labour, is there any real difference between the men of the two countries?—No, I do not see any difference in them with regard to their power of work, and as far as their physique is concerned and the amount of work we get out of the men, the Northern Nigerian men are harder to work than the Southern Nigerian men, because we have to work them under different circumstances.

9783. That is owing to the different system of labour that prevails?—Yes, owing to the different system, and of course we have more trouble with them on that account, but as far as their general power of work is concerned I think they are practically the same.

9784. Man for man?—Man for man.

9785. You would not care whether you had a Northern Nigerian or a Southern Nigerian man engaged?—No, I think a Northern Nigerian workman, if he was engaged on contract work would be exactly the same.

9786. Under the Southern Nigeria contract system, you get better work out of the men?—Yes, more work.

3787. You have had a good many contractors under you, have you not?—I have.

9788. In Southern Nigeria were they drunken at all?—I do not know of more than one or two cases in my 16 months there.

9789. Were those cases of men getting occasionally the worse for liquor, or were they habitual drunkards?—No, just an odd bout.

9790. The contractors of course were natives?—They were.

9791. So that neither in Northern Nigeria nor in Southern Nigeria does the drink question enter into the efficiency of their labour, or the trouble of controlling the workmen?—Not the least.

Mr. Cecil Hockley Firmin.]

9792. Did you find after their festivals or pay-days that they came back to work all right? I am speaking of both the Northern Nigerian men and the Southern Nigerian men? —As a rule after pay-day they come back very badly, but I do not think it is through drink. I think it is really because they are lazy, and want to have a day or two off.

9793. How often are they paid—once a month?—The local labour is paid once a week, the contract labour once a month.

9794. Do the people here who are paid once a week take more than a day's holiday after receiving their pay?—Never more than a day, in fact, most of the day labourers come back very quickly.

9795. Are they paid on Saturdays?—They are paid towards the end of the week ; I cannot say with certainty the day they are paid, as I have only just started here.

9796. In Southern Nigeria they are paid once a month? —Yes, on contract work.

9797. How long off would they take as a rule?—Probably they would take a couple of days off, but that would be only a few out of each gang. They gradually come back afterwards. It is simply because they have enough money, and they do not want to work particularly hard, at least that is what I concluded.

9798. But you saw no effects of drink upon them?—None whatever.

9799. Do you know any other parts of Southern Nigeria besides the country along the line?—No, I have not been anywhere else in Southern Nigeria.

9800. Your experience has been confined to the railway?—Entirely, I have not been off it.

9801. I forget whether you told us how far South your work went in Southern Nigeria?—It extended from Ibadan up to Oshogbo.

9802. That is all in Southern Nigeria?—Yes.

9803. Speaking generally, as a superintendent of labour, you have had no trouble with your men through drink, either in Northern Nigeria or in Southern Nigeria? —I have not.

9804. You would not draw any marked distinction between the workmen of the two countries?—I certainly should not, from the labour point of view.

9805. (*Mr. Cowan.*) With regard to the cases of drunkenness that you saw in Southern Nigeria, you say you think they might be due to gin, but you are not quite certain?—I am certainly not certain ; I have not enquired.

9806. They might have been drinking palm wine?—They might ; I never looked into it.

9807. (*Chairman.*) It did not concern you?—No. In Northern Nigeria I have concluded it is palm wine and pito. I am not quite sure, but I suppose it must be.

9808. (*Mr. Cowan.*) In fact you would look upon the people as a sober people and not addicted to drink?—Quite.

9809. You would not say they were foolish and liable to lose their self-control and not able to look after themselves?—I do not think so.

9810. Have you had any experience of natives in any other part of the world?—I had a lot of experience of natives in Sierra Leone.

9811. How do the natives here compare with the natives there?—I like the Sierra Leone Mendi natives. I prefer them to all the Coast men ; they are a fairly strong body of men, and do a very hard day's work.

9812. We have been told they are a little more addicted to drink. Do they drink more than the natives do here? —They certainly do.

9813. Notwithstanding that, you find them a fine body of men, and men who can work better than any other native you have come across on the West Coast?—Yes, I would sooner work Mendis than any other Coast native. Although we worked them day labour there, they did a fine day's work. It is very difficult to get a good day's work out of the men in Northern and Southern Nigeria when they are worked day labour. The Mendis beat all the natives I have come across.

9814. (*Chairman.*) The Mendis had access to gin and used it?—Yes.

9815. But you would not describe them as a drunken lot at all?—Certainly not—and they drink a fair amount of palm wine as well. You saw palm wine being carried along the line to various gangs.

9816. Palm wine and gin also?—Yes, palm wine and gin they could buy in all the villages.

9817. When they got drunk, were the Mendis troublesome at all?—No, they were not in the least bit troublesome—simply a little lively ; in fact, I do not know whether you would call them absolutely drunk, because they stopped when they thought they were getting too much.

9818. Do you think it is difficult to distinguish between noise and merriment caused through excitement, and noise and merriment caused through the effects of drink? —I do not think it is, because when they have been drinking they start shouting and singing in a very loud voice, which they do not do in the ordinary way.

9819. But without being under the influence of drink at their festivities and games?—They very seldom do it without drink.

9820. You think you can tell the difference?—I think I can. I have watched them several times when I have been fishing down here opposite the Niger Company's place. I have watched the canoes crossing, and in the last of the canoes you will see perhaps half a dozen of the men very merry, but they go to their houses and go to sleep, and that finishes it.

9821. They must have been drinking either pito or shekete?—I do not know shekete. I have seen the guinea corn beer.

9822. Shekete is made from maize.—I have not seen it. I have seen guinea corn beer made.

9823. (*Captain Elgee.*) Amongst the labourers you employ in Southern Nigeria, and those you employ in Northern Nigeria, do you draw any line between Mohammedans and pagans?—Do you mean whether we employ the two in the same gang?

9824. No. Do you employ Mohammedans at all?—I should think very few.

9825. They are mostly pagans, are they?—Mostly.

9826. North of the Niger there are more pagans?—Yes, I think they are all pagans practically.

9827. You could not give us any idea as to whether the pagans drink more than the Mohammedans?—Not the slightest. I do not know in the least.

9828. In the few cases of drunkenness that you have seen amongst the natives, can you draw any comparison between the effect on a native drunk on his own liquor, as opposed to a native drunk on trade spirits?—I do not know in the least the difference. I should not know, if I saw a drunken man, whether he had been drinking trade gin or native liquor.

9829. From your knowledge of the natives who have worked under you, have you observed whether, if you put a leading question to them, they will generally give the answer which they think is most desired by the questioner?—Yes ; in nearly every case in the ordinary way I think the native usually wants to know what answer you expect to get from him.

9830. And then he will give it to you?—Then he will give it to you. I think that is so in most cases.

9831. (*Chairman.*) Sometimes he makes a bad shot at what you want, and sometimes he makes a good shot, but he generally gives the answer he thinks you want?—Yes, and if he makes a bad shot and finds it out, I think he will turn round and make another shot, and say he did not mean his first answer at all.

(*The witness withdrew.*)

DR. JAMES DONALD FINDLAY, called and examined.

9832. (*Chairman.*) What are your medical qualifications?—M.B., C.M., Glasgow.

9833. When did you qualify?—1893.

9834. How long have you spent in Nigeria?—Over 4½ years, since August, 1904.

9835. Have you any other West African experience?—None whatever.

9836. Did you practise at home before you came out here?—I have practised in South Africa and all over the place.

9837. How long were you in Southern Nigeria?—I was there from 1904 until this tour—3½ years.

9838. This tour you have been up here?—Yes.

9839. What stations were you at in Southern Nigeria?—At Ibadan, Aro, Lagos and Ilesha.

9840. Had you charge of the hospital or the dispensary at Lagos?—No, I was doing the district—principally sanitary work and looking after the health of Europeans—no native dispensary work.

9841. You were not doing hospital work?—No.

9842. Have you done any hospital work at the other places at which you have been?—At Ibadan I did.

9843. Did you operate there?—There were very few operations to do.

9844. Have you found much alcoholic disease in Southern Nigeria?—No, I can say that I have not.

9845. Have you seen many cases of delirium tremens among the natives?—No, none at all.

9846. Or cirrhosis of the liver?—No, that is unknown among the natives.

9847. Have you come across much renal disease?—No, I cannot say that I have. There are very few cases of renal disease.

9848. You have had a considerable number of natives as patients, I suppose?—Yes, at the dispensary.

9849. We were told by a native doctor at Lagos that he had had a good many cases of alcoholism there, and that the only symptom he observed was gastric disturbance, gastritis or gastric inflammation. Have you come across cases of that kind due to alcohol?—No, I could not say that any of the cases were due to alcohol.

9850. You have come across a good many cases probably of gastric disease?—Most of the cases are ulcers and wounds, and constipation. Very few natives attend for acute disease, and if they do come, they simply come once and do not return.

9851. If there were any signs of alcoholic disease among the natives, would you have found it out?—I should say that the signs of alcoholism would show.

9852. Speaking generally, what character do you give the natives of Southern Nigeria with regard to drink? Would you call them a sober race or a drunken race?—Sober I should say, except on the occasion of a festival or something like that. They would drink on those occasions, but taken on the whole I should call them a sober people. I have seen very few cases of drunkenness.

9853. In the cases of drunkenness that you have seen, do you know what they had been drinking, whether trade spirits or native liquors?—That is impossible to say—I could not say now.

9854. Do you know anything about the native liquors?—I know up here pito is drunk, but I do not know anything about it.

9855. Can a man get drunk on pito?—Yes.

9856. They manage to do that, do they?—They do.

9857. It takes some time, I suppose?—I could not say the exact quantity it requires, but I know they can get drunk on it. My own cook, for instance, takes pito, and he gets a little elevated at times and troublesome.

9858. Have you noticed any difference in physique between the people of Northern Nigeria and those of Southern Nigeria?—No, I should say not.

9859. You would not say that one was a drunken, deteriorated race and the other was not?—By no means.

9860. As Medical Officer of Health, would you say that excessive drinking has been the cause of physical deterioration among the people?—No.

9861. Although in isolated cases there may be some drunkards?—Yes; but taking the nation as a whole, I do not think any harm has been done by drink at all.

9862. On the whole, you think they drink moderately?—Yes, except at festivals, and on those occasions they are not seen, because they keep to their huts.

9863. Is it difficult to distinguish between the ordinary noise and excitement that goes on when they are collected together and noise and excitement from the effects of drink?—I think they get very excited and frenzied even when they have had no drink at all.

9864. And then a period of reaction sets in, I suppose?—Yes.

9865. The excitement and noise would be accentuated if they took drink?—I should say so.

9866. Speaking generally, as a matter of public health, you draw no distinction between the natives of Northern Nigeria and the natives of Southern Nigeria?—No, I cannot say that I have noticed any.

9867. Do many people complain to you of impotence?—No, not very many.

9868. Have you ever had a case of impotence which you would attribute to alcoholism?—No, I should rather think to sexual excess and to premature sexual indulgence.

9869. Have you considered at all the question of infant mortality: do you know anything about that?—It is a most difficult thing to find out anything about infant mortality in this country.

9870. Is it high?—I should say it is.

9871. From your own experience, can you attribute it to any specific causes?—To malaria and insanitary surroundings and bad water principally, I should say.

9872. Does want of knowledge on the part of mothers how to bring up their children enter into it?—No, I do not think so. I do not think that enters very largely into it. I think, as a matter of fact, they look after their children much better than our people at home do.

9873. Better than they do in Glasgow for example?—Better than they do in any of the large towns at home, I should say. They have got the animal instinct out here.

9874. That has died out at home, I suppose?—Yes, the old fashioned mother has gone.

9875. Mothers suckle their children too long out here, do they not?—Yes, but the children are well nourished unless they have got malaria, and then they are mere bags of skin and bones.

9876. Do a large proportion of the children suffer from malaria?—Yes, a large proportion of them do.

9877 As they get older, if they survive, do they become immunised?—Yes, they are more or less immune, as far as it is possible to be immune from malaria.

9878. Malaria is not a serious trouble in the case of the adult native?—No, they might have a rise of temperature and a headache, but next day they are all right again.

9879. It is totally different in their case from the way in which it attacks Europeans?—Yes, the natives get doses of malaria every day of their existence you might say, whereas the European has not come in contact with it until he comes to a malaria country.

9880. The native gets inoculated day after day, as it were?—Yes, if you were to take a native right away from the country for a time, as soon as he comes back he will almost at once go down with a bad attack of malaria, because the daily inoculation has been stopped during the time he has been away.

9881. Have you come across much disease which has been due to the drinking of bad water?—Yes, there is a good deal of that.

9882. I suppose the natives are absolutely careless of the quality of the water they drink?—Yes, I do not think they care very much where they get the water from as long as it is water.

9883. They do not discriminate between good water and bad water?—No; they certainly prefer river water to filtered water. They say that the river water has got a taste, whereas the filtered water has not.

Dr. James Donald Findlay.]

9884. In the parts where you have been, do they bury their dead in the houses and in the compounds?—Yes; in the compounds and in the houses too.

9885. Possibly in one of the living rooms?—Yes, in their ordinary rooms. I have had the places pointed out to me where they have been buried.

9886. Are the wells near the compound?—Yes, they may be in the very centre of the compound, and all the sweepings of all the goats and sheep, and the drainage of the compound gets into the well.

9887. That accounts for a good deal of native disease, I suppose?—I should think so.

9888. You say you have not seen many operations or given many anæsthetics in this country?—In Lagos I did.

9889. It is a well known fact, is it not, that an alcoholic subject takes chloroform badly?—It is.

9890. We were told by one doctor that he noticed in a large percentage of cases that the patients took chloroform badly, and he assumed that it was due to alcoholism?—I should look at it in another way: that the native does not know what you are doing to him. He is more or less in a fright, and the period of excitement with him is greater than in the case of a European who knows what he is having the chloroform for.

9891. Have you seen any case here where the patient has taken chloroform badly and where you have attributed it to alcoholism on the part of the patient?—No; these people take it very well, as a matter of fact.

9892. Have you tried ether at all as an anæsthetic here?—No, ether would evaporate too quickly.

9893. Could you not mix it with chloroform?—No, because the ether would evaporate so quickly that it would soon be all chloroform.

9894. I believe all Scotch doctors stick to chloroform very much more than English doctors do?—Well, you very rarely see ether used, unless in a dentist's at all. I have never seen ether used in the Northern hospitals.

9895. Down south they use the A.C.E. mixture in the hospitals?—That is so.

9896. Do you use any mask when administering chloroform?—No, simply an ordinary piece of lint.

9897. That is a very safe way if you know how to do it?—Yes; simply in the ordinary way with cloth and wire and the lint over the face.

9898. Have you either given yourself or seen anæsthetics given where marked alcoholism was shewn on the part of the patient?—No, I could not say that I had come across any case which was due to alcohol.

9899. I suppose a good deal depends on the skill with which chloroform is administered?—Yes. If you put too much chloroform saturated in the cloth over the face and nearly suffocate the patient he will struggle.

9900. I suppose the same diseases prevail in Northern Nigeria as in Southern Nigeria?—Practically the same, but as I say the people who usually attend the dispensaries come to be treated for ulcers and wounds and constipation and guinea worm, and fever and pains and aches, but the majority of those last cases are malarial.

9901. Does the Government supply the native with dispensary treatment free?—Yes; whenever they come to the dispensary they get free treatment.

9902. Have you ever known any cases of children being given spirits?—No, I have not known of a case of that kind.

9903. We have heard that a practice exists amongst native doctors of dissolving certain drugs, whatever they may be, in alcohol, the alcohol being the principal constituent of the medicine, and that that practice has led to drinking in some cases. Have you ever heard of that?—Never. The idea of putting alcohol with the drug is to preserve it. You want a certain amount of spirit, otherwise the drug will go bad, and alcohol acts as a preservative and keeps the drug fresh.

9904. But for that purpose you would only want a very small quantity?—Very small.

9905. Have you ever heard of the practice of bathing the dead with spirit?—No, I have never heard of that.

9906. If you have ever come across it, could you draw any distinction between the effects on a man who has got drunk on palm wine, of which he has drunk a large quantity, and getting drunk on gin, where a small quantity would answer the same purpose?—No, I could not draw any distinction because I have never known whether they have been drinking spirits or palm wine.

9907. When people have been drunk, you have never had to deal with them as patients?—No. The drunkenness you see is mostly amongst these sort of people on the railway here, and they are a mixed lot from the Gold Coast, Sierra Leone, and other places. It is mostly amongst this sort of people that you get a case of drunkenness.

9908. Have you ever seen a case of drunkenness where a man has collapsed physically?—No.

9909. You said you had been in South Africa?—Yes.

9910. Is there any comparison between the drunkenness that exists amongst the natives there and the drunkenness amongst the natives of Southern Nigeria?—I really could not say, because it is five years now since I was there, and I really do not remember much about the native and his ways there.

9911. (*Mr. Welsh.*) Do you know there is very strict legislation against giving liquor to the native at the Cape, and in Natal and all the South African Colonies?—I recollect that now you mention it.

9912. And that it is very difficult for a native in South Africa to get liquor at all?—They get plenty of Kaffir beer, and when there was less of that beer drunk by the natives they suffered very much from scurvy.

9913. The restrictions against Kaffir beer are not so great as those against imported liquors?—I do not think there are any restrictions on Kaffir beer, but it has become scarce, and I know on one large railway works there were hundreds of the natives affected with scurvy.

9914. The effects of trade spirits are likely to be the same on the native of South Africa as they would be on the native of West Africa, are they not?—I should say much about the same.

9915. The effects of alcohol are practically the same all the world over?—They are.

9916. Then if it is a good thing to prohibit liquor in South Africa it can hardly be a good thing to allow the unlimited importation of it in West Africa?—It does not seem to have done much harm here so far.

9917. Still the position is illogical?—Yes; if you find that it does harm in one case, you should in the other.

9918. The position is equally illogical, is it not, in drawing a line across Nigeria and dividing Southern Nigeria from Northern Nigeria and prohibiting the import of spirits into Northern Nigeria while allowing it into Southern Nigeria? That is rather an anomalous state of affairs, is it not?—It is rather anomalous, but I do not know that it has done much harm in Southern Nigeria.

9919. Do you think the prohibition of spirits in Northern Nigeria is due to a desire to please the Mohammedan denomination?—It may be due to that—I could not say.

9920. Of course there is a large Pagan population in Northern Nigeria as well as a large Mohammedan population?—Yes.

9921. If pagans can get as much liquor as they like in Southern Nigeria, it is rather hard that they should be deprived of it in Northern Nigeria, is it not?—I think the Mohammedans also take a good deal of spirits. They are not all real Mohammedans here.

9922. I think you said, in answer to the Chairman, that they did drink at festivals sometimes?—Possibly that is so. I may have seen one or two more cases of drunkenness about then than otherwise.

9923. If they take too much their friends would remove them to their compounds and keep them there?—That is so.

9924. You very rarely see people walking about the streets intoxicated?—No, it is the civilised native, the Europeanised native, you find walking about intoxicated—the educated native.

9925. Which do you consider the most injurious, occasional drinking or steady drinking?—Steady drinking.

9926. The native, I understand, does not indulge in steady drinking, but has an occasional bout, from which he recovers soon?—Yes; he remains in his hut until he has recovered, and then he comes out again.

9927. (*Mr. Cowan.*) If the native is much addicted to drinking when these festivals and plays are on, do not you think there would be evidence of it? Take the case

of a man who is working on the railway here, or on a steamer, or on any other kind of work, and he went in for drinking, and lay in his hut for five or six days in a drunken stupor, do not you think a medical man would soon find that sort of thing out?—Yes, but I do not think it goes as far as that. I have often seen men after a festival looking rather shaky and I have put that down to excess.

9928. In his case you would not know whether he had been drinking trade spirits or native liquors?—No.

9929. Would you say if it is necessary to prohibit the importation of trade spirits that it is almost as necessary to prohibit the manufacture of pito?—Yes, I should not discriminate between the two.

9930. In answer to the Chairman, you said you could not say what a man had been drinking, but take the case of your own cook who you said sometimes got drunk on pito. Can you give us some idea what the effects in his case were?—He got rather elevated and looked pleased with himself. He has never been in such a state as that he has not been able to do his cooking. I have seen him on a Sunday morning perhaps looking rather elevated, and I have asked him whether he has been having some pito, and he has said, "Yes, I have had threepennyworth of pito."

9931. You cannot say whether the effects of drinking to excess are greater in the case of native liquor than they are in the case of trade spirits?—No, I could not say that.

9932. You said you had come across a good deal of illness among the natives due to the drinking of impure water?—Yes.

9933. Would that impure water mixed with native drinks be likely to affect them in the same way?—It would. I should not think the palm wine would have any checking influence on the bacteria in the water.

9934. Not sufficient at any rate to say that the water would be rendered all right?—No. It has been said that if you take whisky and bad water happens to be added to it, the whisky kills the germs, but I do not think that is so; I think that theory is exploded—you would have to take nearly all whisky for it to have that effect.

9935. In answer to the Chairman you said that in many instances the natives, when at play, even before they have taken any drink at all, are noisy and excited—I suppose the beating of the drums in itself is sufficient to make them excited, is it not?—Yes, they work themselves quite up into a fever.

9936. A missionary passing in the distance might assume that those people were drunk when they had not even seen drink, might he not?—Yes.

9937. (*Capt. Elgee.*) Could you tell us from what you have seen of small-pox in this country whether that disease had made many ravages among the people?—Personally I look upon small-pox out here like measles at home—they have all had it when they were children.

9938. Have you seen much disease or death caused by small-pox?—No, it is a difficult thing to find out what the death rate is from small-pox.

9939. Would you say that small-pox causes more or fewer deaths in this country than the excesssive drinking of alcohol does?—I should suggest that small-pox caused more.

9940. From your knowledge of the country, which do you think is most important—the sanitation or the liquor prohibition question?—I should say the sanitation question.

9941. Without any doubt whatever?—Yes. You may improve the liquor question, but if you do not improve the sanitation of the country you will not improve the people, and if you improve the people you will possibly check the liquor.

9942. (*Chairman.*) On the whole, as a cause of death and disablement, should you put malaria higher than alcohol?—Oh, yes.

9943. How should you compare the abuse of alcohol with the use of bad water?—Bad water accounts for a long way more sickness and more deaths than alcohol.

9944. And more disablement?—Yes.

9945. Of the two evils bad water is the more crying evil at present?—I should say so.

9946. It is exceedingly difficult to do anything with regard to the native water supply?—Yes; if they would even boil the water it would be better, but they do not trouble about the water they drink at all; and they simply use the ground round about the wells as a latrine.

9947. Have you come across any cases of enteric?—No.

9948. If it once started it would do well?—No; I think there is something in the climate that prevents it from getting a hold. There is a good deal of pneumonia in the country, and also a lot of dysentery and diarrhœa.

9949. Is the pneumonia due to sudden changes of temperature?—Yes, and the cotton clothing that the natives wear which does not offer any protection to them. If they wore no clothing at all possibly they would not get pneumonia, because they would get dry much quicker; that is in the wet season. Of course the temperature is very high in the day-time and it will drop 30 or 40 degrees during the night.

9950. They sit about in their wet garments and get a chill and so contract disease?—Yes.

9951. Is pneumonia merely the effect of a chill or does the condition produced enable certain bacteria to have their way?—It is a bacterial disease, and if they catch a chill the vitality is lowered and the pneumo-cocci get the upper hand.

9952. You have no exact statistics as yet with regard to disease I think?—No, it is not possible to get them here. Lagos is the only town that has got any statistics.

9953. Do you happen to know whether the birth rate is higher than the death rate in Lagos or vice versa?—No, I have not seen the statistics for a considerable time, but I know from the statistics in Lagos that infant mortality used to be very high in both the East and West Districts, especially the West District where the large native part of the town is.

9954. Was that due, do you think, to malaria?—I should think a considerable number of the cases were due to malaria.

9955. You said something about the Europeanised natives—natives who had adopted European customs and habits. Do you think they have deteriorated in any way?—Physically they have, as compared with Mohammedans and pagans; there is a physical deterioration in them.

9956. What is that due to, in your opinion?—To their method of living.

9957. Town life as opposed to country life?—They have been wearing European clothes, and imitating the European in more ways than one.

9958. Is syphilis prevalent in Northern Nigeria?—Yes, more so than in Southern Nigeria.

9959. The Western Province of Southern Nigeria is pretty free from it, I think?—It is.

9960. Where syphilis is very prevalent among a population it is a great cause of miscarriage, is it not?—It is.

9961. It affects the growth of the population very seriously?—Yes.

9962. Have you come across many cases of hereditary syphilis in Northern Nigeria?—No.

9963. You have not seen the typical teeth marks?—No; but it exists here more so than in Southern Nigeria.

9964. Can that be accounted for in any way? Is it endemic?—The only way I can account for it in Zungeru and these places is because of the large number of troops to be found there.

9965. You think it is spread from them?—Yes, and also from the shipping on the river.

9966. The country generally, when you get away from contact with Europeans, suffers less in that respect?—I could not say what the condition is where you get away from the European. There is another disease here—yaws—which some people think is syphilis.

9967. You do not get specific sores in yaws, do you?—Yes, just the same.

9968. In the same place?—Yes, in the same place.

9969. Yaws can be acquired anywhere?—Yes.

9970. Followed by secondary and tertiary symptoms?—Yes.

9971. And a true rash?—Yes. Some men think it is absolutely identical with syphilis, the only difference being climatic, one climate producing yaws and another climate producing syphilis. I think the two are quite different, because if you inoculate syphilis you always

get syphilis, you never get yaws ; and if you inoculate yaws you always get yaws and never get syphilis.

9972. Yaws was a disease introduced before the white man came here ?—Yes.

9973. Does that produce long constitutional effects ?—No, I do not think so.

9974. There are no hereditary effects on the children, so far as you know ?—No.

9975. So that yaws is widely differentiated in degree from syphilis, if not in kind ?—Yes.

3976. I suppose you draw no distinction between the native constitution and the European constitution as regards the effect of alcohol, putting individual idiosyncrasy aside ?—I think a European is able to stand more alcohol than a native can, simply because he has been longer accustomed to it than the native.

9977. The population here have always had alcohol in some form, they are not a teetotal population like some of the races in India, for example ?—No, I should not say they are a teetotal population.

9978. They are also more excitable ?—Sometimes.

9979. As a race you would say that they were more excitable than Europeans would you not ?—Yes, they are more excitable than Europeans.

9980. And more childish ?—Yes, decidedly more childish.

9981. Have you come across any cases of alcoholism among women ?—No, I have never seen a single case in a woman.

9982. (*Mr. Cowan.*) Do you draw any distinction between the natives of South Africa and the natives of Nigeria ?—They are different races entirely.

9983. Have the South African natives more of a craving for drink or are they likely to be more susceptible to the influence of drink than the natives here ?—I could not say.

9984. You would not say that there was as much necessity here for legislation with regard to spirits as there is in the case of the native of South Africa ?—I should not think so.

9985. In your opinion there is no call for any special legislation here ?—I should say not.

(*The witness withdrew.*)

(Adjourned till to-morrow at Oshogbo.)

SIXTEENTH DAY.

Friday, 14th May, 1909, at Oshogbo.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq., | Captain ELGEE.

Mr. SYDNEY SMITH, called and examined.

9986. (*Chairman.*) What is your present appointment ?—I am district engineer.

9987. What sections of the line have you now under your charge ?—The Oshogbo to Ilorin section.

9988. You have had experience both in Northern Nigeria and Southern Nigeria ?—I have ; in fact, I have got exactly 26 miles in either Colony at present.

9989. You have done some work south of Oshogbo ?—Most of the work I have done has been in Southern Nigeria.

9990. What is the furthest north you have been ?—Ilorin—123 miles.

9991. One hundred and twenty-three miles from Lagos ?—No, it is 246½ from Lagos—123 from Ibadan, the extension is 123.

9992. How many men have you working under you now ?—Including women and children, about 3,000.

9993. Working on both the southern and the northern section ?—About 40 per cent. in Southern Nigeria, and 60 per cent. in Northern Nigeria.

9994. Have you done any work in Northern Nigeria north of Ilorin ?—Not north of Ilorin.

9995. How long have you been on the railway in Southern Nigeria ?—Since January, 1905.

9996. What do you say about your men with regard to their drinking habits ; do you find them to be generally sober, or otherwise ?—I have never seen a case of drunkenness amongst the labourers. I have had two contractors and a clerk the worse for drink, but I have never seen a labourer the worse for it. In the case of the clerk I mentioned, I could tell from his appearance on the Monday morning, and also from the reports I received, that he had been drinking on the Saturday and the Sunday.

9997. Did he turn up on Monday morning able to do his work ?—More or less. He was never quite so clear on the Monday morning, as a rule.

9998. Did you get rid of him ?—No, I have still got him, but he is in Northern Nigeria now, and cannot get his liquor so easily. I had to dismiss another man, but not so much on account of drunkenness. That was more because of carelessness in doing his work than drunkenness, but I have certainly seen those two men drunk—that is, in Southern Nigeria.

9999. Have you seen any drunkenness in Northern Nigeria ?—I have, but not on gin. That was a case of some of the contractors engaged on work at Ilorin Station, and just as they left last year, but it was not on gin.

10000. What was it they got drunk upon ?—I was told it was on palm wine. I did not ask the men themselves, but those I got the information from told me they had been drinking palm wine.

10001. You made inquiries, and found out what they had been drinking ?—Yes.

10002. They had been drinking palm wine ?—They had.

10003. Were they drunk, or only merry ?—They were distinctly drunk.

10004. Was the contractor you had to get rid of one of those men ?—No, they were quite another set of men. They were not so intelligent. They had not the education that those two men in Southern

Nigeria had. I was very sorry about them, because they were excellent men, and well educated.

10005. Had you to get rid of those two men?—No, I kept them on because they were good men, but I had to get rid of one of them eventually. That was because of his negligence of duty as an overseer. He got very careless and slack in his work.

10006. How many cases of drunkenness have you come across altogther in Southern Nigeria?—I have had very near to Oshogbo here about 3,000 men under me, and I should think I have had 10,000 altogether through my hands, and I have not seen a case of drunkenness.

10007. Either among men, women, or children?—No. They were mostly men at first, but now there is a considerable proportion of women and children. When we first started work here there were no women or children, but now there is a considerable proportion of both.

10008. What wages do you pay?—The wages are supposed to be based on the calculation of 6*d.* a day for unskilled labour.

10009. The money is paid to the contractors?—Yes, and their rates are based on 6*d.* a day.

10010. The men are paid once a month, are they not?—They are.

10011. So that they have a fair sum of money in their hands on pay days which they can get drunk with if they choose to?—Yes, the average man earns anything from 12*s.* to 18*s.* a month.

10012. How are the contractors paid?—According to the amount of work they do. There is a specified rate for every class of material and soil, and all classes of work.

10013. What sort of sums would be paid to the contractors?—It depends entirely on the number of men and the amount of work they do; it is all piecework.

10014. They are paid pretty big sums, I suppose?—Yes, in some cases. I have had a contractor with 1,700 men under him who would draw probably anything from £1,200 to £1,800 a month, but that was a very special case. The next biggest contractor I had had about 200 men.

10015. Are the labourers in Northern Nigeria as sober as the people down here?—I have never seen a case of drunkenness in either colony amongst the labourers.

10016. After their pay-days and festivals do they turn up to work again pretty well?—During festivals a large proportion of them do go away, but they come back.

10017. And come back apparently not the worse for anything they have done so far as their work is concerned?—No, not so far as one can see.

10018. You would describe your railway labourers as on the whole a remarkably sober body of men?—Remarkably sober; far better than you would find in any white country I imagine.

10019. I think you had some experience in Sierra Leone.—Yes, I had two tours there.

10020. Doing railway work?—Mountain railway mostly, and for four months on the extension of the line to the Liberian boundary.

10021. Did you find the men there sober?—Yes, with the exception of carpenters. I had quite a number of cases of drunkenness among carpenters up near Biiami, close to the terminus of the railway.

10022. Are carpenters highly skilled and well paid men?—Yes, a good man is paid generally about 2*s.* 6*d.* a day.

10023. Had you any trouble with your contractors there?—That was all day labour.

10024. Had you any trouble with your clerks there?—One clerk we had some trouble with.

10025. Mr. Purcell, in his evidence the other day before us, spoke of two contractors that he had trouble with on this part of the line. Do you think he refers to the same men as you do?—I think the contractors will be the same, because he and I used to relieve each other.

10026. Then probably with regard to contractors you are referring to the same individuals?—Yes, I think so. They are both intelligent and well-known men in a way.

10027. I suppose you do not see much of the people generally outside the railway people?—Very little.

10028. Are you about among your men continually at different hours?—Constantly.

10029. Do you see them in the evenings as well as in the mornings?—Principally in the early morning and during the cooler parts of the day.

10030. And up to sundown?—Yes, and sometimes later.

10031. You see them when they are off work, as well as when they are actually at work?—Frequently—not coming closely in contact with them, probably passing along the line you may see them in the distance in their camps.

10032. If there was much drunkenness going on in their camps you would see it, I suppose?—Yes, I should both see and hear it.

10033. You have had a good deal of experience in West African Colonies; what is your individual experience, that people do best who are total abstainers or who are strictly moderate drinkers?—I think strictly moderate drinkers do best.

10034. I do not want to trouble you with a personal question, but what is your own experience as to what you find best yourself if you care to answer?—Strict moderation; I have tried both.

10035. When you first came out did you try the effect of taking no liquor at all?—I did the first year.

10036. But you found afterwards that taking it in strict moderation, after sundown I suppose, had a beneficial effect?—It had.

10037. Will you tell us in what way; what difference you noticed? If you happened to come in tired and done up from work, did you find it helped you to eat and sleep?—It helps sleep. My trouble was in getting to sleep, and if I take a whisky and soda before going to bed I get to sleep much more readily.

10038. During the day you find it better to take nothing, I suppose?—Yes, I never take anything during the day.

10039. Your personal experience seems to accord with what most of the doctors have told us is the best rule for African life?—Yes.

10040. (*Capt. Elgee.*) Could you tell us anything, from what you have seen, of the different effects upon a man who has got drunk on gin as compared with a man who has got drunk on palm wine?—In the case of these men at Ilorin they were very happy and jolly over it. They were not in any way obstreperous or pugnacious.

10041. The men at Ilorin would be presumably drunk on palm wine?—Yes, from what I could find out.

10042. In the case of the men of Southern Nigeria whom you may have suspected to have been drunk on gin, did you notice any difference in the effect upon them?—They got very dull and languid, and certainly on one occasion one of them was very unpleasant in his attitude towards me.

10043. Would you ascribe that to the quality of the gin he had been drinking, or to the nature of the man?—The nature of the man might have a good deal to do with it, but still he was a very respectful and pleasant man when he was sober.

10044. As regards physique, do you draw any distinction between the native labourer of Southern Nigeria and the native labourer of Northern Nigeria?—They are principally Southern Nigeria men who have come up with us into Northern Nigeria so far as my experience at Ilorin goes. At Offa, perhaps, the largest proportion come from Northern Nigeria. At Ilorin it was very difficult to get the local men to work on the line, they thought it was beneath them; they are more interested in agricultural pursuits there.

10045. Had that anything to do in your experience with the prevalence of Mohammedanism there?—Yes, there is a large proportion of Mohammedans in Ilorin, and they are not at all keen on doing manual labour on the railway.

10046. There is also, is there not, a considerable number of pagans?—No, there are not many pagans

Mr. Sydney Smith.]

at Ilorin. There are some places further south where you find more pagans. At Offa, for instance, I think they are almost entirely pagans, but at Ilorin there is a big proportion of Mohammedans, and they are a much higher class of native than I have found in any other towns, either in Southern or Northern Nigeria, so far.

10047. They will not work on the railway?—No, they do not care about it, they consider it is beneath them.

10048. (*Chairman.*) At any rate, not at 6d. a day, I suppose?—No.

10049. (*Captain Elgee.*) Would you say that the bulk of the extension of the railway from Oshogbo to Jebba has been performed by natives of Northern Nigeria?—I should not like to say so. I could not get men from Ilorin, and I have at present a very large number of men working from Offa, and have sent quite a large number down to Southern Nigeria, and am, in fact, sending some down this week.

10050. Offa is in Northern Nigeria?—Yes.

10051. Do you see any difference in the natives of Offa as compared with those of Ibadan?—No, I should not say so.

10052. They are about the same?—About the same.

10053. (*Chairman.*) That is, as regards their power to work and their willingness to work, they are about the same?—I think so.

10054. (*Captain Elgee.*) Roughly, as regards this drink question, you seem to give me the impression that you think the labourers on the railway are one of the most sober bodies of men that you have ever met?—Undoubtedly.

10055. You can draw no distinction between the labourer in the prohibition area and the labourer in the trade-spirit area?—No. It is impossible. As I say, I have not seen a case of drunkenness amongst either class of labourer.

(*The witness withdrew.*)

(*Adjourned to Lagos.*)

SEVENTEENTH DAY.

Monday, 17th May, 1909, at the Secretariat, Lagos.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Right Rev. BISHOP JAMES JOHNSON (Native), called and examined.

10056. (*Chairman.*) Are you connected with the Church Missionary Society?—No, with the Native Church in connection with the Church Missionary Society.

10057. When were you consecrated Bishop?—Nine years ago, last February.

10058. When were you ordained?—45 years ago; I was ordained in 1863.

10059. At home, or out here?—Sierra Leone, and I had been five years before as a Lay Missionary, making altogether 50 years.

10060. Was that for the Church Missionary Society, or for some other Society?—For the Church Missionary Society.

10061. Have you any special diocese, or do you act as coadjutor Bishop to Bishop Tugwell?—I act as coadjutor Bishop to Bishop Tugwell, but the Niger Delta territory with the Benin territory is my particular sphere of work at present.

10062. How long have you been in that particular sphere of work?—About nine years.

10063. Then you can tell us about the state of that territory from some years' experience?—Yes, I can tell you something about it.

10064. We have not any *précis* of your evidence, so I must ask you generally what you can tell us about the state of the drink traffic in your diocese?—Of course, that is not the only place where I have laboured. I laboured in Sierra Leone for 16 years, and for 25 years in Lagos and the Yoruba country.

10065. We will begin first with your present diocese, where you have been for nine years. What do you find there with regard to the drinking habits of the people?—I find drink is very prevalent there, that the trade is very general, that it is a growing trade, and that gin has been currency in the country.

10066. Is coin not used?—Manillas were used.

10067. Manillas being little horseshoe pieces of iron?—Yes.

10068. Were brass rods used as currency?—Yes, brass rods were used as currency in the Calabar section of the Delta.

10069. Was tobacco also used as currency?—I think so in some parts of the interior.

10070. Gin, you say, was used as currency?—Yes, gin was used as currency over almost the whole of the Delta district.

10071. Coin has not yet come in, has it?—It is just being introduced.

10072. Are the people rather shy of coin at present?—I should think so, they have not yet taken to it.

10073. They are afraid of it, they do not know what it means?—They do not know its real value.

10074. I suppose they use gin as currency because they know exactly what a case contains—the case is divided into 12 bottles of equal size?—That may be the reason for it, but, of course, it is a common thing.

10075. The price is pretty well fixed, I suppose—the exchange value does not vary?—It does not vary much.

10076. You get the case divided into 12 equal portions in the shape of 12 bottles, and, I suppose, that is the reason why it is used?—No, that is not the reason why it is used, the reason why it is used is because people have got to like gin so much.

10077. They can always exchange it for something else?—Yes, gin will be readily taken for anything.

10078. Is that an evil or a good?—It is a positive evil.

10079. While it is used as currency they cannot consume it, and be hurt by it, can they?—But they would not buy it otherwise; they take it because they can consume it.

10080. They eat their money—or, in fact, drink their money?—They drink their money.

10081. Do you think, as it passes from hand to hand, it gets a little adulterated with water each time?—There is not much of that now, I think.

10082. That used to be the case?—Yes, perhaps, so, some years ago.

10083. You are speaking now of the present day?—Of the present time.

10084. Do you find that more people drink gin now than used to be the case?—I know the trade is increasing, and the people tell me that gin is the chief article of commerce in the markets where they go to.

10085. That is in the Benin territory?—In the Niger Delta territory.

10086. That is in the Eastern Province, is it not?—Partly Eastern and partly Central.

10087. Do you find that as more people drink gin there is more drunkenness?—There is bound to be more drunkenness in the country than there ever has been.

10088. Why?—Because gin is an intoxicant.

10089. Yes, but people do not necessarily take too much of an intoxicant?—But they drink it very much in that country.

10090. What number of Christians have you got in your diocese?—The Christians in the whole district number between 6,000 and 7,000.

10091. Do you find any trouble among them with regard to drink?—Such ordinary trouble that you find amongst converts, generally.

10092. Do most of them drink gin or do they not?—The Christians, as a rule, do not. I should say generally they do not now, because we have had to warn them against it.

10093. They do not drink gin now?—No, not so much as they did before.

10094. What do the Christians drink now?—I cannot say, probably palm wine, but I do not go up country with them.

10095. What is your experience with regard to the Christians who drink; do you find they drink in moderation or otherwise?—I cannot say whether they drink moderately, because I do not live in their houses with them. I am in the district occasionally, and I know that they did drink, and that extensively, and we have been warning them against it, and they are taking our advice.

10096. And giving it up?—The Christians are.

10097. Have you many Mohammedans in your district?—No, not in the Niger Delta.

10098. Now, with regard to pagans, what have you to say about them?—They drink a lot.

10099. Do you come across many cases of drunkenness among them?—Not residing amongst them, and only visiting them occasionally I cannot say that I find many cases of drunkenness, but I know that drunkenness exists throughout the country, and if the trade grows, drunkenness is bound to grow along with the trade.

10100. It is bound to grow if people drink increased quantities, but if more country is opened up and the gin is spread over a larger area, it does not follow that drunkenness will increase, does it?—The opening up of the country has only occurred recently, for example, three years ago I could not get up to Bendi, because the whole country was closed.

10101. To take last year, for example, how many drunken people did you see?—Do you mean in that district?

10102. Yes.—I cannot take any note of the number of drunken people. People may be drinking, and I may not happen to meet them when they are drinking.

10103. You hear that drunkenness exists in the country?—It certainly does exist in the country.

10104. Is it increasing or decreasing?—It is not decreasing here.

10105. Do you see any ill-effects from it?—I see a great deal of ill-effects in that part of the country.

10106. What are the ill-effects you have noticed?—There is a very low mental capacity throughout the district where this trade goes on, as compared with other districts where this trade did not exist, or if it existed at all, in very small quantity.

10107. You have noticed a low mental capacity among the people of the Delta district?—Yes, a low mental capacity—mental sluggishness.

10108. Is that natural to the people, or has it come on recently?—I think it has come on recently; they were a better people before.

10109. Have you come across that personally, or are you judging from something you have read about them?—I had read all that before, and also I knew people of that tribe in Sierra Leone, my own birthplace—people who came from that part of the country.

10110. You think that drink has produced mental sluggishness in them?—Yes, I have not the slightest hesitation in saying that.

10111. Have you discussed that with any of the doctors you know?—No, I have not discussed it with any of the doctors here, but I have discussed the effects of drink with ordinary people, generally, and I have a letter here from Professor Cole, a gentleman who practises in medicine and native herbs.

10112. Where does he practise?—In Sierra Leone, but he also practised in the Niger Delta, as well as in Lagos, for a time, and in Liberia also. He is a chemist in the service of the Government of Sierra Leone, only he is a native. He does not refer here to the mental effects of the drinking of this gin, but only to its physical effects upon the constitution of the people.

10113. What does he say about it?—This letter was written to me on the 15th of March of this year. He says: "As promised, I am now sending you my opinion, expressing my experience or rather experiment on the common cheap gin sold in West Africa. In the year 1898 I had an extensive medical practice at Liberia. I found that the prevailing sickness there was kidney troubles, in the form of dropsy, Bright's disease, &c. The cause of this prevailing malady was traced, after careful investigation, to the liberal use of the common gin"——

10114. Who made that investigation?—He himself; you will see as I read on: "The common and free use of gin in St. Paul's River, where the sickness was most prevalent, first drew my attention to its being the possible cause, and led to the investigation. As an organic chemist, I examined and analysed this ordinary gin. Apart from alcohol, I found that it contained a good proportion of oil of turpentine. I have no doubt that the undue and continuous excitement of the kidneys by the constant use of turpentine—a diuretic drug in alcohol—as beverage, is the cause of kidney weakness, supervening in albumenuria, dropsy, functional disease of the heart, &c. This same effect will be produced by the physiological action of any diuretic medicine unduly used. The spirit contained in gin may act as a stimulant when taken occasionally under depressing circumstances, when nothing better may be had, but a continuous and immoderate use of alcoholic extract of turpentine in the name of liquor is injurious to the health and dangerous to life."

10115. It seems in Liberia they have a certain amount of kidney disease, and that that is traceable to using gin adulterated with oil of turpentine?—Yes, and that same class of gin is used in the Delta, and I expect it to produce the same effect.

10116. Have you any reason for saying that it is adulterated with oil of turpentine in the Delta?—Yes, and everywhere else, because in Lagos here I have frequently heard that gin is used by painters for mixing with their paint in place of turpentine.

10117. It is so strongly adulterated with oil of turpentine?—Yes, that is the class of gin that is sold all over the country.

Right Rev. Bishop James Johnson.]

10118. He does not give any analysis to show how much turpentine and how much alcohol there was in it?—Not in this letter.

10119. We must have some samples analysed and then we shall be able to see if the gin sold here contains poisonous quantities of turpentine. Is there much kidney disease or renal disease in the Niger Delta?—I cannot say that I have found it myself, but if that gin produces this result in one district there is every reason to expect that it produces the same results in other districts.

10120. If there is very little renal disease here, would you say that the gin sold in Lagos was not adulterated with turpentine?—I will say, perhaps, that they do not drink as much here as they do in other places. That is all I would say.

10121. You think this gin is injurious, mainly because it is adulterated with turpentine?—And because it is alcoholic.

10122. Do you think this cheap gin is more injurious than the whisky and brandy which Europeans take?—Whisky and brandy are just as injurious, only the one is quicker in producing its terrible effects than the other.

10123. Which is quickest?—The gin.

10124. On what ground do you base that?—Because it is a lower kind of spirits; it is made sharper. At one time there was a kind of gin leaving Lagos here that the people spoke of as being like a razor, "Erebe," the natives term it, on account of its sharp effect on their constitution, and they cry out against it. It was spoken of as a poison both by natives of the country and by some of the European merchants.

10125. We shall have to await an analysis of the spirits here in order to see what they contain besides alcohol. Do you think many of the ill-effects of spirit drinking are produced by what I may call the added matters with which trade spirits are adulterated?—They have not been adulterated here.

10126. Perhaps they are adulterated before they come?—I do not know what they are made of, but I know as they are brought here they are injurious to us—how they are made yonder I do not know.

10127. You think the cheaper they are, the more injurious they are?—Of course, because it must be made of inferior materials, which will cost the manufacturers less than good spirits, or a better class of spirits.

10128. Do you know the difference between pot still manufacture and patent still manufacture?—I do not, because I do not deal in these things myself, and I do not use them.

10129. You do not know that the patent still manufacture, which is the cheapest, produces pretty nearly silent spirit?—No, I am not prepared to say.

10130. The only symptoms produced by drink that you have noticed yourself are mental sluggishness in the people of the Niger Delta?—Mental sluggishness and weakness—physical degeneracy.

10131. I suppose the doctors would notice that also?—I do not say they do, but they ought to.

10132. The people of the Niger Delta are getting weaker and weaker in your opinion?—The people are getting weaker and weaker, not only in the Delta, but round the whole country.

10133. Have you found that also in the case of the Yorubas?—Yes, I did not expect to find it, but I do find it amongst them generally.

10134. And not only amongst the Yorubas, but throughout the whole country?—Yes, they are getting weaker and weaker—and I have travelled a great deal.

10135. We have a great many thousand men working on the railway, have we not?—We have.

10136. Do you find them getting weaker and weaker?—I do not follow them to the railway, but I know they do not live as long as they used to, and the younger people are not nearly so capable of the exertions their parents were capable of making years ago. I know that as a fact.

10137. By how much has life been shortened in your opinion?—It has been greatly shortened in this country, and all over the West Coast of Africa.

10138. People are getting more and more unhealthy?—They are getting more and more short-lived.

10139. And more and more young children die, I suppose?—Yes.

10140. To what do you attribute that?—To several causes, and this drink is one of them.

10141. What disease would you expect to find in a child which was weakly because of this degeneration on the part of the parents?—I am not able to specify any particular disease, but I know he would be a child of a very weak constitution. I may say that this matter has had my own attention for a very long time, and I have not thought of it for the first time to-day.

10142. Are you a total abstainer yourself?—I do not drink; I have signed no pledge, but I do not drink.

10143. You think that moderate drinking is bad, I suppose, as well as excessive drinking?—I do not object to any man who uses drink moderately, because every gift of the Lord is good, but people are liable to abuse it, and for us in West Africa under this tropical sun of ours, alcoholic drinks are most dangerous.

10144. *Alcohol taken even in moderation?—Alcohol even in moderation is injurious; in the long run it shortens our lives.*

10145. Is there any particular class of people that you have noticed who suffer more from drink than others, or do you think the whole population generally suffers from drink?—I think the whole population suffers. For instance, in the seventies I began to give attention to this matter in my own country, and I studied the statistics of the country as far as they were available to me. I found the children in Sierra Leone between one and seven years died very largely, and of the younger people very few of them would turn between 40 and 50.

10146. That was in Sierra Leone?—Yes. I inquired of two doctors there, one a European and one a native—we often met in sick rooms, I on spiritual business, and they trying to cure the sickness. They were very friendly with me, and in many cases they failed to bring the people round. Their patients often died in their hands, and I asked them the reason of the large mortality. I was preparing a series of lectures upon the health of the people of the country, and I submitted some questions to them to answer. Among those questions was one asking the cause of this constant failure on their part to cure. "Well," they said, "the people have no constitution whatever here, and they give the doctors no chance." When I came up to the Yoruba country over 35 years ago, I expected to find a different state of things, but after I got up to the Interior I found, after a little time, that the people were not very much better than ourselves in Sierra Leone, and gradually I found they were getting worse and worse, and dying off just as we were in Sierra Leone. I find the same thing in the Niger Delta, and so I say this traffic is injurious to the lives of the people.

10147. You put it down solely to the gin and nothing else?—I do not say solely to the gin and nothing else, but what I say is that gin is a great contributor to it.

10148. What other causes do you think operate?—Immoral life.

10149. You think the race is *getting* worse and worse?—Yes, and I think it will not be very long before we are extinct altogether as far as the Coast is concerned, and the extinction will extend to the whole country.

10150. Have you been in Northern Nigeria?—No.

10151. You would expect to find the people improving and improving there, would you not?—No, I would expect them to be better in health. I understand the people there are Mohammedans largely, and Mohammedans as a rule do not drink.

10152. You would expect to find a great difference between, say, 1,000 labourers from Southern Nigeria and 1,000 labourers from Northern Nigeria?—I ought to find a difference, but in a good portion of the country in Northern Nigeria, and in a great many parts of Southern Nigeria, labour is made compulsory; when people can afford to do as little as they can they will take the opportunity of leading an indolent life.

10153. You would expect their constitutions to be

much better in Northern Nigeria?—They ought to be much better.

10154. Do you know anything about native liquors?—I know something about them.

10155. What do you think about them—pito, for instance?—I do not know what you call pito; I know palm wine and I know corn beer. There is very little alcohol in those, and, as a rule, beginning at Sierra Leone where I was born, people did not drink palm wine there after it had been six or seven hours drawn from the tree.

10156. They drank it fresh?—They drank it fresh, because it is sweet then and not injurious.

10157. What happens to it after it has been kept for six or seven hours?—It gets stronger, and when it becomes stronger it becomes sharper, and many people would not touch it there then on account of its sour taste. In the country here, I find after mid-day you can scarcely get palm wine to buy because it is all drunk up by 12 o'clock. In the Jebu country, where I have frequently been, and in the Niger Delta also, I have not seen them drinking it, but I believe it is drunk. In any case, I do not think it is capable of doing them as much injury, if it does injury at all, as this European gin, because the quantity a man must drink of palm wine in order to get him drunk must be so very large that only very few stomachs can hold it.

10158. If a man did take this very large quantity, he would suffer, would he not, in other ways from the large quantity he had drunk, as well as from the actual amount of alcohol contained in it?—I do not know that they suffer, because people have told me both in the interior of the Yoruba country and elsewhere, that it is medicinal to them, because it is very diuretic.

10159. Do people get drunk on palm wine or corn beer?—They say they do, but I have never seen anyone drunk on palm wine or corn beer, and if they do get drunk on it, they must be very few indeed in number.

10160. Have you seen many people drunk on gin?—Yes, I have seen many people drunk on gin.

10161. When was the last case you saw?—I saw women and men drunk three or four weeks ago at Sapele.

10162. What were they doing?—Dancing.

10163. Making a noise?—Women and children reeling about just like drunken men in the streets.

10164. Sometimes people dance and make a noise at festivals without being drunk?—When they are dancing and making a noise, one can tell at once whether they are drunk or not.

10165. What happened with regard to these people at Sapele—where did you see them?—In the streets; I was walking about the streets going about my own business.

10166. What time in the day was it?—In the afternoon.

10167. Did you call anybody's attention to it?—No, I did not.

10168. It was not sufficiently bad for you to have to call in the police, or anything of that kind?—No.

10169. Are there any police in Sapele?—There are some police there, but there was no necessity for me to call in the police.

10170. You saw some people making a noise, and you thought they were drunk?—They looked like drunken men and women.

10171. How many of them would there be?—Fourteen or fifteen.

10172. Were you in among them?—No, I was passing by.

10173. Where were they?—In the public streets.

10174. Was there a play going on?—They seemed to have been having a play, but the play had finished, and they were going home when I saw them.

10175. Could they walk?—They walked as drunken men and drunken women sometimes walk.

10176. Do you often see this sort of thing?—I do sometimes see it.

10177. Have you been in England?—I have.

10178. In what towns have you been in England?—In several parts; I lived in London for some months.

10179. Have you been in the East End of London?—Occasionally, but I cannot say that I have seen much of the East End of London.

10180. Have you seen as many drunken people in London as you have seen in Southern Nigeria?—I did not search about to see whether there were drunken people or not.

10181. With regard to the health of the people, you have not found yourself any specific illness. What you have found is that the people are generally deteriorated and shortlived?—Yes, I am not a doctor, and cannot say whether there is the prevalence of any particular disease.

10182. If the general health of the population is suffering in this way the doctors ought to notice the prevalence of specific diseases, ought they not?—It may be that some of them do not give attention to their work in the way that would perhaps make them find out that such and such diseases have arisen from drink, because I have had myself to say to doctors again and again that they should hold public meetings and give public lectures to the people and show them where they are injuring themselves both here as well as in Sierra Leone.

10183. By the excessive use of drink?—By the excessive use of drink, and nothing else.

10184. Not taking too much food, for instance?—No, not that.

10185. That is a great cause of illness, is it not, in certain countries?—As a rule they do not do that here.

10186. That is only in England, perhaps?—I do not know whether that is the case in England, but as a rule people do not overfeed themselves here.

10187. Doctors have a saying in England that people are digging their graves with their teeth?—They are digging their graves here with their hands and their feet together.

10188. (*Mr. Welsh.*) Have you noticed any difference in the habits of the people of the Delta as compared with those of Yorubaland; which do you think is the more inclined to drink, the Yorubaland native or the Niger Delta native?—The Yorubaland native, originally, before this time, had not been inclined to drink. I noticed it first when I got there in 1877 in Abeokuta—I noticed that it was interfering with the ordinary customs of the people, and the entertainments of visitors, and such like.

10189. Have you noticed any difference between the two races?—Yes, I have noticed a great difference. Of course, the Yorubas are a superior people to the people of the Delta.

10190. Do you think drink has anything to do with this inferiority on the part of the Delta people?—I have not the slightest hesitation in saying that drink has to do with it. Before the missionaries ever got there, the Delta had been trading with Europeans—for something like 50 or 60 or 70 years—and rum and gin have been imported into the country since that time.

10191. I suppose you consider gin and rum interfere with the success of your mission work, and keep it back a great deal?—It does keep the work back a great deal.

10192. Do you think the use of palm wine and corn beer would have the same effect?—I hardly think so.

10193. I gather from your answer that there is, perhaps, less self-control on the part of the Niger Delta people than there is on the part of the Yoruba people?—There was a greater amount of self-control among the people in the Yoruba country than there is at the present time, and in the Niger Delta, from all my acquaintance with the people, there is not much self-control.

10194. Of course, that may be due, largely, to ignorance and want of education, and lack of knowledge of the physical effects of alcohol?—It may be due to that; but when people have got to like drink, they will go in for it, and although you tell them it is injurious and it is injuring them, still, they will not give it up.

10195. We have been told that up in the towns in

the interior of Yorubaland there is a good deal of the habit of pawning children by their relatives, and so on; have you any experience of that?—Yes, that is a very common thing in the country.

10196. Do you think that that practice is more common among those who drink than among those who do not?—People who drink, certainly, get into debt more than others, but the habit is general all over the country, whether they drink or not; it is an institution in the country.

10197. (*Mr. Cowan.*) You have been referring to the great increase in the imports of gin?—Yes.

10198. If you were satisfied that new markets and new districts have been opened up to an extent greater than would account for the increased imports, would you still hold to what you have said? It is more the imports that you go on than actual evidence that the people are drinking to excess, is it not?—More drink comes into the country, and the people, therefore, are drinking it up more, accordingly.

10199. Since you have come in touch with the Niger Delta people, have you seen any actual signs of deterioration in the people?—Yes, they are more deteriorated now than they ever were.

10200. When was your first experience of them?—Ten or 12 years ago.

10201. If I have known them for 22 years, and have seen nothing of the kind, you would say, perhaps, that I have not been looking about me?—That may be, but you see it could not be so with me, because I have been studying this matter and giving attention to it since the seventies, as I told you, and even before, and everywhere I go I try to find out whether there is deterioration, and if there is, why it is.

10202. The question of study and observance of the people is not a monopoly, is it?—No, that subject is not a monopoly, but I speak from my own personal experience and knowledge. With regard to what you say, I am able to show you from a record here that in Lagos in 1880 we imported nearly one million gallons of spirits, and the next year the quantity was increased by 220,000 gallons. That is the very next year, and year by year there has been an increase in the importation, and Lagos was simply a small Colony then.

10203. Has the trade been growing?—The trade has been growing.

10204. Have not the imports in other staples increased as well?—In years gone by, when I studied the statistics of Lagos Colony, and compared the sale of all other goods with the sale of drink, I found that the sale of drink was much more.

10205. The actual statistics that we have had access to do not prove that?—They did prove that to me, then.

10206. We have taken great pains to get reliable figures, and they do not prove what you say. The imports of cottons, for example, have increased more than the imports of drink?—But I quote from figures.

10207. How far back do those figures go?—They go as far back as the year 1880.

10208. Perhaps we will deal more with the present day figures—the statistics covering the last seven years or so?—If, when Lagos was a very small Colony, there was an increase of about 200,000 gallons every year, and this trade has not decreased in Lagos, shall I not argue from that that the trade is growing?

10209. The Hinterland has been gradually opened up since then?—No, it has only recently been opened up.

10210. You said in one of your answers to the Chairman, that the country had only been opened up three or four years ago, and that you could not get to Bendi three or four years ago?—Yes.

10211. I think I saw you myself seven years ago between Arochuku and Bendi?—I could not go, at any rate; I was turned back.

10212. I got there, and I went by one route and came back by another?—All I can say is, I could not get there; the way was closed to me.

10213. But you were not so very far from Bendi when I saw you?—It may be. I do not quite remember the occasion, but I am telling you that I could not get as far as Bendi, only as recently as three years ago.

10214. How do you account for being turned back?—The country was closed at the time—this was just at the time before the Expedition.

10215. No, it was after the Expedition that I saw you, I think?—No, I never went to Bendi after the Expedition.

10216. However, this is immaterial. Bendi, at any rate was accessible to me before that time.

10217. (*Chairman.*) The question is whether Bendi was accessible to gin?

10218. (*Mr. Cowan.*) You said that the country was not open for European goods, gin, and so on, until three or four years ago, but I think you will find markets practically everywhere, the Cross River Markets, the Imo River Markets, and other places. Those have been running now from five to nine years. Several years ago those places were opened up, and very much opened up?—I do not deny that.

10219. And in one district, where there were only three or four markets 15 years ago, there are 20 markets to-day?—I do not deny that; but I say this increase in the import of spirits was going on at a time when the country was very limited, and it has not ceased since that time.

10220. We are not studying what the country was in the seventies—we are quite pleased to get your comparisons between the seventies and the present time, but it is the condition of the country to-day that we are particularly dealing with.—But the trade was growing in 1871 and in 1881, and I see no reason to think that that trade has contracted since that time. It is true you have opened new markets, but that has only made the increase greater.

10221. It is not an academic discussion that we wish to enter into, but rather a question of facts and figures. We have before us figures which have been very carefully compiled, and which figures go to show that the imports of gin are less than the imports of other articles, and that they are not in proportion to the developments which have taken place in the country in the way of opening up new markets, and so on. Do you dispute that?—I have not those figures before me, and I have not been able to study them recently, but I say the proportion of drink that is consumed in the country by native traders and people is such that it cannot make for the good of the country.

10222. You come back to that?—Yes, it does not make for the good of the country .

10223. You have not seen any tobacco used as currency, you say?—No, except occasionally in the Benin District.

10224. Of course, brass rods and manillas have been circulating freely as currency?—I do not know that they have, because the Government have been trying to put a stop to their use.

10225. Are you aware that last season in Opobo something like 17 millions of manillas changed hands?—Still, there used to be a much larger number.

10226. That is a big number, at any rate?—Yes, I do not deny that.

10227. Then, there are the Kwa-Ibo Markets and the Imo Markets, and the Aba Markets?—No, the Imo is a new market.

10228. That has been established for seven years now?—I do not remember the date.

10229. I am quite sure as to that. When you see drink in a person's possession, where it has been used as currency, do you assume that that person is going to drink it?—If he does not drink it himself he will sell it to people who will drink it.

10230. Is it not the fact that it passes through the hands of, perhaps, 30 or 40 people, and that not one of those people touch the gin themselves?—You do not find that in this country, and if there is any case where you do, it certainly is not in the Niger Delta, where men, women, and children all drink it.

10231. That is a big assertion. Where have you seen men, women, and children drinking gin?—I went to a school three years ago and examined the children on the subjects which they were taught. Afterwards I found out, by asking them, whether

those children had learned to drink gin—they were children between 8 and 16 years of age—and out of 75 of those children, only 15 of them said that they had not been drinking gin.

10232. What school was that, can you tell us?—Warri Government School.

10233. What kind of gin was it they were drinking?—Gin—they told me that themselves.

10234. What date was this?—About three or four years ago.

10235. Where were they getting this gin?—At home.

10236. The parents of the children must have been pretty well to do to be able to give their children gin?—Yes.

10237. Who gave you these figures? Did you take a kind of census; did you ask every child?—I was in the school. I visit my schools, and the Government schools, too, periodically, and I asked the children myself, with the permission of the master. I wanted to find out the progress that gin drinking was making in the country, and I put the question to the children whether they had been using drink. I begged them to be true and conscientious in their answers about it, and I asked those who did not drink it to stand aside, and those who did to stand aside, and 60 children out of the 75 stood out and said that they had been using gin.

10238. Do you not rather think that natives often say what they think you want them to say, and that it might have been a case of that kind?—No, they may do that to foreigners, but not to myself.

10239. Would you say that I was more a foreigner to Southern Nigeria than you are?—Yes, I should regard you so.

10240. Might we ask who these people you speak of as being mentally sluggish are?—All the tribes I have met on the Niger Delta Coast are, generally, very sluggish in their minds.

10241. Would you include the Opobo natives in that?—Yes, all of them.

10242. Would you say the Opobo natives were inferior to the Yorubas?—Certainly.

10243. Over a given area, do you know that the Opobo native is said to be the most industrious of any native in West Africa?—No, I do not. I dispute that very plainly. I do not know any tribe that is more industrious than the Yoruba native, and I have travelled all over the country.

10244. You are not going to deny that other people have travelled as well, are you?—You may have your opinion, and I have my opinion, and that is my impression.

10245. We will take it as your impression.—The Niger Delta is made up of a number of other tribes, you must remember.

10246. It would help what you are putting forward to-day, if you could give us some actual instances of what you have been saying, because the Committee may have an opportunity of visiting some of these places that you have been speaking about, and if you could give us any specific case, of Bonny or Calabar men, for example, where they are more than usually sluggish, it would be more valuable than merely giving us general statements?—I will take the case of the Ibos residing in Sierra Leone. The Yorubas are regarded as a superior tribe, and the Ibos come next to them, and that I found was the case from my own experience. But when I went to the Calabar country, I found the Ibos were far inferior to their own people whom I found in Sierra Leone. I was very disappointed—and so with the Ogonis, and the other Calabar people there, mentally.

10247. What do you base that on?—I have to teach them, and deal with them, and talk to them spiritually, and their ministers working among them give me their own account of them also.

10248. You seem to have formed a stronger impression than other people who have visited these places. I thought the Ibo was a very smart man?—The Ibo men in the interior may be very much superior to the Ibo on the coast. Drink has not got up very far.

10249. We have heard that it has got up as far as Kano and the Benue River?—I found very little of drink up there when I was there.

10250. You seem to think that the people down below are not to be compared with the people further up?—They are inferior in my opinion.

10251. Would you say that the people in Opobo or Bonny, and the lower part of the Delta, are inferior to the Omumma Tribe higher up?—I have not seen them.

10252. What particular people are you speaking of?—The people of Bendi and Arochuku.

10253. Do you call those inferior people?—I call the Bendi people superior.

10254. Arochuku has been in close touch with Calabar for the last 20 or 30 years?—Arochuku had been a closed country until the late war.

10255. Not to trade?—Very few people cared to go to Arochuku because they were afraid of being lost.

10256. A great deal of the trade of Calabar was done in that district. Now, with regard to the people you saw drunk at Sapele, was that on the occasion of a play or anything of that kind. Did you ascertain that?—I have said already that they seemed to have had a play.

10257. Do you know the exact spot where you saw this?—No.

10258. You did not see the play going on?—No.

10259. You were satisfied that they were drunk?—Yes.

10260. You were also satisfied that it was not native liquors they had been drinking?—Yes, I was pretty well satisfied as to that.

10261. How did you arrive at that conclusion?—Because palm wine is not drunk there now.

10262. You must give us something more definite than that?—I did not go and enquire, because I know gin is the common drink of the country.

10263. If you only say they may have been drunk on palm wine, or they may have been drunk on gin, it does not carry us much further?—I have not seen tombo, for instance, drunk there.

10264. We want more than your beliefs if your evidence is to have any material value?—I cannot say that I am positive, but I am fully convinced that it was not tombo or palm wine they were drinking.

10265. You do not go further than to say that the tendency of drinking is to make the people immoderate drinkers, and you also object to the quality of the drink?—I say, after all, that alcohol is not a proper thing in this tropical country; we do not need it.

10266. Even if the quality were proved to be quite good, you would still object to it?—Yes, I would still object to it—anyhow, to my own people using it.

10267. Have you found that your people take less drink than the ordinary pagan does—I am not referring to your communicants, but amongst the people on the Rivers and on the Delta, is there more drinking amongst pagans than amongst the other members of the community?—Amongst Christian people I do not doubt there is less drinking in the Niger Delta, but in these Coast places, like Lagos, the young men are all drinking whisky and brandy, and so on.

10268. If that is so, the stopping of the importation of trade spirits would not help the matter with regard to those young men?—It would help a very large proportion of the people of the country.

10269. But the young men you have just spoken of, it would not affect them?—Yes, it would stop them, too.

10270. We are told that the tendency to drink is more pronounced in the case of the educated young men?—Yes, the tendency on the part of the young men recently is to become great drinkers.

10271. (*Chairman.*) You are speaking of the educated young men?—Yes, the educated young men, and women, too, are beginning to drink whisky and brandy.

10272. (*Mr. Cowan.*) Why should that tendency be more pronounced in the case of the educated class than in the case of the uneducated class?—I do not say that the uneducated natives do not drink also.

Right Rev. Bishop James Johnson.]

10273. We have been told by most witnesses that any increase of the drinking at all has been on the part of the young men, who drink whisky and Old Tom and other expensive drinks?—Lagos, itself, is not a drinking place—that is my own opinion—but of recent years we find that the young men imitate the Europeans with whom they come in contact, and they are becoming great drinkers of whisky and brandy and other spirits.

10274. What I want to get from you is, whether you would include all these liquors that these young men drink with trade spirits, if there is to be prohibition of the importation of spirits into the country?—If you want us to be better people than we are, the whole thing will have to be tabooed.

10275. You do not see any other way out of it?—No. For a long time we have been asking for this. In 1887 I presented a memorial to the Church Missionary Society on this matter, and asked them to assist us in getting the trade gin suppressed. If you would allow me, I would like to read you what I said to them in 1887?

10276. (*Chairman.*) Certainly. — This is what I said: "The Liquor Traffic is felt everywhere along the whole Coast and in the interior to be a source of ruin to the people. It is eating out their strength, physical and moral, and threatens their extinction. Its paralysing and destructive influence is becoming very widespread. The great efforts that are being made by the great powers of Europe to open up interior Africa to European commerce mean, while this traffic exists and runs wild as it does, death, certain death, to the Negro race, and to Africa. It is a greater evil and a more dreadful enemy than the trans-Atlantic slave trade on the West Coast, which England spent life and treasure to suppress. The trade rum and gin manufactured in Hamburg, in Germany, and, perhaps, elsewhere also, and sold very freely along the whole coast, and which goes into the interior, and in which Kroo-men on board English and other merchant ships are often paid for their labour, is a composition specially prepared for the African trade, and is very deleterious. One kind of it sold in Lagos some time back was generally refused by the people on account of its more quickly and more palpably injurious effects, and was spoken of as *death* by them."

10277. What was it?—Gin.

10278. But what kind of gin?—One kind of gin.

10279. It is very easy to say one kind of gin, but I want to know which kind of gin. (No answer.)

10280. (*Mr. Cowan.*) What is the date of that?—This is 1887.

10281. That is 22 years ago?—Yes, but that does not alter the fact that this gin was injurious to the country.

10282. If things were very bad then, how do you account for competent medical men, some of them resident in the country since then, not having seen the results of it?—They have not opened their eyes to see.

10283. Yes, they have made it a special study?—No, they cannot have done. I have made it a matter of special study myself, and I should let you understand that this movement on this drink traffic was not a European movement originally, but a purely native movement.

10284. (*Chairman.*) Who started it?—I started it in August, 1877, and in January, 1887, I wrote to the Church Missionary Society and presented this memorial to them.

10285. You made this statement; did you give any facts in support of it?—I did not give them any more than this. Of course, I had a conversation with them, and after the conversation I gave them this memorial, and I wrote then to every Sovereign of Europe who had any interest in West Africa, inviting them to suppress this traffic.

10286. In Nigeria or everywhere?—The whole of West Africa. The King of the Belgians answered—he was the only one from whom I received a reply at the time—and said that the best thing to do was to try and educate the people against this drink, but we find the people are so weak that they are unable to resist it.

10287. Which king was that?—This present king. He wrote to me then and said that what we ought to do was to try and teach the people not to buy drink. But we have found that that does not help us. The people themselves are too weak and too feeble-minded. At Abeokuta, when I began my work there, a man said to me, "Well, minister, you have come here too late for us; we are not able to give gin up now. We have got too much used to it; though we see the evil, we are helpless."

10288. (*Mr. Cowan.*) You know they gave it up for four months quite recently at Ibadan, and that also at Abeokuta there was a stoppage of the drink trade?—Yes, I was surprised to hear it, but I was very thankful for it.

10289. Perhaps they are improving now?—It may be they are improving, but of course I fear on the other hand that the European traders in Abeokuta are endeavouring to persuade people to go back to drink. What indication do they give there that they have any interest in the welfare of the country? They would destroy the country and make money out of the people's lives.

10290. (*Chairman.*) This is rather in the nature of a sermon on drink, is it not, and what we want is facts?—What facts I am able to give you I give you.

10291. (*Mr. Cowan.*) It is facts that we must have, and if you have any actual instances of what you have been saying that you can put before us, we can then go into them and have them verified?—You do not expect that I would get up and preach against a trade if I did not find that that trade was injurious to the country and injurious to my own work, do you?

10292. The only thing is that you may succeed in convincing yourself without convincing others.—I invited native ministers to meet me, and we discussed this matter, and agreed that it was injurious to the country as a whole, and the very fact of the people themselves refusing to buy drink now shows that they think it is injurious to them.

10293. Do you know why it is that the other denominations have not come forward to give evidence? Is it because they consider it is not so bad as you think it is? They are equally interested in the welfare of the people, are they not?—They ought to be.

10294. Assuming they are equally interested in the welfare of the people, many of them have not taken the opportunity of coming forward and giving evidence. Some of your own church even have declined to come forward, and have said that they do not want to give any evidence.—That is only recently, and that is because of the bug-bear of direct taxation. That is what has induced many of them not to come and give evidence, although, as a fact, a great many of them desire this thing to be suppressed. I would say this in order to show how much this fear of direct taxation operates on the people. When I was a member of the Legislative Council here some years gone by there was a Bill on the table on the subject of having a municipality in Lagos. I was in support of that Bill, and I had a few other people with me, but it nearly cost us our lives when it was ascertained that that Bill meant taxation, because the people said we were bringing direct taxation upon them, and it was as much as I could do to walk in the streets of Lagos safely then, and now people are again thinking that this means direct taxation, so that these people are afraid to come forward and give their evidence.

10295. Principle is subordinate to fear in their case?—If the people had not been injured by drink in the past they would come forward and be manly and say what they have to say. Will you allow me to read a letter from Archdeacon Crowther to Bishop Tugwell? Bishop Tugwell has handed me the letter.

10296. (*Chairman.*) Certainly.—It is written on the 10th May this year from the Pastorate Station at Bonny, and it says: "The enclosed papers speak for themselves. I was getting on well with evidences against the liquor traffic, and left Bonny for the last place to take evidences; but on my return from Okrika the first news I heard was—from Lagos the report came—that should the trade in gin be stopped, the natives would have their houses, farms, canoes, &c., taxed to supply the revenue; this has kept many back who had approached me, and it was with some

diffidence that those I have now got, of Bonny, to sign; but for this news we would have filled pages."

10297. (*Mr. Cowan.*) You have no facts to put before us other than what you have dealt with in a more or less general way?—What facts do you want me to give you more than I have given you? I was pointing out to you what we asked for in 1887, and if you will allow me I will summarise what we were asking for on that occasion. It was (1) an entire suppression of the whole class of the trade rum and gin; (2) repressive duties on pure spirits by a very considerable increase of licence and customs dues; (3) a total abandonment of the custom by European Governments in Africa of presenting rum and gin to native chiefs and their messengers. And with such companies as the British and African Steam Navigation Company, who send out vessels to Africa, for: (1) a total abandonment of the practice of paying Kroomen, or other native labourers, in rum and gin, and in guns and powder; (2) a very considerable increase of freight charges upon rum and gin cargo. The young men had not been in the habit of drinking European whisky and brandy and gin in those days.

10298. That is a recent development?—It is.

10299. (*Capt. Elgee.*) Could you tell us your opinion with regard to the coast and the interior; do you think the coast is more healthy or less healthy than the interior?—The coast generally is less healthy than the interior; the interior is higher land.

10300. Then as regards your great work out here, how many converts have you got altogether?—I have mentioned already that there would be in the Niger Delta perhaps about 7,000 or 8,000, perhaps a little more.

10301. All speaking the same language or speaking different languages?—Different.

10302. Can you speak all those different languages?—No, I cannot speak them all. I do not speak any of the Delta languages, but at the same time I understand something of some of them, and I do translations in them.

10303. Since you have been bishop here I suppose you have mostly moved and talked amongst your own flock, have you not?—Amongst my own flock and amongst the people of the country.

10304. How do you converse with the natives of the Niger?—I converse with them through interpreters.

10305. Did you say it was in the year 1887 when you first made this drink question particularly your own?—In August, 1877, was the first time I had a meeting over it.

10306. When you were in England I suppose you sometimes preached on the question?—I did; I addressed public meetings at Piccadilly as well as in the House of Commons and at Cambridge and in other parts of the country.

10307. At the same time, did you ever preach about the horrors of small-pox and syphilis and such things?—No, I had no occasion to do that.

10308. Who was Governor at the time when you were a member of the Legislative Council here in Lagos?—Governor Moloney, and then Governor Carter; I think those were the two.

10309. Do you remember Governor MacGregor?—No, I was not a member of the Legislative Council when he was governor.

10310. Have you ever discussed the liquor question with any of these Governors?—I dealt with the question at the Council again and again with regard to the increase of duties.

10311. Do you remember any discussion you ever had with Sir William MacGregor on the subject?—I do not remember ever having had any discussion with him on the subject.

10312. You say that gin does all this harm and so on; have you any medical or chemical knowledge with regard to it?—No, I have no chemical or medical knowledge myself, but I have supplied you with evidence from a man who practises medicine.

10313. Supposing you were told that small-pox was doing more harm to the people of Southern Nigeria than drink what would you say?—I would hardly believe it.

10314. If I were to tell you that would you definitely say that I was not speaking the truth?—I would not say that you were not speaking the truth; you would be simply giving your opinion, you would be speaking as you felt, and as you think.

10315. If you were told that the increase of sanitation was more important, having regard to the welfare of the people of Southern Nigeria, than the prohibition of trade spirits, what would you say?—I would not believe that; I would not accept it.

10316. Then again, if you were told that if the prohibition of liquor were allowed, the natives would at once kill the goose that lays their golden eggs, namely, the palm tree, through tapping it and cutting it down in order to get palm wine, what would you say?—I would not accept that, because there are only a few people in the country who kill palm trees for palm wine; they want the oil.

10317. If prohibition were established, is it your opinion that the natives of Southern Nigeria would become teetotalers?—They would become more sober; they would drink less.

10318. Would they drink at all, do you think?—They would not have gin to drink, and they would all resort to their own palm wine, and it would not do them the injury that these trade spirits are doing them now.

10319. Have you ever met a teetotal race or tribe among the pagans?—No, I cannot say that the pagans are a teetotal race.

10320. In your opinion they all take, and must have, some stimulant?—I should not say all.

10321. I mean taking the people as a race?—As tribes they all more or less take palm wine and corn beer, but even then there are a great many people who do not take either corn beer or palm wine.

10322. But supposing there were not enough palm trees to provide the people who drink it with palm wine, what would they do?—They would go without it, because the palm trees are of value to them.

10323. You have told us a lot of your general knowledge about this drink question, and also that it is your special hobby, if I may use the word. Can you tell us of any actual distressing circumstances, or of any facts that you know with regard to the harm which drink has done—from your own personal experience?—I have spoken of the mental defects of the people of the Delta.

10324. Yes, but that is only your general idea. Have you known any actual cases where harm has been caused by drink?—I have known individuals who have been ruined by drink.

10325. Do you know any in Lagos town?—I cannot say that I know any in Lagos town, but in Sierra Leone I have known individuals who have been destroyed by drink, and families who have been seriously injured and destroyed by drink.

10326. Do you know any in Southern Nigeria?—No, I cannot say that I know any there.

10327. We had one witness who told us that there was a village near here which was entirely destroyed by drink. Do you know of any similar place to that anywhere in Southern Nigeria?—I cannot say that I do.

10328. Another person stated that he had seen the people of a whole village lying frightfully drunk on the ground. Have you ever seen anything like that?—I have never seen that, but I would not say it was impossible.

10329. You have not seen such a thing yourself?—No, I have not seen that.

10330. (*Chairman.*) I want to ask you a few more questions in order to see if I can get out some facts. You say that the whole of the Yoruba race has been deteriorated by drink?—Deteriorated in a great measure by drink.

10331. That means that a great number of the parents must drink?—I do not doubt that a great number of them do.

10332. The great majority of the parents must drink?—Now they do, but it has never been so before.

10333. Pretty nearly the whole of the parents must drink if the race is deteriorated?—Yes, there must be some cause for it.

Right Rev. Bishop James Johnson.]

10334. Do you know what the consumption of spirits per head is amongst the people of Yorubaland?—No, I have never worked that out.

10335. In order for a race to become deteriorated by alcohol, nearly the whole of the parents of the deteriorated race must have been in the habit of drinking large quantities of alcohol?—It does not necessarily follow that both the parents must have been drinking, but the fathers must, and that must affect their issue.

10336. And they must have been drinking large quantities habitually?—It may not be very large quantities, because alcohol injures you whether you drink it in small or large quantities. It only takes time, and in the long run it kills you.

10337. Whether taken in small or large quantities?—Whether in small or large quantities.

10338. Or even in moderation?—Or even in moderation; I have heard doctors say that.

10339. I know that some doctors hold that opinion. Do you draw any distinction between natives and Europeans?—Do you mean with regard to drink?

10340. Yes, is there any difference in the effect on the people?—I believe a good many of the Europeans here destroy themselves by drink.

10341. But would you say that alcohol has the same effect on both, or has the native a stronger stomach than the European, and would it affect him less?—It would have the same effect on natives as it does have on Europeans.

10342. If Europeans, such as the Germans and the English, had been in the habit of taking alcohol habitually, their respective races would be deteriorated, would they not?—I am talking of this country here, Africa, I am not talking of your own country, England.

10343. You think the climatic conditions are different here, and that the effects may be wholly different also?—I think that is quite possible.

10344. What is the habit of the people here with regard to taking alcohol; do they take it steadily, or do they only take it on festive occasions?—As long as they can get it, in the evenings, or at other times when they have companies together—as long as they can get it they will drink.

10345. Whether the occasion is a festive one, or whether it is not?—Whether it is or whether it is not they entertain themselves now with drink, and they did not do that before.

10346. What did they take before at their festivals?—They used to entertain by giving food and kola nuts, and water.

10347. Not even native drinks?—In the afternoon they might occasionally, but the common entertainment was food, water, and kola nuts.

10348. What do they do at their entertainments now?—Nobody asks for kola nuts now; they always have gin.

10349. Is food given now at the entertainments?—Food is hardly ever given now—very rarely—it is all drink.

10350. All drink?—I do not absolutely say they do not give food sometimes, but it is more drink.

10351. What should you say was the number of the Yoruba people?—I do not know; I have not seen a census of the population.

10352. What should you say was the population of Southern Nigeria—about 5½ millions?—I cannot say; I have not seen an estimate, and I have not travelled all over the extent of Southern Nigeria.

10353. The whole of the Yoruba people you say are living a shorter time and are deteriorating?—Not the Yoruba people only, but the whole of the people on the Coast are suffering from physical deterioration. That is what we are impressed with. That is the fact that we natives of the country observe now.

10354. Have you any vital statistics that you can produce in support of that statement?—There are the records of the country published by the Registrar, which show that the death-rate is always in excess of the birth-rate. I have not seen a single year where the birth-rate has exceeded the death-rate. That has been so every year.

10355. So that the population is going down?—Yes, the population is going down.

10356. How long has that been going on?—Ever since I have been here I have seen it.

10357. That is for the last 40 years?—35 years, now.

10358. For the last 35 years the death-rate has been increasing, and the birth-rate has been falling?—Yes.

10359. That, perhaps, we can inquire into. You talk about young men taking to drink more of late years?—Yes, the educated young men.

10360. Who educates them?—They are educated in the schools in the country.

10361. Who keeps the schools?—They are generally Church schools.

10362. Are there any mission schools where you have found the same effect?—When I say Church schools, I include mission schools.

10363. Is the evil not pointed out to the children at the schools; do not the schoolmasters point out the evil effects of drink?—Attention has not been directed to this before, as far as the children are concerned.

10364. How is that?—I cannot say.

10365. Who teaches in these schools?—They have missionaries.

10366. It is only now that they have paid attention to this question?—I have said already that in the year 1877 I put this question before my ministers, and begged them to try and persuade the people to give up drinking, and I have preached it constantly.

10367. What has been done since 1877—nothing?—Of course, I have been away from the country.

19368. When you left the country, what happened?—The trade increased—drink has grown in the country very much more than ever it was.

10369. You say that the children in the schools have not been taught the evil effects of drink, as yet?—I should not say that it had been definitely brought before the children. It may have been broached upon by the masters or by those in charge of the schools.

10370. You began the movement, you say, against the drink traffic in 1877?—Yes.

10371. What was the duty on spirits then?—I do not know; I did not enquire; I was in the interior.

10372. What was the duty in 1887, when you memorialised the Church Missionary Society?—In 1887 it was 6d. I said at that time, "We have never been able to understand why 6d. per gallon is paid in Lagos while 2s. 6d. is paid at Cape Coast."

10373. Are you aware what the duty is now?—I think it is 4s. a gallon—I may be wrong, but I have heard and read so.

10374. Taking that figure, the duty would be eight times what it was in 1887?—Yes.

10375. Do you think any good effect has arisen from that?—It has not.

10376. Do you think it would be better to increase the duty?—It would be better to suppress the thing—not to increase the duty.

10377. To suppress the whole thing?—To suppress the whole thing.

10378. Assuming that was done, do you think there would be any smuggling on the French and German frontiers?—I do not doubt there would be smuggling, but it would not be equal to the quantity that there is now.

10379. Do you think that people would learn to make stills of their own?—No.

10380. They find no trouble in doing that in India, but you do not think they would do it here?—I do not think they would.

10381. It is very easy to make a pot still?—That may be, but the people have never done it.

10382. And you do not think they would take to it?—I do not think they would.

10383. You tell us that the people are afraid of direct taxation. What taxes would you suggest yourself?—I, myself, personally, have never objected to taxation. I am paying taxes, even now, in Sierra Leone on my own property there, and my father was paying taxes when he was alive, but, of course, here, the objection against it is very, very strong, I think.

10384. I want to know what you could do here, because we are talking about Southern Nigeria?—In the first place, if this trade is suppressed, what I would say is this: It means a loss of revenue to the Government, and the Government must cut its coat according to its cloth to begin with.

10385. Expenditure must be reduced; roads abandoned, sanitation abandoned?—I think the wholesome trade will grow. For instance, at Sapele, I know a native merchant there who is coming away from the place simply because he will not trade in spirits, and, therefore he cannot get on.

10386. People who do not want to sell spirits, but who want to deal in produce cannot get on in the country because spirits are the chief article of trade?—Yes.

10387. Would trade fall off if spirits were abolished?—Trade would suffer for a time. It would be bound to. When you abolished the slave trade in this country and in the West Indies, the labour market suffered for a time, but it rectified itself in the course of time, and so it will be here.

10388. How long do you estimate it would take before trade rectified itself?—I am not able to predict that; but if the Government is going to put on taxation, they should be very moderate, and consider the conditions of the people.

10389. What articles would you tax yourself, or what tax would you suggest should be imposed in lieu of the duty received from spirits, that would not create great resentment?—I have not given that matter any considerable amount of thought, only my opinion is that you should consider the conditions of the people and impose small taxes, and that the Government should cut its coat according to its cloth. I have travelled for days after days in this country and found nothing but forest land in places which were thickly inhabited at one time, before the days of the slave trade and the tribal warfare that the people have been carrying on. It is 100 years now since the slave trade was abolished; that was the cause of the wasting of the country, and this desolation still remains. One hundred years have passed, and the people are not able to repopulate the country, and people are dying off here now faster than they are born.

10390. Have you any figures to give in support of that?—No; but the statistics of births and deaths published in Lagos, of Lagos, showed every year that the death-rate was in excess of the birth-rate, and that corresponds with what I saw in Sierra Leone for over 20 years.

10391. For how many years has that been the case?—I have been looking at the registers here. There was a gentleman here, called Mr. Payne, who used to publish an almanac every year, and he gave these statistics to us, and every year I found that to be the case.

10392. You became aware of it from Mr. Payne's almanac?—Yes.

10393. Now, with regard to this school that you spoke of, where you found 60 out of 75 of the children in the habit of taking gin?—Yes, they said that to me.

10394. How many children were there in the school?—There were 75 children in the school.

10395. Who was the schoolmaster?—A Mr. Samuel.

10396. What was he?—A Government schoolmaster.

10397. Nothing to do with you or your Society?—Not directly, but he acts as a lay preacher.

10398. For the Wesleyan body?—No, for me.

10399. Who was the Inspector of the school at that time?—I do not remember who the Inspector for that district was.

10400. Did you give us the exact date of your visit?—No, but I can give it to you if I refer to my pocket book.

10401. What year was it?—About three or four years ago.

10402. Is there a visitors' book there?—No.

10403. Did you report this curious fact to anybody, to the Government or to the Government Inspector, or anybody?—I mentioned the fact, though I did not report it to the Government.

10404. You did not consider it sufficiently material for that?—It is not that. I used it in making representations afterwards to the Secretary of State, Mr. Chamberlain, in England.

10405. You did not make any representation to the Government on the spot?—No, I did not.

10406. It was for home consumption?—I had no occasion to bring it forward here.

10407. You brought it forward in England, and said nothing about it here. Now, tell me exactly what you did do?—I wrote it down in my report, which was published, I think, but I did not name the school.

10408. You have named the school now?—I was asked what school it was, otherwise I would not have mentioned it to you.

10409. Have we got the name of the school?—Yes, the Warri School.

10410. What did you tell the children?—I told them what an evil thing it was to drink, and I begged them, if they did, to give it up, and if it was offered to them, whether by their parents or anybody else, they were not to take it.

10411. That, of course, was perfectly right. What did you say to the children when you told them to divide themselves into two lots?—I said to them, "Those of you children who have not learnt to drink gin, or who have not been in the habit of drinking gin, stand aside, and those who have stand aside, and be very truthful in your answers."

10412. What age did you say they were?—Between 8 and 16.

10413. More or less boys?—More boys than girls.

10414. "Those who had not been in the habit of drinking gin, stand aside."—Yes.

10415. What did you mean by that?—Who were accustomed to take gin when it was given to them.

10416. How many stood aside?—I think about 15 stood aside and said they had never touched it.

10417. And the other 60?—They stood aside and said that they had, and that would be much the same in other schools if I tested them—in the region of the Niger Delta, at any rate.

10418. Here would it be so?—No, it would not be so here; it is the Niger Delta region that I am speaking of.

10419. Perhaps you would kindly supply us with the date of that visit afterwards?—If I can find the date I will let you have it.

10420. Yes, I should like to find out about that. Now, let me understand what it is you wish for; do you wish for the prohibition of trade spirits, or of all spirits?—I wish for the prohibition of trade spirits.

10421. By trade spirits you mean the cheaper spirits?—Gin and rum—what is being sold now—should be suppressed. We do not want it here. I do not want it for myself, or for my country, either the better class of spirits or the lower class of spirits. We are a people that are low already. In some parts of the country we are cannibals and savages, so why bring this thing to us that will make us wilder than we were before?

10422. You think it increases cannibalism?—It increases savageness, and it must increase cannibalism if it increases savagery. We are low already, and we do not want to become lower than we are.

10423. Have you ever known a case where the drinking of gin has led to cannibalism?—I cannot say I know any case where gin has led to cannibalism, but, as I say, in some parts of the country we are cannibals already, wild savages, destroying one another, and why bring this fire water to us which sends us mad—why bring that to us and make us worse than we are?

10424. To come to this part of the country, the Yorubas are not wild, are they?—They are not cannibals.

10425. Do you find among the Yoruba race that the drinking of gin causes much crime?—It is bound to cause crime, because people when they get drunk go fighting amongst themselves.

10426. Then you think that a good deal of crime is caused by drink?—I have no doubt of that,

although not staying in the country I cannot give you cases—but it is impossible that it should not be so.

10427. You have no doubt that a good deal of the crime in the country is caused by drink?—I have no doubt at all that drink causes a great deal of the crime in the country.

10428. Would that apply to the Yoruba country as well as to the Niger Delta?—All over the country.

10429. Wherever gin is drunk you would expect to find a great increase of crime?—I would.

10430. You think trade spirits, gin and rum, do cause a great deal of crime?—I have said so. What do you expect of people who get drunk? When they are drunk what will they do? They may commit crime, and fight and break each other's heads, and even murder one another.

10431. If those cases occur they would appear before the Courts, would they not?—They might or they might not appear before the Courts.

10432. How is that?—Well, you see the people here live in compounds, and we may settle our palavers ourselves in our compounds without going before the magistrate at all.

10433. What happens if a man gets killed?—Oh, no, not where life is taken away.

10434. (*Mr. Welsh.*) Do you consider that alcohol is a food under any circumstances?—I do not think it is a food—anyhow, for me it is no food.

10435. You consider that the people would be better in every way without it?—I think so.

10436. And that it is a frightful source of crime in all cases?—I have no doubt of that.

10437. What you want is prohibition?—Yes, that is what I want. That is not what we asked for originally, but that is what we want now.

10438. Suppose the Government cannot see its way to grant prohibition, would you consider an increase of duty or higher licence fees desirable?—In 1887 a merchant here wrote and said, "Even if you make the duty 7*s.* 6*d.* a gallon the people will drink; the thing is to do without it."

10439. That is only a merchant's opinion, but I think it stands to reason that the more expensive a thing is the fewer people can afford to drink it. A man who only earns 1*s.* a day cannot spend 1*s.* a day on gin.—But the people will even take their clothes off their backs and sell them in order to buy it.

10440. Is there no limit to that? If a bottle of gin costs 5*s.*, do you mean to say that a man with 1*s.* a day is going to drink any of it?—It may be that it may have that effect, it may help, I do not know; I had not gone in before for prohibition. I went in for suppressing the traffic by higher duties, but I find when you make the duty 1*s.*, 2*s.*, 3*s.*, and 4*s.*, the thing is getting worse and worse and worse, and I say now the only thing to do is to take it away from the people altogether, because they have shown themselves unable to resist temptation.

10441. Is it not reasonable to suppose that if the cost is materially increased the people will be unable to buy it?—If that is the only remedy that the Government is willing to take, of course I would be obliged to accept that, but I would go in for prohibition altogether.

10442. Quite so, you said that before, but supposing prohibition is found to be untenable, I ask you would any good result follow from an increase in the price of spirits?—If it was made sufficiently high I do not know, but past experience does not encourage us to think that it would do any good.

10443. The duty has been 6*s.* since the beginning of this year, not 4*s.*?—Yes.

10444. (*Capt. Elgee.*) You said just now that the gin bottle had taken the place of the kola nut at festivals?—Commonly.

10445. Are you aware that the kola tree is being extensively planted in Southern Nigeria?—I am not aware that it has been extensively cultivated in Southern Nigeria, but if it is planted it is used for trade among the Hausa people and the Mohammedans—they use it more than the Yorubas do.

10446. Are you aware that the importation of kola nuts has risen from 2¼ million lbs. five years ago to 4¾ million lbs. now?—Yes, I do not doubt that, but that is not consumed here.

10447. How do you know?—It is sold to the Hausas. I meet caravans of Hausas coming to buy kola nuts.

10448. Travelling through Southern Nigeria have you never seen kola nuts sold at the markets?—I should like to know what you mean when you say Southern Nigeria, because Lagos is included in Southern Nigeria.

10449. In the markets of Southern Nigeria have you ever known kola nuts to be absent?—I have never seen it in the markets except perhaps a few nuts here and there in Lagos, but I know people come from the interior to the Gold Coast to buy kola nuts.

10450. I suggest to you that kola nut is one of the commonest articles of diet amongst the Yoruba people, for instance, now.—No, it is not now amongst the Yoruba people.

(*The witness withdrew.*)

Colonel HARRY CLAUDE MOORHOUSE, D.S.O., called and examined.

10451. (*Chairman.*) You were lately in command of the Force here?—Yes.

10452. Late of the Royal Artillery?—Yes.

10453. What is your present appointment?—Chief Assistant Secretary.

10454. How long have you been serving in various capacities in Southern Nigeria?—I came out first in 1901 on special service for the Aro Expedition. I landed in September, 1901.

10455. So that you have had between seven and eight years' experience in the country?—Yes.

10456. You have been on several expeditions?—Yes.

10457. They have been expeditions more or less into the unknown country?—Yes, into the then unknown country.

10458. Which has been gradually brought under British administration?—Yes, in fact I may say I have been on every expedition since the Aro Expedition, right up north, and I have been in command of two of the principal ones that have occurred since then.

10459. Which two did you command?—What was called the Onitsha Hinterland Expedition and the Northern Hinterland Expedition.

10460. So that you have been able to compare the state of the country in the wilder parts with that of the Colony generally?—Yes, I might say that in both of those expeditions I have named, I was in political as well as military charge.

10461. Do you know the Yoruba country pretty well?—I have less knowledge of the Yoruba country than I have of other parts.

10462. Your experience was more in the Central and Eastern Provinces?—Yes, but I have had a number of Yorubas under my command—75 per cent. of my regiment were Yorubas.

10463. In all these expeditions you have been in command of native troops?—Invariably.

10464. And 75 per cent. of them have been Yorubas?—Yes.

10465. Take them first when they are in quarters, and not on expeditions, what character would you give your Yoruba troops with regard to sobriety and otherwise?—Compared with British regiments, and the Hausas in the regiment, the proportion of drunkenness among the Yorubas—I cannot give figures, of course—is extremely in favour of the Yoruba as a sober race. It is extraordinary. If you know that a case of drunkenness is coming up to the Orderly Room you almost invariably expect to see a Hausa.

10466. The Hausa being a Northern Nigerian and a Mohammedan?—Yes.

10467. When they come south they take the opportunity of getting drunk?—Yes.

10468. They do not get much opportunity in their own country, perhaps?—Well, I have been in Northern Nigeria with troops as well. In 1903 I was there for three months.

10469. Did you find cases of drunkenness in Northern Nigeria?—Yes, we had several cases of drunkenness, in fact, I might say more than the average number of cases of drunkenness, while in cantonments at Lokoja. Of course, on the march it is different.

10470. Drink is prohibited when you are on the march?—Yes, there is prohibition then.

10471. You find more drunkenness among the Hausas than among the Yorubas, you say?—Yes, speaking generally, out of 25 per cent. of Hausas to 75 per cent. of Yorubas I should say there are two cases of drunkenness amongst the Hausas to one amongst the Yorubas.

10472. Do you find any deterioration in the troops or do they still keep up their high character?—I hope there is considerable improvement, not deterioration.

10473. We have been told this morning that the Yoruba race is rapidly deteriorating through drink. Have you found any signs of it?—No, I should not say so.

10474. The whole race, we were told?—As far as the native soldiers that come under my observation are concerned, the carriers are of extremely good physique, and the natives, generally, are of extremely good physique, compared with those on the southern coast.

10475. You have come across native villages, I suppose, in the course of your expeditions, which have not always been hostile. Have you come across people who have sometimes been friendly, as well as those who have wanted to fight?—So far as the Eastern Province is concerned, I have been through the country again and again on inspection duty—just walking through the country—in fact, I think I have been five times from the Niger to the Cross River by different routes, one way and another.

10476. On those occasions, I suppose, you have camped by the way?—Yes, in the villages or elsewhere.

10477. Would you camp, as a rule, near a village?—Yes, as a rule, one is compelled to do that, because of the question of water and food. One does not camp actually in the village if one can help it, but within a few hundred yards of it.

10478. Have you found much drunkenness in the country as you have travelled through it?—No.

10479. If drunkenness were widespread, do you think in moving about from camp to camp you would have seen signs of it—do you think it would have been obvious?—It would have been very extraordinary if it had always escaped my notice, and I have travelled about quite unexpectedly, without any notice or anything of that sort having been given that I am going to arrive in the different villages. In going from Bendi and Owerri to Ikot-ekpene, viâ Aba, and all that part of the country between Onitsha and Warri I have travelled without giving any notice of my coming, and I have not seen any drunkenness.

10480. You have had carriers with you, of course?—Yes.

10481. You have not had much trouble with your carriers, as regards drink?—No.

10482. No trouble in the way of their getting drunk?—No, I do not think I know of a single case of a carrier getting drunk.

10483. I suppose, in the course of your travels through the country, you have seen occasional cases of drunkenness?—Yes.

10484. To compare Southern Nigeria with England—let us take Deptford, for example, or Woolwich, can you form any estimate of the proportion of drunken people you would find in those places as compared with Southern Nigeria?—It is rather difficult to form an estimate, because it is a very rare thing to see a drunken man in the road here, which is more than you can say of people at home. Whether they lie up in their houses when they are drunk I do not know, that is impossible to say.

10485. At any rate, you see no signs of drunkenness?—I do not.

10486. Do you know anything about native liquors?—Yes, I know a certain amount about them, at least, I have tasted most of them.

10487. Have you ever come across cases where you were satisfied that a man who got drunk had got drunk on native liquor only?—I do not know that I can give you a definite example, but cases have occurred where from the fact that I do not think gin was obtainable in that part of the country at the time, or if it was in camp, was prohibited, it appeared that it must have been native liquor.

10488. I suppose native liquors are prohibited to the soldiers when they are on active service?—I am rather open about that. Sometimes I may get into a place, for instance, where very often a present is made of a certain amount of palm wine, and as long as it is fresh I do not object to the men drinking it. I can only describe it as native beer, and if it is fresh, and five or six jars happen to be brought in, I should say: "A Company take this; B Company take that," and so on.

10489. It is hardly intoxicating when it is quite fresh, is it?—No, it is not intoxicating at all, I should say, then.

10490. It is not much stronger than ginger-beer for the first few hours?—I should not say it was. Of course, they make a fermented spirit, which is very different.

10491. As fermentation goes on it gets stronger?—Yes.

10492. (*Mr. Cowan.*) Have you seen anything of these native drinks where they have been taken very strong?—No, but I have heard my interpreter say to me, "This man has been drinking so and so, which has been specially made," and I have seen the man almost in a frenzied state through drinking it.

10493. Evidently the result of having taken this very strong stuff?—Yes, but I have only had the word of the interpreter for what the man had been drinking.

10494. You were satisfied of the truth of it, I suppose?—Yes, he had no particular reason to lie to me about it, I think.

10495. You hinted at there being some little drunkenness at Lokoja among the troops. Was that on account of their taking liquor a little too freely?—It is rather difficult to say. When we went up to Lokoja, the whole of the women of the Northern Nigeria Regiment were left behind, and there was from time to time a good deal of disturbance, and on a certain number of occasions there was an extra charge of being drunk besides creating a disturbance.

10496. Did you see any drinking of pito among them—that is the native beer made from guinea corn?—I never actually saw it, but while I was there I saw raids made on places where gin happened to be found.

10497. Contraband?—Yes, they raided those places and caught those who were in possession of the gin.

10498. As you say, you have seen very little drunkenness, and you cannot tell us what the people had been drinking on those occasions?—No.

10499. The people, generally, are a very sober people, in your opinion?—Yes.

10500. Would you say the people of the Eastern and Central Provinces are more sober than those of the Western Province?—No, I should be inclined to say that the Yorubas were a more sober race than the people of the Eastern and Central Provinces.

10501. What would you say as to the physique of the Ibo tribes, for instance?—When you get to the Ibo tribes you get to a race of people who are equal to the Yorubas; they have very good physique, and the further you get up from the coast, in my experience, the more the physique improves. Going up from Calabar, the Ibibios in the south are not to be compared with the people further north on the Bendi and the Onitsha side, and then, again, when you touch the river, the actual Onitsha people, as far as the carriers go, and the other people, are not as good carriers. I put that down entirely to their being water people, and not in the habit of carrying loads, and, therefore, they are not such good carriers.

10502. Would you say that the Ibibios in the south

Colonel Harry Claude Moorhouse.]

had suffered from being hemmed in by stronger tribes to the north of them?—Yes, I think that is proved everywhere, that the nearer you get to the coast the worse the physique you find.

10503. The Southern Ibibios, you say, are not of a very high standard. Would you attribute that in any way to their drinking gin?—No, I do not think they do drink gin, as far as I know. They drink a tremendous lot of palm wine. They are in the very thick of the palm country, and it is easy to get.

10504. Would you look upon them, perhaps, as almost inferior to any other tribes in Southern Nigeria?—The Southern Ibibios I do, certainly.

10505. (*Chairman.*) As you get away from the coast to the hinterland, you get a more vigorous population?—Yes, but the Ibibio country, as a matter of fact, as regards population, is one of the most densely populated, although both the men and the women are physically poor.

10506. Have you ever served in India?—I have not.

10507. You do not know as you get up to the region of colder nights in India you find a superior population, physically?—No, but I know that as a sort of established fact. I have read it.

10508. With regard to the Yoruba people, during the eight years you have been in Southern Nigeria, you have seen no deterioration among the Yorubas, whether they are carriers or soldiers, or any other portion of the population you have come across?—No, and only in the last three years, if I am able to judge by the standard of recruits we get in Lagos, they have improved. Previous to that we rather had to pamper them in the way we got recruits, and we had to send and enlist them, but now they come in themselves, and the standard of recruits that come down to us from various parts up country compares more than favourably with the recruits we used to get in Southern Nigeria.

(The witness withdrew.)

(Adjourned till to-morrow morning at 10 o'clock.)

EIGHTEENTH DAY.

Tuesday, 18th May, 1909, at the Secretariat, Lagos.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq. (*Secretary*).

Dr. JOHN RANDLE (Native), called and examined.

10509. (*Chairman.*) You have English qualifications, I think?—Yes, I am a bachelor of medicine of the University of Edinburgh.

10510. Are you a native of this Colony?—No, I am a native of Sierra Leone, and I was 22 years of age before I left Sierra Leone. Three years of that time I spent in the hospital at Sierra Leone, and I spent eight years in connection with the hospitals on the Gold Coast. I then went to Edinburgh to get qualified. I was there for four years, and since that time I have been practising here—about 21 years.

10511. In Lagos itself?—Mainly in the town of Lagos. I have been once or twice up country.

10512. Your practice mainly has been in the town of Lagos?—Yes.

10513. Have you held any hospital appointment here?—Yes, I was house surgeon for five years in the Government hospital at Lagos.

10514. Were you the senior resident or the junior at that time?—I was the only resident surgeon then in charge of the place.

10515. You live in the town itself, I suppose?—Yes, I have lived here for 21 years practically.

10516. Inside the town?—Inside the town. My house is on the Marina.

10517. Before we come to medical questions have you seen much increase in drunkenness during the 21 years you have been here?—I have not.

10518. I suppose there is a certain amount of drunkenness here as in every town?—Yes, but the people as a rule are temperate.

10519. You do not see much change in the 21 years you have been here?—Not much.

10520. In what direction has that change, as far as you have noticed it, taken place?—I do not think it is anything the worse because one must remember the population of Lagos has increased.

10521. Is Lagos a much bigger place now than when you knew it 21 years ago?—Yes, it is extending towards the east, and, of course, we are more connected now with Iddo and Ebute-Metta and the town of Ebute-Metta is very much extended now to what it was 21 years ago.

10522. To come now to more special medical questions, do you find here much disease among your patients which you attribute to the abuse of alcohol?—No.

10523. Have you yourself among either natives or Europeans had any cases of delirium tremens?—Yes, I have had cases both amongst natives and Europeans.

10524. How many?—I cannot tell you the number, but certainly much more among Europeans than natives.

10525. Have you had a considerable number of cases of delirium tremens among natives?—No, very few.

10526. Could you give us any estimate of the number?—I do not suppose I would have more than say half-a-dozen cases among males, and two among females.

10527. Is that in your 21 years' experience here?—Yes.

10528. Have you had any recent case?—Yes, I had a case recently of delirium tremens in a female.

10529. To what class did that woman belong?—To a fairly respectable class, and I was surprised to find it.

10530. I do not want any names, but what particular class would she belong to?—I cannot say exactly, but she would belong to the upper class—what one would fairly call the upper middle class.

10531. The trading class?—Yes.

10532. Now let us go to some of the other alcoholic diseases. Have you had any case of mania attributable to alcohol?—There are some cases of hereditary diseases which show a certain form of alcoholism. There are several families like that in this country. I know several families that have hereditary disease. I have known a case recently where two brothers died. That was last year. The father had died from morphia taking, and one of the boys when a grown young man used to suffer from alcoholic neuritis. He was employed in one of the large public works here, and died, and his brother fell when drunk and fractured his collar bone, and he also died almost immediately.

10533. Are there any cases where drugs are taken apart from alcohol—such as morphia or chloral, or any similar drug?—I happened to know of this case of morphia where the father died in Sierra Leone from this morphia habit, and the boys came over here, and when they became young men they also unfortunately died.

10534. This was a Sierra Leone family?—It was.

10535. Do you see many cases of cirrhosis of the liver here?—No, I have not seen any case of cirrhosis of the liver.

10536. No well marked case?—No. I have come across the usual affections of the liver due to dysentery, and so on.

10537. You very often find that after malaria, do you not?—Yes.

10538. But you have not had any well marked case of alcoholic cirrhosis?—No.

10539. Now to take another alcoholic disease, nephritis, or renal disease—have you come across any cases of that?—Renal disease is not so common here because the kidneys are more relieved by the action of the skin in the tropics than they are in colder climates.

10540. You do not find many cases of renal disease?—No.

10541. Have you had any cases of renal disease which you would attribute to alcohol?—No, I cannot say that I have.

10542. Alcoholic neuritis is more common among women than men in England, is it not?—That is so.

10543. Have you had more cases of alcoholic neuritis here among women than men?—I suppose it is more common in England because women are confined more to their homes there, and have greater chances of drinking than the men who have to go to their work every day.

10544. In your practice here have you had many cases of alcoholic neuritis?—No.

10545. Are there any other diseases which have come under your notice which you attribute to alcohol?—Epilepsy. I have seen epileptic fits in Europeans through over indulgence in alcohol. I have seen cases of peripheral neuritis in natives who have been accustomed to take drink, and, of course, we have cirrhosis of the kidneys and Bright's disease resulting from people taking alcohol, and possibly as a result of hereditary disease.

10546. But you say you have had no considerable number of cases of alcoholic nephritis in your practice?—Very few.

10547. It is a rare disease?—It is.

10548. Of course, you may have nephritis due to many other causes besides alcohol?—Certainly.

10549. But in a few cases you have attributed it to alcohol?—Yes. You have disease of the kidneys and disease of the heart, and anasarca, but you know they have been due to constant indulgence in liquor among the people affected.

10550. Speaking generally, in your practice do you find many alcoholics?—Very few. I want to say clearly that the natives are temperate people in my opinion, and have control over themselves as far as the drinking of alcohol is concerned.

10551. You have had for a considerable time a very large practice, have you not?—Yes, amongst all sections of the people.

10552. Coming away from your own private practice, and coming to the health of the people generally, do you say the health of the people has suffered from the abuse of alcohol?—The health of the people cannot have suffered from the abuse of alcohol because they are a temperate people and can control themselves. I am confining my remarks to Lagos.

10553. You cannot speak as to the country beyond Lagos?—No, I should not like to speak of the country beyond Lagos, because I have only been three trips to Jebu-Ode, and one to Ibadan, so I cannot speak of other places at all.

10554. If there were much alcoholism in the country one would rather expect to find it in Lagos where alcohol is cheap, and where it can be easily obtained?—Quite so.

10555. Do you operate much as a surgeon?—Yes, but they are generally minor operations.

10556. Under chloroform?—Yes, I am constantly using chloroform.

10557. It is a well-known fact is it not that an alcoholic person is a bad subject for chloroform—he takes it badly?—Yes.

10558. Do people take chloroform well or badly here?—Very well. There are one or two cases where one finds a difficulty, but as a rule there is not much trouble in that respect.

10559. In those cases where you have found a difficulty have you attributed it to idiosyncrasy, or to the person being an alcoholic subject?—I have attributed it to pure idiosyncrasy.

10560. Some people take chloroform much better than others?—Of course.

10561. In certain cases you have a good deal of apprehension, and you may have more struggling for that reason?—Yes.

10562. But as a rule people here take chloroform very well?—Very well. I have very little trouble in giving them chloroform.

10563. During the 21 years you have been in practive you have performed many operations?—Yes.

10564. How many operations do you think you have performed in which you have had to use an anæsthetic?—I should say I administer anæsthetics twice a week. I am rather fond of giving it; as the people shout so much otherwise.

10565. As you have told us, you very rarely notice alcoholic symptoms when administering chloroform?—Yes, very rarely.

10566. Have you noticed it half-a-dozen times, say?—No.

10567. In the whole 21 years?—Yes.

10568. Have you paid any attention to infantile mortality in Lagos?—I have.

10569. It is very high, is it not?—Very high. The other day I think we reckoned it was 41 per cent. out of the returns for the past ten years.

10570. To what do you attribute the infant mortality here?—To ignorance and superstition on the part of the mothers.

10571. Do you mean in the way the children are brought up?—Yes, mothers are ignorant and superstitious, and do not know how to nurse their children, and so on. The children are drugged endlessly with all sorts of things—what they call vegetable herbs, and a great many of the children die merely from indigestion owing to irregular feeding. To counteract the indigestion the mothers give them laxatives and herbs. Another cause of infant mortality is when a child has just been born the mother will put the child on her back and stand in a draughty place with it.

10572. Or stand in the sun?—Or stand in the sun, and then the child becomes ill, and the next thing that happens is pneumonia.

10573. Pneumonia occurs mainly during the wet season, I suppose?—No, at all times. The children get exposed to draughts and catch cold. Another thing is that the houses are very insanitary. You would be surprised to see the accommodation in some

of the native houses, and, of course, when the house gets hot, the people come out in the open and sleep in the open air, and the result is they catch cold.

10574. Have you come across many cases of disease from the use of bad water?—No. As I said before I have lived on the Gold Coast for eight years, and the water at Cape Coast is simply mud in solution, but here we have a fairly good and abundant water supply.

10575. You have not much trouble here through the drinking of bad water?—No.

10576. Do the children suffer much from malaria?—They do.

10577. Do most of the children suffer from malaria when very young in some form or another?—Yes, very much; enlarged spleen amongst the children is very common.

10578. Do they take quinine readily and well?—Yes, if you advise them to take it, and administer it to them, but if you simply leave it to them to take it it is not much good. They do not believe in English treatment. They prefer their own herbs—egbo, and that sort of thing.

10579. Have you had many cases of gastric disturbance—gastric catarrh—due to alcohol?—Yes, dyspepsia due to a condition of alcohol is common amongst people who drink, but as a rule it is confusing things to say that the people here drink.

10580. You mean there are individual cases?—Yes, owing to alcohol. A man will drink too much perhaps in the evening, and in the morning he has got a headache and nausea owing to excessive indulgence in alcohol.

10581. As we have heard there is very little syphilis in Lagos?—There is some syphilis amongst the natives here, and diseases allied to syphilis.

10582. Is yaws common here?—There is some yaws.

10583. On the whole, you say the people of Lagos are a sober people?—Yes.

10584. Do you see any signs of race degeneration among them—I am not speaking of individuals, but race degeneration through alcohol?—There cannot be any race degeneration because the peculiar tendency of the people is towards trading, and a man cannot carry on business in life properly if he gets his head muddled with drink every night or every day.

10585. You do not think any considerable number of children show signs of alcoholic parentage?—I do not.

10586. You are not afraid, as we were told yesterday, of the Yoruba race dying out through indulgence in alcohol?—As I told you just now I have been in Sierra Leone, and I have seen more drunkenness in a week there than I have seen here in six years. I used to go home for a month or six weeks, and then come back to Lagos again, and I have seen more drunkenness in Sierra Leone in a week than I have seen here in six years.

10587. Have you seen any drunkenness in Edinburgh?—I have.

10588. How would you compare the back streets of Edinburgh with the back streets of Lagos?—In the back streets of Edinburgh you come across drunken people, but here you have to go and find them, if you can.

10589. You do not see drunkenness in the streets here?—No, you do not. You have to go and find them. It is hard to have to say it, but it is more Europeans you see drunk in the streets here than natives.

10590. As regards natives who do drink to excess, is it trade spirits they drink—or to what do you attribute it chiefly?—To trade spirits.

10591. They have not taken to whisky or brandy, and the higher class spirits?—Of course the well-to-do people drink brandy and whisky and Old Tom and gin, but the ordinary drink for the people is trade spirits. Of course, as you know, this country is a very enervating country, and a man wants a little stimulant, and as long as a man takes that stimulant in moderation I do not see any harm in it.

10592. Do you think total abstinence or strict moderation is the best rule in this climate?—I think strict moderation is the best rule on the whole.

10593. A man who takes alcohol in strictly moderate quantities does better than a man who is a strict total abstainer?—Yes, because I have seen the beneficent effects of good matured spirit in cases of illness.

10594. That is using it as a medicine?—Yes.

10595. I was rather speaking of people who took alcohol as an assistance to food, or as part of their diet, and not prescribed for them by a doctor. Do you think that a strictly moderate man or a total abstainer has the best chance in this climate?—I think the strictly moderate man has. The total abstainer may feel fagged, and would not take a stimulant, and his health runs down, and he gets very ill, but, of course, on the other hand, the man who does not observe strict moderation gets very ill, too.

10596. I take it, that your practice is among the middle and upper classes?—All classes.

10597. You have come across, you told us, a certain number of cases of alcoholism?—Yes.

10598. What classes do you chiefly find them amongst?—I have told you among the upper middle class, but, as a matter of fact, you find a case here and a case there in all classes.

10599. You would not pick out one class more than another?—No.

10600. We were told that people get a taste for drink here through taking native medicines to which large quantities of alcohol have been added—that bark and roots are administered to patients dissolved in large quantities of gin. What is your experience with regard to that practice?—I do not know anything of native medicines.

10601. You cannot give us any information about that?—No. I know when they are made up they administer them to children in the shape of powders, and so on, but how they arrive at the preparation of their medicine, I do not know.

10602. We were told of one case where a child of seven or eight years old had been drugged with native medicines for three months, and, as the result of the taking of the native medicine it showed signs of alcoholic cirrhosis of the liver. Have you ever come across a case of that kind?—No, not to my knowledge.

10603. How long would a child have to be in the habit of taking alcohol before well-marked symptoms of cirrhosis would appear?—Alcoholic cirrhosis of the liver or the kidneys is a thing almost foreign to this country. If you go to a native man's table, as a rule, you will find water on it. When he drinks at festivals and on rare occasions when he wants to make a big show, he has alcohol, but the habit of the people generally is not to indulge in alcohol.

10604. I daresay you know something about these native festivals?—Yes.

10605. A funeral festival or a marriage festival lasts a long time, does it not—a whole day or more, sometimes?—Yes, they do. I see them, but I do not go to them; I take no part in them at all.

10606. But you would know about them, generally?—Yes.

10607. During those festivals do they take food as well as drink?—They take plenty of food.

10608. The entertainer is supposed to supply food as well as drink?—Yes, plenty of food.

10609. The habit of the people, you say, when they do take alcohol is to take it on festive occasions, and to be strictly sober in between? — Yes, that is the rule.

10610. Does the practice prevail here of burying the dead in the compounds, or is there a cemetery here?—There is a cemetery here.

10611. For natives as well as for Europeans?—Yes.

10612. Very often you find burying places in close proximity to the drinking wells in this country?—I am simply limiting myself to Lagos. I know of no cases of intermural sepulture. The people have to obtain the permission of the Government before they can bury outside the cemetery.

10613. In Lagos the system is cemetery burial?—Yes.

10614. (*Mr. Welsh.*) What would you call moderation in drinking? How many ounces of whisky or brandy per day would you call a moderate quantity?—I think between 1½ and 2 ounces a day would not be considered excessive.

10615. (*Chairman.*) Would that be 1½ ounces of absolute alcohol, or 1½ ounces of whisky or brandy?—Of whisky or brandy.

10616. Not absolute alcohol?—No—of course, a man would drink it diluted, not raw.

10617. (*Mr. Cowan.*) Could you give us any information regarding the composition or the make up of native liquors?—What do you mean?

10618. Pito or palm wine?—I do not know the composition.

10619. Or maize beer?—No, I do not know how that is made at all.

10620. You have seen those liquors drunk, of course, in Lagos?—Yes, I have seen them drunk.

10621. In some of the few cases of drunkenness that you have come across, would they not be sometimes due, perhaps, to an excessive use of native liquors?—No, I think they are more likely in Lagos to get gin. There is very little pito and palm wine sold in Lagos, comparatively speaking.

10622. You say, your experience up country is not very considerable?—It is not, but at Jebu-Ode I have seen crowds of children bringing palm wine up for sale.

10623. Palm wine is freely diluted with water, is it not?—Yes, I suppose so.

10624. If that water was not very carefully selected—I am not going into any water-rate scheme, or anything of that kind—and it was added to the palm wine, is there any danger, after a lot of it has been imbibed, of its, perhaps, interfering with the stomach?—Of course, it would.

10625. And thereby causing intestinal troubles?—Yes, digestive troubles and dyspepsia would come from the bad water, and, of course, fermentation is going on in the palm wine itself, until it becomes acetic acid.

10626. We have seen some very discoloured water at Ilorin and other places, and that kind of water added to palm wine would not do the drinker very much good, would it?—No, it would probably do him mischief.

10627. The native, as you know him, is a man who is quite well able to look after himself with regard to indulgence in spirits, you say?—Yes.

10628. He is certainly capable of exercising thorough control over himself, as far as alcohol is concerned?—Yes, as far as I know.

10629. In that case, you would say, there is no objection to his being left as a free agent?—Certainly, as far as I know.

10630. You are, therefore, not in favour of prohibition, I presume?—I am not.

10631. From what you know of the native, would you be afraid of prohibition becoming necessary at any time in the future?—We must wait and see how things go on. I do not know why we should legislate for things which are bare probabilities. The native, at present, has control over himself, as far as alcohol is concerned.

10632. More so than the native of Sierra Leone, perhaps?—Yes.

10633. (*Chairman.*) Do you mean in the town of Sierra Leone itself?—Yes, in the town itself.

10634. (*Mr. Cowan.*) I gather from what you have said in reply to the Chairman, that there is really very little disease that you would say is due to the excessive use of alcohol?—That is so.

10635. You would not attach much importance to a statement that the Yoruba race were dying out, and have been dying out fast for a long time, through the excessive use of alcohol?—Not from the excessive use of alcohol. What they are suffering most from here is ignorance and superstition, and if you can once get that away from this country, it would do it a lot of good.

10636. Sanitation also would make a big difference to the country, would it not?—Yes. You will sometimes find 20 or 30 people all living together in a room no bigger than this, and with no out-houses at all, and the place becomes so uncomfortably hot that the people have to go out and sleep in the open, and that is a great cause of disease.

10637. That being so, you would say there are many other outlets for energy rather than interfering with the drink traffic, and agitating for prohibition?—Certainly, and I have always said, what is the need of the temperance societies and things of that kind that we have here, when we have so many crying evils in our midst. People occasionally see drunkenness, and lay a great deal too much stress upon it.

10638. (*Captain Elgee.*) What is your opinion of the trade spirits now sold in Lagos. Have you had any complaints about its quality?—I have had no complaints from the people who drink it that it is bad spirit, but, personally, I do not think trade spirit is a good thing.

10639. Why?—Because I do not believe that a bottle of spirits manufactured in Hamburg or Holland, after you have paid for the bottle and the packing and the transport of it and the duty, and then sell it for 6d. or 9d. or 1s. a bottle, can be good.

10640. On what grounds do you form that opinion?—I condemn it just as much as I would condemn a tin of sardines that was sold for 3d.; it cannot be good.

10641. Supposing the German Government gave such facilities to their manufacturers that they could manufacture gin cheaply, and of good quality, would you withdraw your objection? If the spirit could be proved to be chemically pure, would you withdraw your objection to it?—Yes, if it is chemically pure, but you may say the same thing with regard to the tin of sardines. After all, the packing and freight and duty, perhaps, is paid on it you cannot tell me that a tin of sardines sold for 3d. can be a good thing.

10642. Have you done much research work—analyses, and so on?—No.

10643. Have you ever heard of a case of merchants selling trade spirits diluted strongly with turpentine?—No, I have never heard that. I know the people used to dilute trade spirits with water.

10644. You have never heard of turpentine being part of the ingredients?—No.

10645. In your experience on the Coast, have you noticed any improvement in the nature of the trade spirit imported by merchants now, and what was formerly imported in the old days?—I have never observed the quality. I only simply see the effects of it on the people.

10646. Do you remember certain legislation which has from time to time been passed by the Government, practically with the object of improving the quality of trade spirits?—No, I am not aware of that.

10647. A witness right up country told us that it was the custom of the Yoruba people to bathe their corpses in alcohol prior to burial; have you ever heard of that custom?—No.

10648. (*Chairman.*) There is one point that we have had brought before us, and which I did not ask you upon. Have you had many complaints among your patients that they suffer from impotence?—Yes.

10649. Have you had many cases in which you have attributed that to the use of alcohol?—No, it is invariably through excessive sexual intercourse.

10650. Does sexual intercourse begin at an early age in this country—earlier than in Europe?—At about 16, 17, and 18.

10651. You rather attribute it, not to too early sexual intercourse, but to excess in the individual?—To excess in the individual.

10652. To what religious community do you yourself belong?—Church of England.

(*The witness withdrew.*)

Mr. SYDNEY CLAUDE OVERTON PONTIFEX, re-called and further examined.

10653. (*Chairman.*) You have given evidence before, and you have kindly come again in order to give us some further information connected with your department?—Yes.

10654. Can you tell us anything about the organisation and expenditure on the Niger Protective Service to prevent spirits getting into Northern Nigeria?—Yes, the Spirituous Liquor Importation Ordinance came into force in 1901.

10655. It seems to be Chapter 6 of 1901?—Yes, at that time they had a preventive station fixed at N'kissi, which is practically at Onitsha, at which we stationed a staff. We have two canoe boys and a customs officers at present there. We have also two boys now at Onitsha. Those boys patrol backwards and forwards during the whole day on the river, and keep a sharp look-out, and as soon as they see a canoe they go right off at once and search it, and, of course, if they find any liquor passing that particular spot, they seize it, and we duly prosecute the man, unless he runs away.

10656. How near is that to the frontier?—It is not very far away.

10657. It is on the Southern Nigeria side of the frontier?—Yes.

10658. Is no liquor allowed to go up beyond that station?—No, except by special sanction. As Collector of Customs at Forcados I have to sanction it to go right up. For instance, a passenger might be going up, and I might allow him to take a certain quantity with him, if it was a moderate quantity—but, of course, such a quantity as 100 cases I would object to. If it was a matter of 20 cases I would probably let it go through.

10659. For his own personal consumption?—For his own personal consumption.

10660. Under permit, Europeans in Northern Nigeria are allowed to get liquors for their own consumption?—Yes, and also in Northern Nigeria one or two firms are allowed to sell spirits to Europeans under special permit issued by the Government of Northern Nigeria, but the lower class of Europeans, the non-commissioned officers, for example, would not get the permit unless it was specially recommended by their commandant.

10661. A European in Government employ has to get a recommendation from the head of his department?—Yes—all the junior and subordinate officers.

10662. Is any guard kept on the river at night, in order to prevent canoes from carrying spirits up?—Not very much. I think we have a patrol part of the time. There are 12 boys altogether, divided into patrols of two, but if a canoe did get past they would be caught probably higher up at Idah.

10663. How many miles of the river do you patrol?—To just beyond Asaba.

10664. Is there any regular transport up the Niger?—Yes, by the Northern Nigeria transport boats.

10665. Are they allowed to carry liquor without permits?—No, they must have a permit. The master is not allowed to have anything at all without a permit.

10666. Are they examined?—Yes, by the Customs officers; they call at Onitsha, and the Customs officers go on board and examine the permits signed by me, or a member of my staff, and check the quantity of liquor.

10667. What does that service cost the Government?—From 1902 to 1903, £200; from 1903 to 1904, £300; and from 1904 to 1905, practically the same. We have spent on an average about £300 a year up to date.

10668. So that it costs about £300 a year to patrol the river?—Yes. That is not including the salaries of the Customs officers.

10669. I think when you gave evidence before, you told us what was done as regards the railway?—Yes.

10670. We have already got your information with regard to that?—I think so. That is run by the Government Railway. They have men patrolling at Offa, and they examine the trains there. You asked me last time about the number of convictions for smuggling.

10671. Yes.—I find I cannot give you any records before the year 1906.

10672. Will you give us the records for that year?—In 1906 there were 72 cases of spirits, 22 canoes were confiscated, but no convictions of persons are recorded.

10673. Do you mean 72 individual cases, or 72 cases of spirits?—I have not got that information; I am reading from a telegram received from the Collector at Forcados. It may mean 72 cases of different men being found in possession of single bottles. It might have been single bottles. Of course they would probably be smuggled in single bottles, and the total number of cases of smuggling amounted to 72. In 1907 there were 70 cases of spirits, 19 canoes confiscated, and 5 persons convicted; and in 1908 there were 306 cases of spirits, 14 canoes confiscated, and 37 persons convicted.

10674. They are fined, I suppose, when they are convicted?—They are sent to jail for a period, or they are fined. They have the option of paying the fine. The Niger Company and the other European firms in Northern Nigeria who have got special permits from the Government of Northern Nigeria have to supply me with a copy of their permits, and, when sending spirits up by their boats, I record the quantity that goes by each boat and give them special permission to pass the boundary station, and, as soon as their permits are exhausted, they have to get another, so that they cannot get more than their permit specifies. In that way we have them completely under control from Forcados right up, and, of course, as I have said, passengers also have to have permits. We have had one or two cases of people taking up one or two bottles without having permits, and we have seized and confiscated them.

10675. Even although it has been for the man's own consumption?—Yes, because he ought to have first got permission to use it.

10676. Since the last time you were before us, you have kindly drawn up a table showing how the duty on spirits in Southern Nigeria has gradually increased?—Yes. The separation between the Gold Coast and Lagos took place in 1886. Previous to that Lagos was under the control of the Gold Coast—from 1874, I think. The duty on spirits from 1872 to 1878 was 6*d.* a gallon—that is, on the liquid gallon. From 1879 to 1890 it was 6*d.* per proof gallon, and in proportion for greater strength. In 1891 and 1892 it was 8*d.* a proof gallon. In 1893 and 1894 it was 1*s.*; from 1895 to 1898 2*s.* a gallon not exceeding proof; and all in proportion for greater strength. In 1899 it was 3*s.*, and that ran right up to 1904.

10677. In 1905 there was a change?—In 1905 there was a change to 3*s.* 6*d.* for 50 degrees Tralles. Then we introduced the new system of Tralles.

10678. That refers not only to Lagos but to the whole of Southern Nigeria?—I am giving you the figures for Lagos only now; Southern Nigeria only started for all practical purposes in 1891.

10679. Lagos being, as I understand, practically the sole port for the Western Province?—Yes, at that time it was by itself; since 1886 it had its own Government to 1906.

10680. It is practically the sole port for the Western Province?—Yes. In 1906 it was 3*s.* 6*d.*, but it was raised towards the end of the year. In December it was raised to 4*s.* We had introduced the Tralles system in 1905 so as to be the same as the German Colony—Cameroon. In 1907 and 1908 it was 4*s.*, with one penny for every degree over 50 degrees Tralles, and in 1909 we had the increase to 5*s.*

10681. That applies not only to Lagos, but to all the ports in Southern Nigeria?—Yes. In Southern Nigeria in 1891 it was 1*s.* for five-sixths of a gallon—14·4 pence per proof gallon. In 1892 it was 1*s.* per proof gallon and 1*d.* for each degree over proof. That went on till 1895, when it was raised to 2*s.* and one penny for each degree over proof. In 1899 it went to 3*s.* and one penny for each degree over proof. In 1900 it was 3*s.*, but with 1¼*d.* for each degree over proof. In 1905 we had the same rate as in Lagos, namely, 3*s.* 6*d.* for 12½ degrees under proof, which is equivalent to 50 degrees Tralles, and one halfpenny for every degree over that. In 1906 it was 3*s.* 6*d.* for 50 degrees Tralles and ⅞*d.* for each degree over that. In 1906, of course, we amalgamated with Lagos, so that it was the same as Lagos.

10682. Now we have uniform duties for the whole of Southern Nigeria?—That is so.

10683. Can you give us any further figures with regard to the country of origin of trade spirits—gin and rum, the cheaper spirits?—Yes, I have worked the figures out for the last nine years. I could not get any figures before that.

10684. Those will be ample for our purpose?—That is the table (*handing document*).*

10685. Perhaps you will kindly put in this table, and then give us the country of origin?—Yes.

10686. Will you give it to us separately for gin and rum?—Yes. Take rum: during 1900 we imported 289,276 gallons of rum, of which 60,402 gallons came from the United Kingdom, or 20·8 per cent. From Germany in the same year we imported 210,775 gallons, or 72·8 per cent.

10687. Germany would mean Hamburg, practically, would it not?—Yes.

10688. There is no other German port, as far as you know, that exports spirits here?—No. In the same year we imported from Holland 407 gallons—that is a negligible quantity really—it is not ·1 per cent. From other countries we imported 17,682 gallons, or 6·1 per cent. In 1908 in rum, out of an importation of 722,429 gallons, 115,426 gallons came from the United Kingdom, or 16 per cent. From Germany we imported 436,256 gallons, or 60·3 per cent. From Holland we imported 162,001 gallons, or 22 per cent., and from other countries 8,743 gallons, or slightly over 1 per cent.

10689. Holland practically means Rotterdam, does it not?—Yes. Then gin: in 1900 the total importation of gin was 1,600,509 gallons, of which 11,471 gallons came from the United Kingdom, or just under 1 per cent. From Germany we imported 807,373 gallons, or 50·44 per cent. From Holland we imported 774,204 gallons, or 48·37 per cent. From other countries we imported 7,461 gallons, or under 1 per cent. In 1908 there were 2,404,969 gallons imported, of which 22,473 gallons came from the United Kingdom, or just under 1 per cent.; 634,368 gallons were imported from Germany, or 26 per cent.; and from Holland 1,748,124 gallons were imported, or 72 per cent. From other countries the quantities are negligible.

10690. Have you any figures you can give us now showing the average strength of the gin and rum imported—the trade spirits? We understand the importation of what was called alcohol, namely, spirit a great deal over proof, is now discontinued altogether?—Yes, practically because of the increased duty.

10691. The trade in that has been killed by the increased duty?—Yes. The average strength of rum is between 48 and 49 degrees Tralles—that is from Rotterdam.

10692. How would that work out?—Fifty degrees is 12½ under proof, so that it is practically about 15 under English proof. From Hamburg it varies; it runs from 45 up to 54 degrees Tralles. In the case of gin from Rotterdam it runs from 43 to 49 degrees Tralles; and from Hamburg from 44 to 48 degrees—practically the same. Alcohol from Rotterdam runs from 91·8 degrees to 92·1 degrees, and from Hamburg 88·9 degrees to 89·8.

10693. That refers to the high strength alcohol which has now ceased to be imported?—Yes.

10694. Are small quantities imported in the form of medicines?—Very small quantities.

10695. The importation of alcohol for trade purposes has been killed?—Yes, practically since the Ordinance was passed, and what spirit they had in bond went to Porto Novo.

10696. Because it would have been a losing business to bring it in here?—Yes. I have a table here of the quantity of alcohol imported, but it is quite a rough one.

10697. By alcohol you mean what is called alcohol here?—Yes, the pure alcohol.

10698. It is practically rectified spirit?—Yes.

10699. If you will hand in the table we shall be obliged, but the importation has ceased to be of practical importance now?—Yes—I will let you have the table afterwards.

10700. Under your supervision certain samples have been taken of the trade spirits imported here?—Yes.

10701. Those samples have been sent home for analysis?—Yes, I sent home altogether five cases.

10702. In other words 60 samples?—They contained more than that, there were 40 divisions in each. We sent a fairly large sample, one bottle of each kind, and they were all labelled, and the price at which the bottle was sold retail was put on each bottle. We got those prices from the different firms here. They kindly supplied it free of charge.

10703. (*Capt. Elgee.*) Were these the prices before January this year?—No, this was after the 5*s.* duty. Each case has its own list attached and a copy is filed in the Secretariat.

10704. (*Chairman.*) Can we tell from that list the country of origin of the liquor?—As a rule it is generally marked on the bottle.

10705. Were the samples obtained from the merchants direct?—They were obtained from the merchants in some cases. In other cases I bought them in the local markets, and I also got some from the local manufacturers where they were compounding.

10706. That is where it is manufactured locally?—Yes. Each firm is represented on the list.

10707. You told us there were about ten importers here?—I think there would be more, but I got samples from practically all the biggest firms and also samples which, as I say, I obtained from the markets. I sent one of my inspectors of produce out and he went and purchased the samples. Those have all been sent home.

10708. Did you get samples from any places up country?—Yes, we got samples from Ibadan, purchased both from the firms and the local markets, and also samples from Oyo and Abeokuta.

10709. I think you told us just now that the prices were marked on the bottles?—Yes.

10710. (*Mr. Welsh.*) I sent you some figures to show the proportion of spirits to the total commercial imports, and the proportion of produce paid for with spirits?—Yes.

10711. Have those figures been checked?—Yes, and I find they are practically correct.

10712. They show the proportion of spirits to the total commercial imports as being 25·24 per cent.?—On that basis.

10713. What basis is that?—You have left out the Government imports.

10714. Yes, and I have left out specie also?—Yes.

10715. The proportion of produce paid for with spirits is 33·56 per cent. based on those figures?—Yes.

10716. Can you tell me whether my deductions of tin, shea butter, and potash would comprise all the exports from Northern Nigeria?—Yes. At the same time we take the duty on the imports going into Northern Nigeria.

10717. (*Chairman.*) Northern Nigeria gets a contribution, does it not, from Southern Nigeria?—Yes—four or five times as much. I think the duty on goods imported into Northern Nigeria roughly comes to about £16,000 to £18,000.

10718. (*Mr. Welsh.*) That would not make any substantial difference in the proportions given here, would it?—Not very much. These are my 1908 figures.

10719. The proportion of spirits to the total commercial imports in 1908 was 23·92 per cent.?—Yes, on your basis.

10720. And the proportion of produce paid for with spirits on the same basis is 34·37 per cent.?—Yes. Of course, with Government imports it does not come to quite so much; it only comes to a fifth of the total.

10721. (*Chairman.*) What is the basis—the declared invoice value?—The invoice value.

10722. Plus duty?—Yes.

10723. Minus freight and insurance, or plus freight and insurance?—It would include that.

* Not printed.

(*The witness withdrew.*)

(Adjourned to Calabar.)

NINETEENTH DAY.

Thursday 20th May, 1909, *at Calabar.*

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq. (*Secretary*).

Mr. ALGERNON BERNARD HARCOURT, called and examined.

10724. (*Chairman.*) What is your present appointment?—I am Assistant Provincial Commissioner and Provincial Secretary.

10725. The Provincial Commissioner, I understand, is away from the district at present?—Yes, he left on the 8th.

10726. And will not be back for some time?—I do not think he will be back before the end of the month, and he is out of touch with the telegraph system unfortunately.

10727. Will you tell us what you did in the way of inviting witnesses to come forward and give evidence, and what replies you had from them?—You may remember first of all Mr. Fosbery's letter to the Colonial Secretary, in which he said that unless the Committee came here he could hold out no hopes of anybody going round to Lagos. On the 10th of this month I received a telegram from the Colonial Secretary which left Lagos on the 6th, only owing to the line being in its usual state of breakdown I did not receive it until the 10th. He instructed me to take certain action, and mentioned certain people by name, mainly Miss Slessor and the Rev. Mr. Cruickshank, and told me to have them ready for you on your arrival, and referring to those mentioned in Mr. Fosbery's letter. In the last paragraph of that letter he stated that if the Committee came here he thought it would remove all difficulty in getting the people to give their evidence. Not receiving this telegram until the 10th, it rather rushed things into a corner, but action was promptly taken on the same morning, and various telegrams were sent out to the different witnesses.

10728. Was that the first intimation you had of the Committee coming here?—It was.

10729. You knew before, of course, that the Committee was going to take evidence, but you did not know that that evidence would be taken in Calabar?—Exactly, but at that time I was in the Central Province, and it was not known to us in either Province whether the Committee intended coming here or not. The original letter said you would meet at Lagos, and that the evidence would be sent for there. First of all, there was Mr. Ross Brown at Eket. I told him in the first instance to have his witnesses ready at Opobo, but finding that the Commission was coming here, I telegraphed to him and asked him to bring his witnesses down here, and I have sent the launch down to meet them. Then I telegraphed to Dr. Collett at Opobo about meeting you later. He was to get in the witnesses in the surrounding districts. Bonny is another one that I wired to, and Brass has been wired to. I also wired to Bendi on the 12th. I told them that the Liquor Traffic Committee was arriving on the 20th, and that if they would communicate with me I would arrange for transport for them. That is the way I worded it, in case there were any unofficial witnesses. The only reply I have so far is from Owerri, saying they have some witnesses, but that they cannot get here before tomorrow afternoon. I have sent the Ikom boat for them. With regard to Ikom I sent up there before, calling for any witnesses, but apparently nobody has come down.

10730. Still there must be some people here who know about the district generally?—I know how long it takes to get to everywhere.

10731. I mean there must be some people in Calabar who know the country round and can give evidence with regard to it.—I opened up the Ikom district, but I have never sat down there.

10732. Are there any people here in Calabar who can speak to the state of Calabar?—Not that I am aware of; there ought to be traders about if we can only find them.

10733. Who has volunteered to give evidence in Calabar?—Mr. Punch has the list. I am sorry that the Provincial Commissioner is not here, but the information from Lagos came too late, and he is not on the wire, and there is no chance of getting a boat up to him.

10734. You do not know yourself about a meeting that was held at Calabar to consider who should come forward as witnesses?—No, I only know what Mr. Fosbery says in his letter.

10735. He says in his letter: "I held a meeting at Calabar, and have the honour to inform you that Mr. Fynn, of the Africa Traders' Company, and Mr. Bartell, of Paterson & Zochonis, have been selected to appear before the Committee at Lagos. The District Commissioners, Opobo, Bonny, Degema, and Brass report that none of the European agents in their districts desire to appear before the Committee."—Yes.

10736. Apart from the mercantile agents, there are, I suppose, some missionary societies here?—Yes, and they have been communicated with.

10737. What missions have you here?—There is the United Presbyterian and the Roman Catholics. At the present moment Mr. Wilkie is running the Presbyterian Mission on this hill here, and another one a little further away; they are both Presbyterian Missions, and he is coming to give evidence.

10738. Mr. Fosbery, in his letter, says: "Owing to the limited number of Fathers at Calabar, none of the Roman Catholic Fathers will be able to attend"—that is, to attend and give evidence at Lagos.—Yes, there are only two here.

10739. Are they always busy?—I think they are pretty well occupied always. I had a letter from Father Lena only yesterday saying that he had no evidence to offer.

10740. Apparently they do not regard the liquor question as a very urgent one?—I do not think they do. Father Lena told me in private conversation the other day that he objected to it on principle.

10741. Objected to what, to liquor, or to the Committee?—Not to the Committee—to any liquor being consumed at all, but he was not prepared to enter into the question as to its effects on the people. He sent a letter to say after what he had written on the subject he thought his presence would be of very little, if any, interest at all.

10742. That is Father Lena?—Yes.

10743. The other Father has not written?—No.

10744. Does Father Lena write on behalf of himself and the other Father?—He does. Perhaps I had better read the letters he wrote.

10745. Yes.—First of all I sent a circular letter round to everybody on the river, asking them if they wished to give evidence, and the replies so far have all been in the negative. Father Lena's reply on the 11th of March was as follows: "Dear Sir,—I beg to acknowledge receipt of your letter dated 1st March, 1909, in which you inform me that a Committee is to meet at Lagos with the object of inquiring into the liquor traffic, and you ask me at the same time for facts bearing on the matter. Would you please oblige me by precising what is to be understood by facts? In the meantime, I beg to submit the following, and before doing so I wish it to be understood that the members of my Mission deprecate the inordinate consumption of alcohol in Europe as well as in Africa, not more, not less. (1.) The Catholic Mission is established six years in Calabar. The work of the Mission is confined almost to the teaching of children, their number may vary from six to seven hundred. I have never noticed any evil effect from liquor on any of them, nor have I noticed that any of the grown up people who frequent our mission are in any way addicted to drink or have suffered by it. Their principal source of trouble comes from their inordinate desire of clothing and footwear, in the obtaining of which all their earnings go. (2.) I have not travelled much in the country beyond the immediate neighbourhood of Calabar. I can say that I have very seldom met with a case of drunkenness. Now, I have not assisted at any native feast or orgies, and therefore I am not in a position to state what takes place on such occasions. (3.) The drink I have seen in use in all the compounds is palm wine. Fermented palm wine is capable of producing the same effects as ordinary alcohol. I have the honour to be, dear sir, your obedient servant, L. LENA."

10746. That shows why the Catholics have not come forward?—Yes. Then on the 31st of March he writes: "Dear, Sir,—I beg to acknowledge receipt of your letter dated March 11th, 1909, to which was attached a list of questions on the spirituous liquors. The answers to such questions suppose, I think, a long and close inquiry into the matter, and I must declare that I feel quite incompetent, as I never thought it so urgent to devote any time to that subject in the sphere of action of our mission in Calabar. The limited number of Fathers in our mission makes it quite impossible for any of us to go to Lagos.—Yours very sincerely, L. LENA."

10747. Then there is the subsequent letter that he wrote yesterday.—Yes. "Catholic Mission, Calabar. May 19th, 1909. Sir,—I had received in time your letter, No. E. 596/1909. As I had no intention to appear before the Commission, I thought it unnecessary to answer. Would you kindly excuse me for not having sent any answer. I still think that after what I wrote to the Honourable the Provincial Commissioner on the subject, my presence will be of very little, if not of no, interest at all." That is addressed to the Provincial Secretary.

10748. Is there any other mission besides the Presbyterian and the Roman Catholic Mission here?—No, those are the only two.

10749. Now to come to your experience, how long have you been in the country yourself?—For 16½ years, on and off.

10750. In what places have you served?—I think I have served everywhere—in all the Provinces.

10751. Holding what appointments?—I began as a Consular Agent and worked my way up—they have all been political appointments.

10752. Your appointments have been executive and judicial?—Yes.

10753. So that you have had 16½ years of executive and judicial work?—Yes, I was for 11 years on actual coast service.

10754. But 16½ years from the time you began?—Yes.

10755. Where were you in the Western Province?—Our headquarters were at Lagos, but I did not travel much when I was there.

10756. How long have you been in the Eastern Province, and how long in the Central Province?—I was for over eight months last year in the Central Province, and I might say that all my time has been otherwise spent in the Eastern Province—of course, before it was a Province.

10757. In what is now known as the Eastern Province?—Yes.

10758. Were you up country principally, or in what big towns have you been?—I was in Bonny and Opobo for some years, and up the Cross River opening that up for about six years, I think.

10759. Have you been in camp much?—Yes, I have done an average amount of marching, I suppose.

10760. Have you come into close contact with the native population?—Yes, in the ordinary course of one's duties.

10761. What should you say as to the character of the people with regard to drink?—I should not be inclined to say, from what I have observed, that they drink excessively in any way.

10762. Have you come across cases of drunkenness continually?—No, I should be inclined to say not.

10763. In your 16 years have you noticed any great change as regards the drinking habits of the people?—No, none; of course, I am speaking more of the back country than of places like this.

10764. We shall have evidence with regard to Calabar from people who have experience of this district?—Yes.

10765. You have been here only for a short time?—That is so.

10766. You have been speaking more of the Hinterland?—More of the Cross River.

10767. As regards the people of the Cross River districts, would you say that they were a drunken people or a sober people?—I should not call them a drunken people. I have seen a certain amount of drunkenness, if you might so call it, at their plays and festivals, but nothing beyond that. I should not style them habitual drinkers.

10768. You have noticed no increase in the drinking habits of the people during your 16 years?—I do not think so.

10769. Have you noticed any deterioration in the health of the population which you can attribute to drink?—No, I certainly have not.

10770. In your judicial experience, have you come across many cases of crime which were caused by drink?—Not that I can call to mind at this moment.

10771. It has never been present to your mind as an actual cause of crime?—I should not say so for a moment.

10772. On the whole, the people are well conducted and orderly?—Yes, of course they have their inter-tribal wars, but otherwise I should say they are well conducted.

10773. You do not attribute those inter-tribal wars to the effects of drink?—Not at all.

10774. Until you heard of this inquiry, did you regard the drink question as a question which very materially affected the welfare of the people?—No, I cannot say that I did, because I have always looked upon spirits as a medium of trade only, rather than as a medium of getting drunk.

10775. You think that the mass of people drink moderately and only on special occasions?—Yes, and instead of saying that they get drunk at their plays, I should say it was religious fervour.

10776. You think it is very hard to say whether liquor has anything to do with it or not?—Yes, that is a very hard thing to say. It has always struck me that the chief cause of their excitement at festivals is religious fervour, and not the actual quantities of drink they consume.

10777. Do they consume large quantities of drink at these festivals?—Of their native drinks.

10778. What is the drink in this part of the world?—Tombo just round here, but I think in the surrounding districts they are taking guinea corn beer.

10779. In your own experience it is chiefly palm wine that is drunk about here?—Yes, never anything else.

10780. Have you seen men whom you knew to be drunk on trade spirits?—I have, but I should not call them absolute natives as a rule. I should say they

were Accra men and those sort of people—carpenters, and so on.

10781. Not natives of this Province?—No.

10782. Where do they come from?—From Accra and Lagos and the Gold Coast.

10783. Speaking of the people of this Province, do you find them on the whole a sober race?—I should be inclined to say so.

10784. (*Mr. Welsh.*) At Oron there is a Baptist Mission, is there not?—Yes.

10785. Have they been advised of this inquiry?—I wired to Mr. Ross Brown at Eket to instruct him to bring any witnesses who were willing to come, and I sent the launch down to meet them.

10786. Was the Mission at Eket advised of the inquiry?—That is all done through there; they come through the Eket district. I attacked them through the District Commissioner, as I had not time to send all round.

10787. You say you have not noticed any increase in the consumption, or any evil effects directly traceable to liquor?—I have not.

10788. Do you think the increase of duty has had any effect in reducing the consumption of imported liquors?—I am not prepared to say whether it has had any effect in reducing the actual consumption. It is probably watered down more, but the Collector of Customs could tell you more about the imports.

10789. Have you noticed any difference in the effects of imported and native liquors?—The way it acts on the native, do you mean?

10790. Yes, the effects on those who consume it.—As to which way it treats them, whether it makes them pugnacious, or makes them sleepy?

10791. Yes, the effects generally.—I do not think I can differentiate. If I have seen a man the worse for drink, he has been the worse for drink to me; I have never inquired the exciting cause.

10792. Are there any villages in the interior where imported liquors are not used at all that you know of?—I have never met with one.

10793. (*Mr. Cowan.*) Generally speaking, would you say that there is more drunkenness resulting from the use of the native drinks than trade gin, or would you put it the other way round?—I should be inclined to say it is more from native drinks. At this place they consume a certain amount of gin—or do you mean under ordinary circumstances?

10794. No, if what drinking is done applies more to occasions of festivals—funeral and marriage festivals, and so on?—They ferment their own wine, and I attribute it to that as much as anything else.

10795. You have seen the process, perhaps, of making this tombo?—I have.

10796. Would you say there is any great care exercised in seeing that nothing but very pure water is used for dilution?—I would not.

10797. Would you be inclined to say that some of the intestinal troubles doctors have to cope with in different places would be due to the use of impure water added in this way to the native liquors?—I could not speak with regard to that.

10798. Are you aware that water is sometimes used for diluting tombo that a European would not care to drink?—Very likely, but then the natives also would drink water in the ordinary way that we would never think of drinking.

10799. You say you are of opinion also that possibly what might be taken for drunkenness at playtimes and so on is, in your opinion, more often than not possibly just a kind of excitement?—I would say brought on by excitement—what I ought to have said was that it caused their native wine to go to their heads.

10800. Even although there is a lot of shouting and dancing and noise on those occasions, it does not follow that the natives are suffering from the effects of excessive drink?—Not alone.

10801. Would it be possible for a missionary, a man with extreme views, hearing or seeing a play of that kind going on in the distance, to assume that the people engaged in it were drunk?—I should think that was quite possible.

10802. Without the people actually being drunk at all?—Yes, they are excited, of course, and it is quite possible they would give you the impression of being drunk.

10803. From your experience in the three Provinces, would you say from what you have seen that the people are distinctly a sober people?—I should say so, speaking for the whole mass.

10804. And that they are a people capable of exercising a fair amount of self-control?—Yes. If you take the number of villages you go through when you are on the march the people seem to be all in bed and asleep by sundown, and I should say on the whole they are an extremely sober race.

10805. You cannot recall any case of crime that has come before you where the crime was traceable to drink?—I cannot at the present moment.

(*The witness withdrew.*)

Mr. Cyril Punch, called and examined.

10806. (*Chairman.*) What is your present appointment?—District Commissioner of Calabar.

10807. How long have you been here?—Nine months now.

10808. Where were you before?—At Bonny this tour, and I have also been at Degema and Abeokuta, and mostly over the western districts.

10809. How long have you been in the country altogether?—Twenty-six years.

10810. You have been nearly over the whole of Southern Nigeria then?—I know a good deal of it. I know Benin, and most of the country, but I have not been up in the interior behind here. I do not know anything about the Cross River at all.

10811. Do you know this Calabar district well?—Yes, I think so.

10812. What do you say as to the general character of the people as regards drink?—They strike me as being fairly temperate as a whole, I should say.

10813. In your 25 years' service have you seen any difference one way or the other in the people as to their drinking habits?—I think they are more temperate now than they were 25 years ago.

10814. Does that refer to the people about here?—I am speaking of the West African generally. Of course I did not know this place 25 years ago. I am comparing this place with my first experiences in the Benin River.

10815. Comparing this place with the Benin River you say there is an increase in temperance, that people are more temperate than they used to be?—Yes, I think so.

10816. Would you say there are certain classes of people that drink hard?—I have only hearsay evidence on that point, but really I have not noticed myself any special classes that I consider are given up to intemperance especially. I have heard about it, but it has not come to my knowledge in any special way at all.

10817. Do you see many drunken people about?—No, I cannot say that I do.

10818. Take last month for example; how many people did you see drunk in Calabar last month?—None.

10819. How long is it since you have seen a drunken man in Calabar?—I saw one about six weeks ago in my office.

10820. Of what class of life was he?—He was one of the upper classes, I will not specify him nearer than that.

10821. A native?—Yes, and also about the same

time I saw a carrier in a hopeless state of intoxication? What had he been drinking, do you know?—I cannot tell.

10823. In the first case, do you know what he had been drinking?—Probably better class things, whisky, or whatever it may be, certainly not trade spirits or palm wine.

10824. How many people have you actually seen drunk can you recollect within the last six months?—I really could not recall more than those two.

10825. May I take it it is a very uncommon thing to see a man drunk in Calabar?—Yes—I do not go so far as to say that I think it is an uncommon thing for them to be drunk, I only say that it has not come to my notice.

10826. How are we to get at facts if nobody sees them. That is only an assumption on your part?—That is all I am afraid.

10827. What would lead you to suppose that people who are not seen drinking get drunk?—Purely hearsay.

10828. Do you hear of much drunkenness?—The sort of reports that have led to this Commission—those are the only things.

10829. From whom do those reports originate—from what class of people?—I do not recall any special class. One has heard a lot about it, but I do not attach it specially to anybody. One has heard the matter discussed that there is a great deal of drinking going on.

10830. But there is no actual evidence of it?—No, I have not had any.

10831. As far as you can see is the general health of the people in any way affected by drink?—No, I have no reason to say so.

10832. Do you know what the retail price of trade spirits here is?—I believe it is 15*s.* a case.

10833. Cases vary in size?—The case contains a gallon and two-thirds.

10834. That is the largest size, and that comes out at 1*s.* 3*d.* a bottle?—Yes, the old price used to be 1*s.*, and it is now up to 1*s.* 3*d.*

10835. Do you think the raising of the price has had effect on the drinking habits of the people?—I cannot say that it has, I do not think it has had any effect at all.

10836. Do you know anything about the native drinks that are drunk?—Yes.

10837. What can you tell us about them?—I should say that the common beverage now is palm wine more than trade spirits.

10838. Does palm wine become stronger after it has been fermented for some little while?—Yes, and they have means also of adding to the fermentation; they use the particular root of a tree.

10839. That causes increased fermentation does it?—Yes.

10840. And that increases the strength?—It does.

10841. Can a man get drunk on that?—Undoubtedly.

10842. Individuals vary of course, but would a man require to consume a very large quantity of that strongly fermented palm wine before he could get drunk upon it?—That is a matter of hearsay again, but I am told that it would mean about a tumbler full—that a tumbler full of this Iya, as it is called, would make a man drunk.

10843. That is a specially strong form of palm wine?—Yes.

10844. Do you think we could get a specimen of it?—Yes, I think I could get one for you before you go. I have been trying to get some, but I have not succeeded at present.

10845. Did you say one tumbler full or two tumblers full?—I have been told that one tumbler full is sufficient to make a man drunk, it is very strong indeed.

10846. If the fermentation of palm wine is allowed to go on, do you know what the nature of the fermentation is?—I have heard such contradictory versions of that that I really could not give an answer. I have been told by many people that it remains strong, and that, even after it is sour and in the vinegar stage, there is still alcohol in it.

10847. After a time an acid condition arises?—Yes, but I do not think they have made up their minds about it. They do not drink it as a rule and, consequently, they have not thought it out. I have made a good deal of enquiry and cannot arrive at a conclusion as to whether the vinegar form is intoxicating or not, but I do not think they drink it in that stage.

10848. How do they drink it?—They have their means of preserving it.

10849. Do they mix it with water?—They do. I do not know whether they boil it or not, but they keep a pot in the house, and add palm wine to it from time to time; they keep on adding to the same pot.

10850. Taking the drunkenness that does exist would you attribute it mainly to trade spirits or to native liquors—have you any means of judging of that?—I should say that any drunkenness that exists is mostly from the native liquors and that that drunkenness mainly occurs at times of festivals, funerals especially. I should say that the bulk of the liquor consumed on those occasions is fermented palm wine.

10851. Have you witnessed many of these festivals yourself?—Yes, in the course of my time here I have seen a great number of them.

10852. You think there is a certain amount of drinking at these festivals?—Yes.

10853. Let us take first of all a marriage festival. How long does that last among the well-to-do native classes?—I do not know at all. I do not know that the marriage festivals are the ones where the drinking takes place. It is the funeral festivals.

10854. How long does a funeral festival last?—In this country 16 days.

10855. Do the people drink for 16 days?—Yes, except on what they call the market days, they have a rest—every sixth day they knock off.

10856-7. Those 16-day festivals would be confined to certain classes, I suppose—ordinary people could not afford to have a 16-day festival, could they?—When a man dies, if he is a mere labourer nothing would take place, but there are sub-heads of houses and heads of families, and when a man dies, if he is the head of a family, the next head of his whole house claims the right of burying him, that is providing the expense of celebrating the occasion.

10858. The orthodox time is 16 days?—Yes, 16 days is the regulation time.

10859. Can you describe the nature of the ceremony that goes on for those 16 days?—Friends come and call on the head of the house and are received and given drink.

10860. They would not be the same friends; first one set of friends would come, I suppose, and then another?—Yes, it is a continual coming and going. Supposing he was a big man they might stay as guests for the whole 16 days.

10861. But ordinarily they come and go?—Yes, they come and go, all night long and all day long practically.

10862. Is food supplied as well at the festivals?—Yes, I think so.

10863. Food and drink?—Food and drink, it is a sort of open house, and dancing is going on all the time.

10864. And singing—yelling?—Oh yes, singing and dancing and tomtoming.

10865. Who are the mourners who receive—who are the hosts?—It is not necessarily the children of the dead man, it might be an uncle or the head of the dead man's house who would do it. You cannot lay down a general rule.

10866. The head of the house would be there the whole of the 16 days?—Yes, the representatives would be there for the whole 16 days.

10867. And other people would drop in from time to time and join in the noise and tomtoming?—Yes, and go away and take presents with them. That is

Mr. Cyril Punch.]

the point about it, that all the liquor which is used on those occasions is not drunk because each person as he goes away takes a present of drink with him.

10868. To take an ordinary middle class man, have you any idea of the amount that would be spent on his funeral festivities?—That matter does not come up in the native courts in evidence a great deal, and I think perhaps you will get that direct from native chiefs better; I can only tell you what they have told me.

10869. A 16 days' wake would be an expensive matter, would it not?—I have a recollection of cases in the native courts when people have claimed to have buried so and so as a means of setting up their claim to being a house member of his, and I should say with middle class people the average amount put in would be about £10.

10870. Would a large proportion of that be spent on drink do you think?—Yes, that would be altogether in drink; they would buy that amount of drink.

10871. How many people do you think would come in—some hundreds?—Yes, three or four hundred.

10872. During the 16 days?—Yes.

10873. And each of those would take away some drink with him?—Yes, each of them takes away a present, but I would rather not go further into that; I have not accurate enough information with regard to it, and, as I say, you can get that better from some of the chiefs themselves.

10874. Have you seen any permanent or after ill-effects of these festivities upon the natives?—No.

10875. Is there more drunkenness than there used to be at festivals, or less?—Less decidedly.

10876. The tendency is to diminish the amount of drink that is consumed?—The tendency is for these festivals not to be kept up as long as they used to be. One reason is that the chiefs have not got the same amount of money as they used to have to spend upon them. In Calabar, for example, they are always quoting the funeral of a certain chief "Yellow Duke," as being a very elaborate affair, and, judging from everything you ask about festivities, it seems that the orgies that went on on that occasion have stuck in their minds—barrels of rum apparently were opened at the corners of the streets and everybody helped themselves and hopeless intoxication seems to have been the rule at that festival.

10877. That was a good many years ago was it not?—Yes.

10878. That is looked back to as the golden age of funeral festivities?—Yes, but that kind of thing is not done at all now.

10879. One reason being that you think the people have less money?—Yes.

10880. And also as the price of liquor goes up, owing to the increased duty, that would tend to diminish the consumption, I suppose?—Yes, naturally it would—I cannot say specially that I think it has done so, because I do not mean to say that there is less money generally to spend, but it is more diffused and not in the hands of a few big chiefs.

10881. Is the liquor that is consumed at these festivals trade liquor, or native liquor, or both?—Both, and also quite harmless liquors such as lemonade and things of that kind.

10882. Both intoxicants and non-intoxicants are consumed?—Yes.

10883. What sort of food do they provide?—Ordinary country dishes—palm oil chop and that sort of thing. I may say in regard to these funeral ceremonies that the memory has come to my mind of certain things in Abeokuta. In Abeokuta most of the people live in the town itself, which is called home; there are no towns outside Abeokuta in the Egba country. Those people go out to their farms during the week and come back home on Saturdays and go to Church on Sundays. When one of them dies on the farm, they are also brought into the town to be buried. When these bodies have been brought in, coming past the hill where the District Commissioner's house is, I have seen the funeral parties night after night. The corpse is carried by one or two of them, and there are three or four other bearers to relieve them, and two or three ornamental persons with fans, who made a great noise, and I have seen those people in a hopeless state of intoxication, but I did not put it down altogether to the funeral ceremony, because there is the fact that those processions have to come 20 or 30 miles perhaps, carrying a heavy weight, and refreshing themselves all the way, and to its being a very unpleasant task.

10884. Carrying a dead body for 20 or 30 miles?—Yes, a dead body which sometimes is not very fresh.

10885. There is a practice among the people of burying their dead in the compounds is there not?—Yes, they used to do that, and I think they do so still.

10886. Do you know what the figures are with regard to infant mortality here?—No, that question does not come before me at all.

10887. Do you know anything about the main diseases that people suffer from?—No, not especially, I could not say that I do.

10888. How long ago is it since you were at Abeokuta?—Three years now.

10889. When you speak of the improvement and the diminished drinking habits of the people, to what part of the country do you refer?—I only speak generally of the African as I knew him when I first came out 26 years ago, and as I meet him now.

10890. Wherever you go about the country you find less drinking than you did?—Yes, I think so.

10891. In the course of your court work have you come across many cases of crime which have been attributable to drink?—No, it is an extraordinary thing about that, as far as the native courts are concerned, that there are so few criminal cases—in fact there are hardly any at all.

10892. You see the serious cases as well, do you not?—No, the serious cases would go before the Police Magistrate in Calabar here—the indictable offences.

10893. They would not come before you?—No.

10894. Who can tell us about those?—Mr. Pinder, the Police Magistrate.

10895. You cannot tell us of any cases yourself of serious crime that you can say were attributable to drink?—No, not that I remember.

10896. It has not struck you as a cause of crime?—No.

10897. From your long experience of the country has the drink question, as affecting the welfare of the people generally, struck you as an urgent one?—No.

10898. You have never felt called upon to report about it to the Government in any way?—No, I have not. I should like to say as regards the labouring classes that I have had a great deal to do with them—men working under me in agricultural work.

10899. What is their character as regards drink?—I do not say that they do not indulge, I can only say that it has not struck me at all as an urgent question.

10900. You have not seen any sign of what one calls race deterioration?—Not at all; on the contrary, I am quite sure it would be very much harder to be captain of one of these steamers with a white crew and have to manage them from a drink point of view, than to manage a corresponding number of natives, and I have had a hundred to a hundred and fifty labourers under me at one time.

10901. Did you never have any trouble with them on account of drunkenness?—No.

10902. We were told the other day that the whole Yoruba race was dying out from the effects of drink; would you agree with that?—I should say that is absolutely untrue; I cannot believe that. I see no signs whatever of anything of that sort taking place.

10903. You have seen no signs at all of any race deterioration?—No, on the contrary, my strong impression is in every way, morally and physically, the people are better now than they were 20 years ago. Anybody who can look back at those old days when they used to come alongside the beaches in their canoes with their slaves, and can remember the miserable creatures that used to come alongside the beaches in those days, would never say that the people had not improved greatly. I do not recall that drunkenness was a great feature, but speaking of the class of people who came to the beaches, it seems to

me there has been a distinct improvement in all respects during the 26 years I have been out here.

10904. You think the people are more respectable, more sober, and in every way in a better position than they were before?—I think so, more honest and more cleanly, and, generally speaking, more civilised.

10905. (*Mr. Welsh.*) This improvement in the condition of the people that you speak of, I suppose, may also be due to education, to some extent?—Undoubtedly.

10906. And also probably to the higher cost of spirits on account of the increased duty?—I should leave that to you to decide.

10907. Liquor is not so easily procured as it was formerly? It is more expensive, and that would check consumption, would it not?—Naturally it would tend to check consumption.

10908. Do you think that what harm may be done is due more to native liquors or to imported liquors—which are the more deleterious in your opinion?—The native palm wine and the ordinary beverages that are drunk are beverages of which it takes a considerable amount to make a man the worse for liquor. There is a small proportion of alcohol in most of them, but at the same time I have been told there are certain specimens of native wine which are highly intoxicating.

10909. Do you think that the absence of apprehensions for drunkenness may not be due to the fact that people drink in their own houses—to the compound system rather than to any decline in the consumption of liquor?—It may be so.

10910. Would you think that a reasonable explanation of it?—I personally do not care to give an explanation. I merely state the fact, as it appears to me to be a fact, that there is an absence of convictions for crimes attributable to drink.

10911. You would not expect the same number of convictions in a new country like this in proportion to the population as you would in European countries, or in old settled countries, where the police force is more efficient?—No, certainly not.

10912. Have you come across any case of drunkenness among women in this district, or have you heard of any case?—I cannot recall having seen a drunken woman during the last year.

10913. Have you any idea what the gallonage of spirituous liquors imported into Calabar during last year was?—I am afraid I cannot give you the figure.

10914. Generally speaking, do you know there has been a gradual and progressive increase in the imports of spirits into Southern Nigeria?—No, I am not aware of the fact—is that as compared with other goods?

10915. No, as compared with the preceding years.—No, I do not know that.

10916. There has been an increase: do you think that this increase has been spread all over the country, or that there has been more drinking amongst individuals—do you think each individual who drinks consumes more, or has the liquor reached a greater number of people?—I do not think you can trace cause and effect; some things go up and some down; it depends so much on local consumption. Trade was abnormally low last year, for example, and abnormally high the year before, so that an increase this year may or may not mean a good deal.

10917. You have seen a good deal of drunkenness among people bringing in the dead in Abeokuta, you say?—I was referring only to these funeral processions coming in, not to the people generally.

10918. Among the people bringing in the dead from outlying districts, you saw a good deal of drunkenness?—I did.

10919. (*Mr. Cowan.*) Could you tell us what these people that you saw bringing in dead bodies to Abeokuta had been drinking?—I could not.

10920. Coming from a distance of 20 miles and sometimes longer distances, would you say that the chances were that they had possibly been using native liquors more than imported spirits?—That is a matter of private opinion. I should say that probably they had been taking large quantities of palm wine on the way, but I do not state that as a fact—I do not know.

10921. You give that as your impression?—No, I do not. I say that just as you or anybody else might say it.

10922. You do not know whether they might have been drinking native drinks or imported spirits?—No, I could not say.

10923. (*Chairman.*) What are the probabilities, in your opinion?—The probabilities are, I should say, that they had been drinking palm wine.

10924. You understand a certain amount of Yoruba, do you not?—I do.

10925. Have you heard what these people say when they are bringing in the dead?—"Ofe," "Ofe."

10926. In addition to that have you ever heard them cursing or abusing the bodies of the dead they were carrying?—No.

10927. We were told at Abeokuta the other day that that was a more or less common thing?—I have not heard anything of that, but perhaps that is because I do not know the language well enough.

10928. If it was their habit to use abusive and obscene language though you were not able to interpret it wholly, you would understand more or less, I suppose, what they were saying?—They were undoubtedly, to my mind, in a state of great intoxication and singing out stupid songs and making a noise.

10929. Is the singing out not a part of the ceremony sometimes, quite distinct from their having taken drink?—The calling out of "Ofe" is part of the ceremony.

10930. Even if they have not taken drink, there is a certain amount of singing out?—Yes.

10931. (*Mr. Cowan.*) Keeping to Abeokuta, we heard something the other day about the palm trees in certain districts near there suffering severely through natives tapping them in order to get palm wine, and in some cases of their actually felling the trees in order to get palm wine from them. Have you come across that in the course of your experience?—Yes, I have seen that done, but not to say that they are endangering the palm tree cultivation in any way.

10932. Do you know the Otta district?—Yes.

10933. We were told that that district was practically devastated of palm trees?—Then the devastation has taken place since I was there, because there were plenty of palm trees at Otta when I was there.

10934. In the event of trade spirits being prohibited, would you be afraid of the palm trees suffering still further than they do at present?—I am afraid I have not given that question any consideration.

10935. In answer to Mr. Welsh you said you were not quite sure, or you could not say anything, as to the figures of the increase or decrease in the imports of gin. Of course you know trade has increased very considerably during the past 20 years?—Yes.

10936. And that naturally imports of other goods, possibly gin included, have also increased?—Yes.

10937. But you have seen nothing which tends to show that the natives are drinking more than they did formerly?—No.

10938. Supposing there was an increase, and a considerable increase, in the importation of trade spirits, would you say that the new markets and districts that have been opened up are more than equal to absorbing any additional imports?—I should think so.

10939. And that anything, not necessarily gin, but any imports, are gradually being distributed over a much larger area?—Yes, and also, of course, the means of distribution have so much improved.

10940. You think that there are two classes of tombo drunk here. Are they made from different trees, distinct in themselves?—Quite.

10941. Do you think this tombo that has these strong intoxicating qualities is created through some ingredient that is added to it, or something that is done to it, or is it just as it comes from the tree?—It is the result of fermentation, and they put a piece of the wood of a tree in it.

Mr. Cyril Punch.]

10942. Do you mean the atalla bark?—No, I have a piece in my office. It simply quickens fermentation; it has no other effect.

10943. At any rate, the two trees are quite distinct?—Yes, they are quite distinct; in fact, there are three, I believe.

10944. With regard to drinking in compounds, we have been told there is a good deal of drinking going on in compounds. If that were the case, would it be possible for this to continue for any length of time without evidences of it coming before you in some way or other?—I should not like to say that.

10945. If it was serious, would it not come before you?—Yes, I certainly think so. I think that if there were any wholesale intemperance going on in the compounds, that we should be bound to know about it.

10946. You think the very great improvement that you have noted in the moral, social, and all other conditions of the people in the last 20 years is perhaps more traceable to education than to anything else?—Yes, probably most to education.

10947. Would you say that the native is a man who has got very little self-reliance and is not able to control himself—that is, speaking of the native generally, would you say he is a man without much will power, and a man who must be looked after because he is not able to look after himself?—I do not know. They are different from us—no, I do not think so. I do not think the native is feeble like that at all; he knows what he wants very well, and he does not do what he does not want to do.

10948. You also seem to be of opinion that the cost of these funeral ceremonies and plays and things are on a much reduced scale now to what was common a number of years ago?—I believe so.

10949. Consequently any excesses at one time common on such occasions are also on the decrease?—I think so.

10950. (*Chairman.*) Has any licensing system been introduced here?—Yes, the shops are licensed.

10951. For selling drink?—Yes.

10952. When was that introduced—in your time?—No, it was in vogue when I came here.

10953. Is the system the same as the Lagos licensing system?—No, not quite the same. They have a Municipal Government in Lagos now, and a special Ordinance as regards liquors.

10954. What is the system here?—People are bound to take out licences in certain proclaimed places, and Calabar is proclaimed.

10955. That no one can sell without a licence?—Yes.

10956. The licence is only to sell?—Yes.

10957. There are no drinking bars in those proclaimed areas?—Yes, I think there are; I have noticed one or two lately.

10958. Where people consume drink on the premises?—I have noticed the word "Bar" posted up, but I cannot say that I have noticed anybody drinking there, although of course it may go on at night, and very likely it does.

10959. At any rate, you have not seen it?—I have not.

10960. Have you come across any cases of serious crime caused by drink? I am not referring to convictions for drunkenness, but such crimes as murder, robbery with violence, and assault. Have you come across many of those latter cases of crime that have bees caused through drink?—I remember I had one last year when I was at Degema. That was a case of murder, and the man was undoubtedly drunk who occasioned it.

10961. The man who committed the murder was not drunk?—No.

10962. Was he convicted?—I could not remember now. I have forgotten what the finding was at the Assizes, but I remember that he was committed for trial.

10963. Was that murder committed on the occasion of a fight, or what was the cause? How did the drink come in?—It was the case of a man who murdered his son. The son came back drunk, and was grossly insulting to his father; he was a drunken man, and the father eventually lost his temper and killed him, stabbed him—the father was not drunk; it was the son who was drunk.

10964. That crime was occasioned through the son's drunkenness and not through the father's?—Yes.

10965. Is that the only case of serious crime you have come across connected with drink?—As far as I remember that is the only one.

10966. (*Mr. Cowan.*) Do you remember what it was the son had been drinking?—No, I did not inquire.

(*The witness withdrew.*)

Rev. ARTHUR WEST WILKIE, called and examined.

10967. (*Chairman.*) You are a minister of the United Free Church of Scotland?—Yes.

10968. How long have you been in Calabar?—I came here in 1901.

10969. Then you have been here for eight years?—Yes.

10970. Have you been the whole time in Calabar?—Yes, except when I have been away on leave, of course.

10971. Yes. Were you working in Scotland before you came here?—No, I came straight from the University here, except for a very short time—a few months—but no real regular work.

10972. You have a mission at Duke Town, I think?—Yes.

10973. How many people have you in your congregation there?—I think at present about 450 is the full membership.

10974. That is men, women and children?—Of course children will not be full members—I mean full communicants.

10975. Are there other Presbyterian congregations in connection with your church here?—Yes, a good number: there is the Institute Church and the Old Town Church.

10976. What is the total number of Presbyterians among the natives of Calabar?—Do you mean in full membership?

10977. Yes, about how many?—How far would you count Calabar—would that mean up the Cross River to Itu?

10978. I mean just the town of Calabar itself?—I should say about 700 in Calabar town.

10979. Can you speak with regard to the drinking habits of the people outside Calabar town, or can you only speak with regard to the town itself?—I have travelled considerably in the Interior of this district.

10980. What can you tell us as to the prevalence of drinking among the people?—You cannot judge by the number of convictions for drunkenness. You must, to find out, go into the compounds. I do not say by that that drunkenness is prevalent, but you cannot judge except by visiting the compounds. The native habit is rather to drink in his own home.

10981. You mean you do not find people drunk in the streets?—No, you will not find that, except on special occasions so therefore I myself do not think I have seen more than about a dozen people in eight years drunk in the streets on ordinary occasions.

10982. You have seen about a dozen drunken people in the streets in eight years?—Yes, you see very few drunken people in the streets.

10983. Of course that compares very favourably with any English town?—It does.

10984. What do you know about drunkenness in the compounds: how can you get at that, or is that a

matter of surmise?—That is very difficult to get at, because the natives when gathered together in the inner compounds have a habit of closing their doors, and when you go to their gates they have what is equivalent to our "Not at home," and unless you are a very privileged person you cannot get into the inner circle. I have seen it, and I know that there is more drunkenness than some people imagine, but I cannot be anything but vague on that point, because I do not think on the whole amongst the Calabar people it is very prevalent.

10985. There is not much drunkenness on the whole, you think?—No, I do not think there is much drunkenness in their private social life.

10986. Is there more drunkenness among one class than another: could you pick out any class of people as being more addicted to drink than another class—the labouring class, the better class, or the clerical class?—I would discriminate between the native of Calabar and the foreign native. I have quite different facts with regard to the foreign native.

10987. What do you mean exactly by the foreign native?—I mean the native who comes from Sierra Leone and Accra, and Lagos, and the Gold Coast.

10988. What do you say about them as opposed to the Calabar people themselves?—I would rather discriminate again there and pick out Sierra Leone. I find in social life that the Sierra Leone people are most intemperate, and I do not think if any Sierra Leone men are here for the purpose of giving evidence that any of them would say I was slandering them if I say they are exceedingly intemperate in their habits.

10989. To what class do they principally belong?—To the clerk class.

10990. They have to be imported here from Sierra Leone, I suppose?—They are, to a large extent.

10991. You find they are more addicted to drunkenness than pure Calabares?—In ordinary social life, yes.

10992. Now the Gold Coast people: what do you say as to them?—The Sierra Leone people are the worst offenders in that respect. The Lagos people, so far as I know them in their private life, are much more sober: they are the most sober of the foreigners—the Gold Coast and the Lagos people.

10993. Would they mostly be Yorubas?—I do not know the Yorubas—I do not know intimately their life. You find drunkenness at any entertainments these foreigners have: they count it essential that they should have drink and plenty of it at their entertainments.

10994. Native drink?—No, mainly the better class spirits.

10995. Whisky, and Old Tom, and things of that kind?—Yes, and at all their social and religious functions and festivals, such as marriages, you find they come to the marriage ceremony in a condition hardly able to sign their names in the register—that is not an exaggeration.

10996. You are speaking of Christians now?—I am speaking of the Sierra Leone people, who are nominally Christians.

10997. Who come to be married in church?—Yes.

10998. You are speaking of Christian marriages?—Yes, but I would like you to discriminate between the foreign native and the pure native of this country.

10999. Among your own congregation here, do you have much trouble with regard to drink?—Not a very great deal, because we are very careful about the admission to full membership. We do not admit those who are given to drink.

11000. Do you see much of the pagan population here?—I see all classes.

11001. Among the pagan population what would you say—are they more addicted to drink than the Christian population?—Yes, I think distinctly more so.

11002. But not up to the Sierra Leone standard?—No, not in ordinary social life—not yet.

11003. What are their habits and customs as to drink? Do they drink at festivals mainly?—It is drinking at what is called the devil meeting, that is about six months after the death of a man, a kind of purification of his house—it is called Ikpo.

11004. Is that a separate festival from the funeral itself?—This occurs six months after the funeral.

11005. Is there much drinking at the funeral?—We have natives here, I notice, and they probably will be able to give you details if you wish for them. I am speaking of the old pagan custom. It is not their custom to let it be known when a man dies. They hide the matter for six months, and then there is the ceremony of the revealing of the death, and then comes the devil making, or Ikpo, and it is specially attended by the whole family, a general festival which is accompanied by very excessive drinking.

11006. I suppose that is only among the well-to-do classes, the poor people could not afford it, could they?—You have here in Calabar the household system, where you cannot distinguish between individuals in the same way as you can distinguish at home. A man here is a member of a household, and if the head of his household is a rich man, the Ikpo money is supplied by the family.

11007. Does this only happen at a festival where it is a rich man who has died?—Yes.

11008. It does not happen in the case of a poor man?—No.

11009. You say Ikpo is what is called a devil making: could you explain that at all?—It is part of one of the ceremonies of the Egbo Secret Society, and we cannot discover what it means.

11010. Is it only when one belongs to that Society that you have the ceremony?—Yes, but a good many belong to that Society, and we have it pretty frequently.

11011. What should you say as to the effects of drink on the morals of the people?—I say it is extraordinarily bad, specially at these funeral ceremonies, and it is mainly on that ground that we oppose the funeral ceremonies, because of the moral effect they have on the people, and not with regard to superstition so much. Man and wife seem to lose respect for each other, and the sexual question comes very much to the fore at such times.

11012. Is that irrespective of the drink?—It is very difficult to say what is the cause and effect.

11013. But you think general immorality goes on in connection with these funeral ceremonies?—Yes.

11014. That is well known, is it?—I think so.

11015. That is only from what you are told?—How I have been able to get facts with regard to it is because in our Church, where Church members take part in any of these funeral ceremonies, they very shortly have to come before the Session for Church discipline because of some moral offence in connection with it.

11016. The moral offence would probably take place in ordinary circumstances, and not particularly at these festivals, I suppose?—Yes, but the moral offences arise from the strong, passionate nature of the native.

11017. And probably increased by the excitement of the ceremony?—I do not know.

11018. These ceremonies last a long time, we have been told?—A very long time.

11019. Are they similar to the ones we have heard of that last for sometimes 16 days?—Fully that. I have myself been at several towns where these ceremonies have been going on where the whole town has been given up to drinking and trade has been stopped for the time being—all work has been stopped.

11020. When was the last time you saw a ceremony of that description?—The last ceremony I saw was in a town in Oban; I cannot remember the exact date, but it was in 1906. There was not a District Commissioner settled in the town at the time. The people explained to me the reason of the ceremony. They said that the year before a good many of their chiefs had died, and therefore the witch doctors had said it was necessary for them to have a special purification of the town, and during the daytime there were the plays of the men, and during the night there were the plays of the women. My wife and I were in the town for about a week at that time, and there were very few people there who were not under the influence of drink; I do not say they were all absolutely drunk.

11021. There was excitement and noise going on?—Day and night.

Rev. Arthur West Wilkie.]

11022. It is very difficult to discriminate, is it not, between people who are under the influence of the excitement of dancing and singing and tom-toming at these festivals, and those who are only under the influence of drink. It is difficult to know how much to attribute to drink, and how much to attribute to the general excitement of their surroundings, is it not?—I grant it is very difficult to discriminate—almost impossible—only you can see the quantities of spirits that are being brought into the town; in a little town like that it is just all under your eye, as it were—you can see the amount coming in, and you know what is being consumed.

11023. Are native liquors consumed at the same time?—Not to any extent at all that I saw.

11024. Assuming trade spirits were prohibited, what would happen; would these ceremonies not take place at all, or would their native liquors supply the place of trade spirits?—The ceremonies in the more civilised parts are dying out. You do not get them in Duke Town, for example, to the same extent at all that you used to.

11025. There is an improvement there?—There is a distinct improvement there. It is difficult to be quite sure of some of the facts, but when the last chief of the town died, to my knowledge there was no Ikpo for him—unless the people have it up their sleeves to carry out Ikpo in the next few months. He died last August, so that that seems to be a distinct advance in their ideas.

11026. Do you think there has been a general improvement in the people apart from the foreign natives?—I have only been here eight years, and I do not think that is a sufficiently long period in which to observe, in order to be able to answer a question of that sort.

11027. You cannot say one way or the other?—I do not think so.

11028. Have you any figures with regard to drink as connected with crime in this country?—I think Mr. Weir, one of the other witnesses, will speak to that. It will be better for me just to speak of the actual facts that I know of, but if it is permissible just to give a second-hand report of what was told me by one of the judges, I will do so.

11029. That is rather a round-about way of getting evidence, and I would rather have the judge himself, if we can get him?—That is what I would like, too. It was at the Assizes, I think the October Assizes, when there was a pretty heavy calendar, and it was said afterwards—I do not attend the courts myself—that the majority of cases of crimes were attributed to drink. I would like to have that investigated, because that was only told me in private conversation.* Then about a month ago Mr. Weir, as one of our missionaries, attended an execution of a man for murder, and in that case the crime was directly attributed to drink. That is the most recent case I can give you.

11030. Where was that?—In Creek Town, just out of Calabar.

11031. Who would know about that case?—Mr. Weir, who will be down to-morrow, I hope.

11032. Who else will know about it—who will know about it judicially?—It may have been Judge Winkfield who tried the case, and if so he would know.

11033. How long ago was that case?—It is a very recent one. Again, you have to discriminate, because the natives here are beginning to understand, just as the people at home understand, that if they plead drunkenness as an excuse for crime it very often is a good excuse, and they are beginning to make that excuse here; they very frequently plead drunkenness simply in order to get off.

11034. We get three classes of cases at home. I do not know how far they prevail here. First of all a man commits a crime which he would not have committed if he had not been drunk. Secondly, a man makes himself drunk in order to commit a crime which he wants to commit, and which he would not probably commit when in a sober state; and, thirdly, a man who was not drunk at all, but who says he was drunk at the time because he thinks it will mean a mitigation of sentence. Do you think such cases prevail here?—Yes, I think so; I do not think we can teach them any of the refinements of pleading.

11035. Have you come across a case to your own personal knowledge where drink has been the direct cause of crime?—No, I cannot say that I have; it is only from the officers of the courts that I have heard it.

11036. We shall have, I hope, somebody from the courts. Do you see yourself any sign of race deterioration in the people, and marked impairment of health?—If it is allowable for me to say so, I do not think it is possible to get any facts with regard to that either on the one side or on the other, because there are so many cross influences at work. Even if the race were rising it would be very difficult to say what the cause of that rising was.

11037. Any facts there would be, would be medical ones, in your opinion?—I doubt even if medical opinion would be of great value, because we have not been in the country long enough yet to be able to judge. A race does not deteriorate in a matter of 20 or 30 years. It takes 100 or a couple of hundred years to observe an effect of that kind.

11038. We were told by one witness that in his part of the world the natives exhibited great sluggishness of spirit and intellect, which he attributed to drink. Have you come across anything of that kind?—There are exceptions, but, taking the people as a class, they are certainly somewhat sluggish by nature. I do not know that you could prove that they were sluggish as a race because of drink, but if they do take drink they become still more sluggish.

11039. Do you know of any individual case where men's minds have suffered from drink?—Yes. I do not mean to say there is no drunkenness among the natives here, because I know specific cases where death has, according to the conviction of everyone, been caused by drink.

11040. How many cases of that kind have you come across?—I know at least of two or three—I do not want to exaggerate.

11041. I am sure you do not; would those be among Christians or pagans?—Those were not pagans; they were amongst the Sierra Leone people again. I know of a considerable number of deaths that have occurred through drink among Sierra Leone people.

11042. Have you anything to say as to the quality of the trade spirits that are sold?—It was more in the way of asking for an investigation into the quality of trade spirits that I wished to direct my evidence. I understand that the spirit sold here is a potato spirit, and the investigation that I would like made into it is as to what effect any potato spirit, however pure, has upon the human constitution.

11043. A good deal of evidence with regard to the quality and ingredients of spirits has lately been given before the Whisky Commission at home?—Yes. My reason for wishing for that is that you find, if you ask any of the merchants, or any of the older residents in the country, they count that when a man in their employment takes to drinking trade spirits he is hopeless, and that he might as well go home. That is the almost invariable experience.

11044. You are speaking of Europeans now?—Yes, of Europeans, and if a European is hopeless when he takes to drinking trade spirits, one naturally concludes that it cannot be a very good spirit for the human constitution as a whole.

11045. That, of course, is a matter for expert advice?—Certainly it is purely a matter for expert advice; no one could possibly offer any valuable opinion with regard to it here.

11046. We hope to be able to get that advice at home. There has been a great deal of scientific work done in that respect, and evidence given before the Whisky Commission, and also in India before a Commission which reported to the Government in 1906?—Yes.

11047. Should you draw any distinction between the effects of drink on natives, and the effects of drink on Europeans?—I do not think there is any very great difference. Possibly the native is more passionate by nature in any case, and, therefore, when

* See evidence of Mr. Justice Stoker, p. 364, Mr. Justice Winkfield, p. 292, Mr. Acting Justice Green, p. 303, and Mr. Acting Justice Ross, p. 378. Mr. Justice Packard did not serve in the Eastern Province.

he takes to drink to excess he becomes still more passionate.

11048. By passionate, do you mean inclined to crimes of violence?—Their crimes usually run to lust.

11049. Excessive drinking would rather prevent the commission of crime of that sort, would it not?—Yes.

11050. You know the educated native opinion here, of course. Do you think there would be any resentment if there were prohibition of the sale of spirits in the case of natives but not in the case of Europeans?—Feeling is always very strong with regard to anything that discriminates between the white and the black—feeling is always very strong on the native side.

11051. You think if prohibition is established, it ought to be prohibition all round?—There would certainly be very strong feeling as to it otherwise.

11052. And perhaps we might even say justifiably strong feeling?—Possibly.

11053. Have you anything to tell us with regard to the licensing system here?—First of all the licensing law only applies to certain towns, and I think if there is to be a licence at all the time has come for applying it to a much larger number of towns than is the case at present. It is possible at present to go a very little way up the Calabar River, and to buy gin there in the open market, sold without licence—eight or nine miles up. That is a question which I think could easily be settled—I am sure the District Commissioners could give you their opinion with regard to that.

11054. Are you aware that in the Western Province great resentment and commotion has been caused among natives by the introduction of the licensing system?—I have heard it from some of the Lagos people.

11055. Has it been your experience that any new form of taxation is very much feared and resented by the people?—The people here would fear anything in the nature of a hut tax or boat tax. They prefer to give promises to work.

11056. As regards the licensing system, do you think any good results arise from it?—Yes, I think it has certainly limited the sale, and made it more open.

11057. Is there any advantage, do you think, in that?—Yes, I think it is a great advantage to know what is being sold. I think it certainly limits the amount of drinking when people know that they are seen when they go about buying it.

11058. Is there any feeling against being seen buying drink, except among a limited class of Christians for example?—No, except amongst the Christian class there is no feeling with regard to it.

11059. You think among the Christian class it has a restraining effect?—I think so, decidedly. Of course, they sell drink in the markets, and the people will have a little glass at the side of a big barrel in the shop, but those who buy spirits and drink them in that way on the premises are of the distinctly lower class of people.

11060. Is there much drink consumed on the premises here?—A considerable amount; I cannot give you the quantities, but there is a good deal.

11061. That is peculiar to Calabar, and not to other parts of the country, is it not?—Yes, it applies merely to Calabar.

11062. You think it would be better if drink was not consumed on the premises—if legislation were to prohibit the consumption of drink on the premises, so that all drinking bars were prohibited, except, of course, in the case of hotels or anything of that kind?—Yes, I certainly think it would be an advantage. While you were speaking of licences, I wanted just to call attention to the prohibited area which I understand is above 6½ degrees of latitude. The country to the north of the Cross River is now being rapidly opened up, right into what I understand is the prohibited area. Whatever the result of this Commission may be, steps will have to be taken to see that that prohibited area does not become an inlet for spirits into Northern Nigeria.

11063. You mean a Preventive Service will have to be established?—I think it certainly will have to be, and it will be very difficult to do it, because drink now is certainly going along the Ewayong Creek.

11064. What kind of country is it along there?—I have not been in that part of the country.

11065. Is it a possible kind of country to watch?—It has only just been opened up.

11066. If it is jungle country it could not be watched at all—5,000 men could not watch it?—I suppose one must give facts and not suggestions, and in my opinion the only way to keep it out is not to allow it to go up that Creek at all, and to prohibit it lower down.

11067. How far is that from the frontier?—Fully 100 miles.

11068. (*Mr. Cowan.*) It is nearly 200.—Yes, perhaps you may take it that it is roughly that.

11069. (*Chairman.*) In the event of trade spirits being prohibited, have you any suggestion to offer us as to what substitute in the way of taxation might be found for the present revenue derivable from spirits?—I believe cotton goods will do. One of our biggest native traders in Calabar at the present day—I am sorry to see he is not here, though I thought he might be here—does not trade in gin at all, and he told me that he found no difficulty in trading without it.

11070. Do you think the prohibition of trade spirits would lead to an increase of trade in other commodities?—I am sure of it in many cases. When these Ikpos are going on in a town, for instance, trade stops, and I believe if gin were not to come into the country trade would certainly increase.

11071. How would you raise revenue, if the spirit revenue no longer existed?—I am not a financier, still I believe the other imports with the present duty would increase enormously, and further it would be a very great advantage if we could get Manchester goods instead of Continental goods brought into the country.

11072. If we were to tax the Manchester goods and raise much revenue upon them, it would not be appreciated by the Manchester people very much, would it?—We get 10 per cent. already from them, and many of the chiefs in the town have expressed their opinion to me that they would not object in the least to prohibition, if the Government would let them have back again the brass rods with which they used to trade. They are far more keen on having brass rods for trading with than gin.

11073. They will not use coin currency?—They will not.

11074. I suppose they are used as a sort of barter?—Yes, these rods are valued at 3*d.* each, and throughout the whole oil growing country they understand these rods, and know what the value of them is, and they do not, and will not, understand coin currency, and now they have begun to use gin as money where they used to use brass rods.

11075. The fact being that the only two available things of certain value, and thoroughly understandable by them are brass rods and gin?—Yes, or tobacco.

11076. Tobacco, however, is not a very convenient means of exchange?—No, not very convenient, but you can travel almost any where in this country with tobacco or brass rods.

11077. Are manillas used as currency?—No, manillas are not used here.

11078. So that the currency really consists of brass rods, gin, or tobacco?—Yes.

11079. The people are not used to coin currency yet?—No, not at all.

11080. They use gin as currency, I suppose, principally because it is sold in cases divided up into 12 equal portions in the shape of bottles of equal value, and also because the price does not vary much?—Yes, it is a convenient form of currency.

11081. Do you think the brass rod is equally convenient?—Yes, equally convenient.

11082. You think the people in many cases would prefer to have brass rods if they were encouraged to

use them?—I can only say I have been told so by chiefs in the towns.

11083. Do you know much about the health of the people generally—do you know what diseases they suffer from?—Only what I have seen amongst the boys in connection with our house.

11084. Is infant mortality very large here?—Very high.

11085. What do you attribute that to?—I think to lack of education to a very large extent on the part of the mothers.

11086. And malaria—do children here all suffer from malaria?—Yes, they are all very subject to malarial attacks, but the chief trouble with the children is syphilitic diseases.

11087. Syphilis is widely spread in the Calabar district?—Yes, and you notice that if they even scratch their hands it almost always comes out in a sore.

11088. There is a large amount of hereditary syphilis?—There is.

11089. That, of course, affects the birth-rate, and everything else?—Yes.

11090. Curiously enough, syphilis seems to be confined to certain places in Southern Nigeria?—That is so.

11091. And Calabar is one of those places?—Yes.

11092. (*Mr. Welsh.*) How long is it since your mission was established here?—In 1846 I think it was.

11093. Do you think the work of the Mission since you have been connected with it has been interfered with in any way by the liquor trade—would there have been more success attending your efforts if there had been less liquor consumed in the country?—To take the case I was speaking of at Oban, where we were sitting down for a week, you could do nothing with the people, and in that sense it does affect the work. There is another place, Okuni, where the same thing happened some time ago. You could do nothing with them. You could hardly speak to the chiefs or any of them, so it does therefore oppose our work.

11094. Do you think mission work in the interior, away from Calabar, is sometimes more successful than mission work in Calabar itself, on account of the greater difficulty of getting spirits in the interior?—I cannot say whether it is on account of spirits or not, but I know you have a different type of native always when you get away from the river banks, and where you have no river transport. Another thing you notice in these places that are away from the river banks is that the chiefs of the town are nearly always old men. Down here the chiefs are comparatively young men. What the explanation of that is I cannot say, but those are facts.

11095. Are the towns more cleanly and better kept in the interior than they are near the river banks?—I am afraid I cannot say that. Of course, they have not had the same amount of training in the interior.

11096. Do you think the people are more industrious who are further away from the temptation of drink?—I think all round the people away from the river banks are in a more natural condition, and are more industrious.

11097. Do you know that there is a discrimination with regard to the sale of liquor in our South African Colonies, and in Queensland and Western Australia and New South Wales and New Zealand and Canada, and all the other British Colonies. There is a discrimination of a very rigid character in those Colonies, that is to say that in some cases the native cannot get liquor at all, and in other cases he can only get it by presenting a permit signed by his employer, or by a magistrate. If discrimination of that rigid kind is in operation in all those colonies, why should it not be in operation in West Africa?—I do not see why we should not have discrimination here at all. I only said, in reply to the Chairman's question, that there would certainly be feeling on the subject.

11098. You will admit, of course, that there must have been excellent reasons for applying discrimination in those Colonies?—Yes, I have read the report of the South Africa Commission on that subject, and I know the evidence that was given with regard to it.

11099. In Nigeria you think there would be a good deal of feeling on the part of the native if such discrimination did exist here?—Yes, and I expect there is feeling in South Africa on the subject, too.

11100. You have not seen any deterioration in the people of Calabar that you could attribute to being due to drink?—I have seen individuals who have degenerated by the taking of drink.

11101. You would not speak of the community as a whole as having deteriorated?—No, the community as a whole has been rising.

11102. Would the pace at which they are rising not be accelerated if they had fewer opportunities of getting strong drink?—That is a question of opinion, and certainly my opinion is that they would rise quicker if they had fewer opportunities of getting liquor.

11103. Do you think there has been any improvement in the people following upon the increase of duty from 4*s.* to 5*s.* a gallon?—I do not think it makes the slightest difference to the native what the duty is; if he wants drink, he will buy it at any price.

11104. But the native in the interior who only gets 6*d.* or 9*d.* a day cannot possibly drink so much when the duty is 5*s.* a gallon as he could do if the duty was only 2*s.* a gallon?—That is perfectly true, but they have ways and means of drawing the corks from the gin bottles, so that by the time the gin bottle gets up into the interior it does not contain the same article as it contained when it left here. Of course, when they do that it simply means that they are getting a weaker spirit, which is an advantage.

11105. (*Mr. Cowan.*) You have told us that while you have noticed a great deal of improvement in the people away from the river banks—that is, people further inland—you would not care to say that that improvement is due to their having had less or more drink?—I do not see how we can trace what the cause and effect is. I simply give the fact, but I cannot say what causes it.

11106. As a rule, you would expect to find a better standard of health in the higher countries than you would on the river banks and in the Delta here?—You would expect that certainly, but you hear that in the olden days the men who were the chiefs of the towns down on the river banks used to be old men, and now that is not the case; they are nearly all young men now.

11107. How do you explain that?—There would be a great many cross currents of influences.

11108. Would not the old system of patriarchal rule account for it? When an old man dies now his house is divided into six or seven different heads instead of remaining under one?—The old household system is still in force here.

11109. But not to the same extent—sub-divisions have been very great of late?—There is a tendency in that direction, but they still have the main heads of families.

11110. However, that is a question on which you cannot give any definite evidence?—I cannot.

11111. With regard to cotton goods, you said you thought possibly they might stand an increased duty. Have you given any thought to what would be necessary in the way of an increased duty on cottons to make up for what would be lost if the importation of trade spirits were prohibited?—It would have to be considerable. Again, that is a matter of opinion, but I imagine trade would increase, and the amount of oil brought down would be very much greater, and therefore the quantity of cotton goods sold would be greater.

11112. Have you ever given any thought to the fact that there is a difficulty sometimes in this respect, that a country cannot absorb more than a certain amount of a certain staple?—That is quite true.

11113. For instance, the trader you told us of who sells cottons, and sells them fairly freely, does not sell anything else, but supposing everyone were selling cottons and not selling gin, would that man sell as much as he did before?—You must remember that the country is opening up very enormously.

11114. How do you account for traders frequently having bales and bales of cottons on their hands, and asking for extended credit in order to assist them to

get rid of their stocks, if there is such a free outlet for cotton goods as you imagine?—I cannot account for that.

11115. You hitherto have held the opinion that the country is capable of absorbing almost any quantity of cotton goods?—It could absorb a very much larger quantity than it does at present.

11116. Are you aware that in Calabar the imports of cotton goods for the last 18 months have been very much less than the imports for the preceding 18 months?—Yes.

11117. Are you aware that many thousands of pounds worth of stock have been lying idle in Calabar during that time which the merchants are unable to move?—I am not in the inner secrets of the trading firms, but I have heard that there were other firms who were getting rid of plenty of their cotton goods without any gin at all.

11118. Quite true. One firm may be able to sell plenty of cottons, while another may not be able to sell any—the question of designs and patterns comes in. But the fact remains that stocks have accumulated, and some have been held over for the past 18 months and cannot be sold; does that fit in with your theory that the country is capable of absorbing still more cotton goods, and possibly at the same time paying a higher duty on them as well?—The oil trade, I understand, has not been so high recently, and I attribute that not to gin, but to the fact that they have not got the brass rods to trade with. The people are thick-headed enough not to sell at all unless they get what they want.

11119. You consider any depreciation of trade that there has been is due to a scarcity of brass rods?—That is one of the big influences; I will not say the only one.

11120. Of course, you understand it would mean something like a 60 per cent. *ad valorem* duty on cottons to anything like make up for the present revenue derivable from spirits?—That is assuming if you take away gin that nothing else will come in the place of gin.

11121. I am putting it to you that it would require a duty of 60 per cent. on cotton goods to replace the duty on spirits. Do you think the African native himself would be prepared to consider such a duty, far less the Manchester manufacturer?—I have not made the calculation, and I should like to make the calculation in order to see how the necessity for 60 per cent. would work out.

11122. I think you will find that that would be required, and probably more?—That is assuming that the present importation of cotton goods would remain at the figure it is at present?

11123. Yes.—That would be impossible, because if gin went away the importation of cotton goods would vastly increase.

11124. We have been told very frequently that the volume of trade generally is more or less dependent on the sale of trade spirits, and that if no trade spirits were imported there would actually be a less demand for other staples?—I have only the evidence of the native chiefs in these towns, and in Creek Town, and of the biggest native traders, and they trade without any gin whatever, and make a very good thing out of it.

11125. Would it be possible to get any of these chiefs to give evidence before the Committee, do you think?—Might I ask some of the natives here behind me?

11126. (*Chairman.*) Certainly.—(*After conferring.*) I am told that one of the chiefs is in the town at present, and that you could ask him.

11127. (*Mr. Cowan.*) In connection with the licences, I suppose you are aware that as the Government think licences can be applied in different districts, they are applying them?—I cannot blame the Government at all in any way with regard to the licensing system.

11128. Would not you be afraid if the licensing system were extended too far that it might possibly tend to the formation of monopolies among the bigger men? Supposing several small traders in a given district, who only deal in small quantities of spirits, are asked to take out licences, and they have not the means of doing so, would not that give an opening to someone who could afford the necessary amount, and so enable him to have the monopoly of the trade to himself, thereby constituting monopolies in different districts?—I quite grant that, but it would be quite possible for the Government to frame such licensing laws as would prevent that sort of thing happening.

11129. What would you suggest, for instance?—I do not pretend to be able to give any suggestion on that subject.

11130. In connection with this new country that has been opened up, you say you think it would be well that the Government should see in good time that due precautions are taken to prevent spirits from getting over a certain boundary. Are you aware that reports are coming in from this new country to the effect that the consumption of native liquors to excess is already very much in evidence in those places?—No, I have not heard that, but it is, of course, quite possible.

11131. Those reports have come to hand.—Yes, but I have not heard them.

11132. Would it be of much use, do you think, prohibiting trade spirits in those areas if the people are already taking other strong and potent spirits to excess?—I do not know what kind of native spirits they take up there. I know the kind of native spirit they use down here, and I have not yet seen a man in a violent state of drunkenness from native spirits. The effect of native spirits, I consider, is quite different from the effect of potato spirit.

11133. We have been told again that there are different native spirits—tombo and palm wine, and very strong palm wine, of which it only needs one glassful to intoxicate a man.—I have never come across it. I know in Calabar there are three trees from which they take the palm wine; first of all there is the true Min (Efik) tree; that tree does not bear palm nuts at all, and it gives a sweet sort of drink of which you could drink a gallon yourself, and it would not have the slightest effect on you. Even if it is old it does not convey any intoxicating effect. That is the Min (Efik), and, as I say, it is not a palm tree that grows kernels. Then you have the palm wine which comes from the palm oil tree, and there is a third kind that you get from a tree, the name of which I am sorry I cannot pronounce, but the wine of which is called Iya. That is the strongest of all. There are those three different kinds of palm wine in Calabar, and I have never seen the people drunk on those. I do not say they could not get drunk on them, but if they wanted potent spirit they would take the trade spirit while it is there.

11134. In the event of trade spirit being prohibited altogether, would you not be afraid of these people simply falling back on their native liquor and taking more native liquors than they have been in the habit of doing?—Yes, possibly they would, but unless they learn some way of treating these spirits it would be much preferable that they should take them than foreign spirits.

11135. We have been told by some witnesses that the effect of drinking native spirit is worse on the native than the effect of drinking trade gin. Have you any opinion with regard to that?—With perfect confidence I can say that the way the natives prepare the different kinds of palm wine here its effect is not as bad on them as the effect of gin.

11136. If it is diluted with ordinary creek water, or water that is not very pure, would you not think that the drinking of palm wine diluted with that sort of water would be responsible for a great many of the intestinal troubles they suffer from?—Yes, but when they are paddling their canoes you will often see them putting their hands over the side, and lifting up the water and drinking it, so that even without the palm wine they are already drinking the creek water.

11137. But that does not make it follow that if they add bad water to the palm wine it is going to make it any better. However, with regard to the play you told us of that you saw going on in the town of Oban, did you satisfy yourself that what they had been drinking on that occasion was trade spirits?—Yes, I saw the gin being opened myself in the chiefs' houses.

11138. Did you see no native liquors?—No, none at all, and at Okuni I saw the canoes lying on the beach,

and the cases of gin being carried up from them to the chiefs' houses.

11139. In connection with these Sierra Leone natives, and the other educated natives in Duke Town, I think you told us that what they were in the habit of taking mostly was whisky and Old Tom?—Yes, the better class spirits.

11140. Then prohibiting the importation of trade spirits would not quite cure that evil, would it?—No, not altogether, but when they become confirmed drinkers of those spirits, and their purses begin to get empty, then they take to drinking trade spirits.

11141. Generally speaking, you would not say that the community here is a drunken community, would you?—The purely native community, I should say not.

11142. Generally speaking, would you say they were in any way wanting in self-control?—Generally speaking, I think the native is more easily moved than the white man, but it is difficult to distinguish. You get men what you would call in Scotland dour, but I do not know whether their will-power is as strong as the average will-power of the European, but that is a question of opinion.

11143. You would not call them weak altogether?—As a community, I would not call them weak.

11144. As a community, you would also call them a distinctly sober community?—I would, except on these festival occasions which happen pretty frequently.

11145. (*Chairman.*) As a general rule, speaking of Europeans, would you say that the total abstainer or the strictly moderate drinker does best in this climate?—In the eight years I have been here, I certainly say that the man who is temperate has the best chance.

11146. Strictly temperate; I do not say teetotal?—Yes.

1147. Of course, anything like excess is very dangerous to a European?—Very dangerous, and especially in cases like blackwater fever, where everything depends on the condition of the heart. The doctors will be able to give evidence with regard to that.

11148. You think on the whole that the strictly temperate drinker stands the climate here better than the total abstainer?—I would not like to discriminate between them—if a man is strictly temperate, that is the furthest I could go, but I could distinguish certainly between the intemperate man and the strictly temperate man.

11149. You cannot, however, distinguish between the strictly temperate man and the total abstainer?—No.

(*The witness withdrew.*)

Dr. JOHN WALLACE COLLETT, called and examined.

11150. (*Chairman.*) What are your medical qualifications?—I am an Associate of the Royal College of Physicians of Edinburgh, and M.D., Brussels.

11151. How long have you been in this country?—For eight years.

11152. Have you been in Calabar long?—I have been here a month this tour, and I was here for a year on my last tour, and also twice before for a short period.

11153. Where were you during the rest of the time?—I have been at Opobo for the balance of my present tour.

11154. What is your appointment here?—Medical officer.

11155. Are you in charge of the hospital?—I am in charge of the native hospital.

11156. How many patients have you there?—About 50, but we can take 60 at a pinch.

11157. Do you have out-patients as well?—Yes.

11158. A large number?—Yes, I should say I see about 25 to 50 a day.

11159. Do you come across many cases of disease, which you attribute to alcohol?—No, I cannot say that I do.

11160. Have you had many cases of delirium tremens, or any cases of delirium tremens among natives?—I have had one case recently.

11161. Was that a native or a European?—A native—I am talking of natives now.

11162. Where was that?—At Calabar, but he was not a native of Calabar; he was a Sierra Leone man.

11163. What would be the commonest alcoholic disease that you have come across; do you find many cases of cirrhosis of the liver, for example?—No, not frequently; I have met with one or two cases.

11164. Due to alcohol, or due to other causes?—Due to alcohol.

11165. What class of native would those be?—Foreign natives—Sierra Leone or Gold Coast men.

11166. Is there much renal disease here?—There is a considerable percentage of renal disease.

11167. What is that due to?—I should attribute the cause there to exposure to cold, to chills.

11168. It is not alcoholic?—No.

11169. Do you get alcoholic neuritis?—No.

11170. Or alcoholic mania?—No.

11171. Do you get much gastric disturbance among your out-patients?—The only alcoholic disturbances I have come across are slight gastric disturbances.

11172. They would pass off fairly quickly?—Yes.

11173. And are not what you would call constitutional?—No. Due to isolated cases of excess.

11174. Speaking of the health of the people generally, you would not say it is affected by an excessive use of alcohol, would you?—No.

11175. What are the main diseases here that trouble you?—Rheumatic troubles constitute a fair percentage, venereal diseases of sorts, including syphilis, local coughs, and malarial fever and affections, and a great deal of skin disease.

11176. Do you find much guinea worm?—Not so much at Calabar as at other places.

11177. Has syphilis been long prevalent at Calabar?—I have noticed an increase of syphilis here during my last tour.

11178. Do you mean in hereditary cases?—No, I am talking about the primary cases.

11179. Would you say on the whole that that is a more serious menace to the health of the population than drink?—Yes.

11180. Infant mortality here is high, is it not?—Very high.

11181. What do you attribute that to?—Simply to want of knowledge on the part of the mothers.

11182. Is there much malaria in the case of the children too?—Yes, a good deal.

11183. And a certain amount of hereditary syphilis? Yes.

11184. Is it a large amount or not—enough to affect the health of the population generally?—A fair average, but certainly not as much as one would meet with in any of the slums of European cities, or anything of that sort.

11185. Do you operate much?—A good deal.

11186. Do natives take chloroform well or badly?—They take it very well; I have not had a single death in Calabar under an anæsthetic.

11187. It is more difficult for a man to go under when he is an alcoholic subject than when he is a temperate man?—Very much more difficult.

11188. Have you found any cases in your operations in which you could trace alcoholism as a cause of difficulty in administering chloroform?—No.

11189. Have you come across any cases at all—marked cases?—Not in the native.

11190. In Europeans?—I am afraid I must say I have.

11191. You find among Europeans that the period of excitement is prolonged?—Yes, very much more prolonged than in the case of the native.

11192. Does the evidence you have given apply to Opobo as well as to Calabar?—Yes, equally.

11193. The conditions are the same?—Very much the same.

11194. Do you find syphilis there too?—Not to the same extent as one finds it here. You find a milder form of venereal disease at Opobo.

11195. As regards the infant mortality, and as regards what you told us about alcoholic disease, your evidence applies to both places equally?—Yes.

11196. I forget how long you said you were at Opobo?—I was there six months this tour.

11197. Were you never there before?—No. I know the Central Province; I have been there during my other tours as well as in Calabar—at Warri, Benin City, Onitsha, and Asaba.

11198. Putting aside syphilis, would the evidence you have given apply to all those other places?—Yes, putting syphilis aside.

11199. At Onitsha did you find much syphilis?—At Onitsha there was a good deal of syphilis as far as I remember, and in the deltas on the Niger one meets with evidences of hereditary syphilis.

11200. The peg-top teeth, and other such signs?—Late secondary ulcerations, and also the peg-top teeth, and lines round the mouth, and so on.

11201. Do you draw any distinction between the effect of alcohol on the native constitution and on the European constitution?—I do not think the natives, speaking of them as a community, indulge to the same extent as Europeans, and do not therefore suffer from constitutional results.

11202. Would you say, as a rule, that a native has a stronger stomach than a European?—Very much stronger for certain foods.

11203. Are they careless about the water they drink?—Very careless.

11204. Have you come across much disease attributable to drinking bad water and eating bad food?—The disease that one would think of as resulting from drinking bad water would be enteric.

11205. There is no enteric here we have been told?—Yes, I have treated a marked case of enteric here. I have no doubt of one case in a female, but she was a Jamaican woman. I have never treated a case of enteric in a native.

11206. Do you find much dysentery?—Yes, a good deal, but that is attributed to water, in which a certain amount of the poison of dysentery exists, and that the native is not immune from, although he possesses a very much greater degree of immunity to foul water than a European.

11207. And possibly to foul food also?—Yes, to foul food as well. I have seen a native eat food which was putrid, and which would certainly have produced enteritis in a European had he eaten the same food.

11208. On the whole, you would describe the people in the districts you know as a remarkably sober people?—I would not say remarkably sober because I think the native has acquired a taste for alcohol, in fact, I think he had that taste long before any European spirits were introduced at all, but I do not think outside the individual that the native people can be called a drunken people as compared with other nations far in advance of him in civilisation.

11209. Even where they do drink it does not produce a great physiological effect?—The native is very sick the next day. I have seen a good many cases where a native has taken too much tombo, fermented liquor—which is very, very potent under certain conditions.

11210. Then he takes a large quantity of it, I suppose?—Yes, and he suffers the next morning, but he very soon recovers, and he is all right after a dose of salts and 10 grains of quinine.

11211. The drinking that goes on does not produce any great constitutional effect on the native?—Not to the extent that it does in the more highly strung European.

11212. You do not see anything like race deterioration in the people?—No, I do not think the native has arrived at that state of development. He has not established the drink habit sufficiently.

11213. It wants steady continuous drinking to do harm to a race?—Yes, before it becomes a sort of hereditary evil.

11214. In your experience would you say that a total abstainer or a strictly moderate drinker stands this climate best?—I do not think we can generalise on that subject; we have to judge each case individually. Personally, I think the total abstainer, if he is not accustomed to taking anything, and he is equally strong constitutionally as the moderate drinker, stands just as good a chance of standing this climate as the moderate drinker. The moderate drinker, accustomed to his strictly moderate and good allowance of alcohol, an allowance with his food, does not suffer from it. The non-drinker with an equally good constitution is exactly in the same position. If he took to drinking a little he would have to get used to the poison before he got any benefit from it—before he would stand the same chance—but he would accustom himself to it after a bit.

11215. Anything beyond strict moderation in the case of a European is dangerous?—It is absolutely fatal in time.

11216. Would the same principle apply to a native or not?—Alcohol is a poison to the native, but it would take larger quantities as far as the native is concerned. That question, however, opens up a great many other secondary questions, which have to be discussed before one can give a decided opinion.

11217. (*Mr. Welsh.*) You describe alcohol as a poison?—Anything is a poison provided one takes a sufficient quantity of it.

11218. But, in relation to alcohol itself, is it a food or is it a poison?—Salt is a food in small quantities, but it is a poison in large quantities, and so with alcohol. When it is taken in small quantities, where it is necessary, it is a food, but when it is taken to anything in excess of that it is certainly a poison.

11219. Is there any point where it ceases to be a food and becomes a poison? How many ounces a day would you say a man might drink without alcohol becoming a poison to him?—I think the medical allowance for a moderate drinker is two to six ounces a day.

11220. (*Chairman.*) That is not absolute alcohol?—Any ordinary spirits I am talking about. I should be very sorry to advise any man to take six ounces a day.

11221. (*Mr. Welsh.*) In your written evidence here you spoke of tombo being a thing that was worse than imported spirits?—It depends on the tombo.

11222. Is that much used?—When I said that I was thinking of the tombo that had been fermented for some time. The strength of the tombo depends on the amount of fermentation. When the amount of saccharine, for instance, that is in the tombo is changed to alcohol, it constitutes it at its strongest condition. The more sugar you have in it, and the more thoroughly fermented it is, the more alcohol it contains.

11223. But there is a limit to it; you cannot produce more than a certain quantity of alcohol by fermentation?—I do not know the exact percentage, but I have seen natives very drunk after drinking strong tombo.

11224. May they not have drunk a great quantity of it?—They must have drunk a greater quantity of it than if they had taken gin, but, added to that, I think fermented tombo, the native spirits, is worse than gin, because there is such a lot of dirt mixed with it. I myself have seen the calabashes in which they have made this spirit, and they are filthy; nobody knows what they have been used for, and they

contain the remains of wasps and flies, and generations of mud and dirt at the bottom of them.

11225. They may be accidental—that cannot always be the case?—They use the same calabashes continually, and although we see the tombo after it has been strained, I am perfectly sure there is a good deal of organic matter in it.

11226. Its harmful properties may be due to the organic matter in it, and not to the alcohol in it?—It may be due to both—due to the alcohol when the natives take more than is good for them, and added to that the bad effects of the putrid organic matter that is introduced adventitiously.

11227. Fermented liquor containing 6, 7, or 8 degrees of alcohol cannot be so injurious as trade gin with 40 or 50 degrees of alcohol in it?—Not in equal quantities. If you take a small percentage of alcohol in a given quantity it cannot be so injurious as the gin, which contains a bigger percentage of alcohol—it is all a matter of the amount of alcohol.

11228. You would say that excessive drinking is ruinous to the physical excellence of any people?—Yes.

11229. And that the natives who have been in contact with Europeans are not equal in moral qualities and stamina with those natives who have not come into contact with Europeans?—I am afraid I must stick to my statement.

11230. That would indicate that contact with Europeans does harm instead of good?—Unfortunately, I think it always does do a lot of harm at first before it begins to do good.

11231. Do you think trade gin is one of the contributing causes of the evils?—Yes, I am afraid it is one of the necessary evils.

11232. If it is an evil, it need not be necessary, need it? Would it not be desirable to prevent natives from getting spirits or anything which is going to be injurious to them?—That is a question for people outside the medical department to decide. It is one of the evils, but whether it can be stopped or not other people must decide.

11233. (*Mr. Cowan.*) Would you say you have actually seen much harm resulting from the use of trade spirits?—I have not seen any cases where trade spirit has been used excessively for any length of time, but I should fancy that if a man became addicted to drinking trade spirits he would not live very long. I think trade spirit is much more powerful than most other spirits imported, and the effects of alcoholic poisoning are evident more quickly in their case.

11234. In your experience you have seen no case where, if a man has been taking trade spirits to excess, he would not have suffered just as much from perhaps taking native liquor to excess?—No, he would have to take a great deal more of the native liquor to approach the condition of ill-health—do you see what I mean—he would have to drink a lot more tombo.

11235. We have been told that a demijohn of tombo can be got for 3*d.*, whereas a demijohn of gin or rum costs 15*s.*?—A demijohn of tombo is not equal to a demijohn of gin in its potency.

11236. But you would get 60 demijohns of tombo for one of rum, and that makes it a question of relative cost?—An analyst would be able to tell you whether there is as much alcohol in one demijohn of gin as in 60 demijohns of tombo. I should fancy there would be.

11237. You have seen cases of natives who had taken strong tombo to excess, and who had suffered accordingly?—Yes, they were very drunk.

11238. Generally speaking, you would say the native is a temperate man, and not a drunkard?—No, but he has a taste for liquor.

11239. As a man who has travelled over the Central and Western Provinces, would you say that the native was a mental sluggard?—No, I think he is particularly keen.

11240. Take the native of Opobo, for instance?—He is a very acute business man in my opinion.

11241. You would say that he has all his wits about him?—Yes, certainly, as far as trading is concerned.

11242. Anyone making such a charge against the native of that district, or against the native of any of those districts, as a matter of fact, you would say was maligning the people?—I should say they are very keen traders, as far as trade is concerned, but I do not think their mental powers would be considered very high.

11243. What would you say of the Opobo native as compared with the Yoruba?—The Opobo native is quite equal to the Yoruba.

11244. (*Chairman.*) Among your patients do you have many who complain of impotence?—I have several.

11245. Do you attribute that to alcohol or to other causes?—To other causes entirely.

11246. To sexual excess and syphilis, and so on?—To sexual excess principally.

11247. You have not come across any case which was due to alcoholism?—No, not in my experience.

(*The witness withdrew.*)

Chief BASSEY DUKE (Native), called and examined.

11248. (*Chairman.*) Are you one of the native chiefs here?—Yes.

11249. Will you tell us exactly your position as chief?—I am also a trader.

11250. What was your father?—My father was the king of this town.

11251. You are now a trader?—Yes.

11252. What do you trade in?—Gin and rum.

11253. Anything else?—Mineral waters.

11254. And cotton goods?—Yes, a small amount. My general trade is in gin.

11255. How long have you been trading here?—I started trading in 1895.

11256. That is fourteen years ago?—Yes.

11257. You have been in England, I imagine?—Yes.

11258. You have known this country for a good many years?—Yes.

11259. What can you tell us about the habits of your countrymen?—With regard to what?

11260. With regard to drink.—They are very moderate drinkers.

11261. You know a great many who drink, but who drink in moderation?—Yes.

11262. Some, I suppose, drink to excess?—Yes, there are some who drink to excess.

11263. Do they belong to any particular class of the people?—Yes.

11264. Who are they?—The labouring classes.

11265. They are the heaviest drinkers, are they?—Yes.

11266. Do many of them go to excess, or are most of them moderate?—In many you would not find they go to excess, except during feast times and ceremonies.

11267. As regards the drink the people in the town have, is it native drink or trade spirits, or what?—Both.

11268. Do you know of many cases of people who have injured themselves by drink?—I have been to the Assizes many times, and there are not many cases there.

11269. I mean people who have injured their health by drinking?—By drinking moderately?

11270. Either moderately or immoderately?—Not many.

11271. On the whole you would describe this as a temperate town?—Yes.

11272. Do you see any difference now from what it was some years ago?—Yes, there is a lot of difference.

11273. What does that difference consist in?—About 25 years ago even the chiefs and the labouring classes used to take more gin and rum than now.

11274. You think they are more moderate now?—Yes. Some of the chiefs in Calabar have given up drinking palm wine, and a lot of the people too.

11275. Have they given up drinking trade spirits?—Some have, and they drink higher class spirit.

11276. Do you think there is any difference in the effect between the higher class spirit and the trade spirit?—Not if you take it moderately, there is no harm in it.

11277. I suppose what drinking goes on is chiefly at festivals?—Yes.

11278. Marriages and funerals?—At marriages there is not so much drinking as during the time of a funeral.

11279. The ceremony after the funeral—the Ikpo?—It is not kept up as long as six months; only when you can afford it you must find the money and celebrate it.

11280. Is great expenditure incurred on those occasions?—It depends on the classes that die.

11281. Take a well-to-do person, what amount of expenditure would be involved, do you know?—£50 would be spent in a few days.

11282. How long would the festival last?—Sometimes four days, sometimes eight days, sometimes sixteen days.

11283. Open house is kept, and people come and go, I suppose?—Yes, you give notice to all your friends and relatives, and they will visit you and have all sorts of play, and you give them "chop" and supply them with drink.

11284. Which costs most—the food or the drink?—Just about equal perhaps.

11285. On those occasions, are there many people who take too much, or do most of the people drink pretty moderately?—The low classes, when they come from work, drink to excess.

11286. That is on these festivals that you are speaking of?—Yes.

11287. Then I suppose they leave the festival and go away through the streets to their own houses?—Yes, they come in the morning and stay till about midday, and go to their work, and then come back again during the evening time and spend the night, and next morning they go to their work again.

11288. Do they spend the night in the compound, or do they go out into the streets?—They spend it in the compound singing and dancing.

11289. So that if a man is the worse for liquor he would be within the compound until he had recovered, or would he go back through the streets to his own home the worse for liquor?—When he drinks too much, do you mean?

11290. Yes.—As soon as he begins to feel tired he goes home, but some of them stay with their friends all night.

11291. So that if there was a great deal of drunkenness you would see it in the streets?—Yes, if there was any.

(*The witness withdrew.*)

Chief DANIEL JOSEPH HENSHAW (Native), called and examined.

11292. (*Chairman.*) What is your present appointment?—I am Political Agent at Oron.

11293. Is Oron in the Eket District?—It is part of the Eket District.

11294. What do you say about the drinking habits of the people in the Eket District?—I cannot say that they drink much spirits; they drink tombo chiefly.

11295. They do not drink much spirits?—They drink spirits at the time of making funeral.

11296. Otherwise they usually drink tombo?—They do.

11297. What is the custom in the Eket District as regards drinking tombo?—In part of the Eket District and the Oron District I travelled with Mr. James and the District Commissioner Mr. Watts, and I remember that at a place called Itak the crops were very bad, and after they had eaten all the crops they fed themselves by drinking palm wine and tombo.

11298. What was the result?—There was nothing wrong with them, only they fed themselves with that.

11299. Were they any the worse for it?—No, and apart from when the traders brought in a certain amount of food from the markets, those people had little else but tombo.

11300. How long have you known that district?—Since the last 14 years.

11301. Is there a great deal of drinking there or not?—Drinking of palm wine and tombo.

11302. Do many people get drunk, or do they drink it moderately?—I have never met drunken men from tombo, except in time of funeral, when I have seen one or two.

11303. On the occasion of a funeral festivity people do get drunk?—Yes, that is not often, because it is not often that people die.

11304. When these funeral festivities do take place, are there many people that get drunk, or is it only a few?—Only a few.

11305. On the whole the people are sober, are they?—Yes, outside the funeral times.

11306. At funeral times a few of them get drunk?—That is so.

11307. (*Mr. Welsh.*) The Oron and Eket people are Ibibios, are they not?—Oron is a different town.

11308. They are an offshoot of the Ibibio tribe, are they not?—I cannot tell, but since the old time they were not mixed.

11309. Have you any idea how much rum and gin is sold in Oron every week or every month or so? Is there not a very large trade in spirits in Oron?—Rum is larger than gin I believe.

11310. Will half the oil and kernels be paid for with spirits at Oron?—Yes.

11311. There is a large export of palm oil and kernels from Oron, is there not?—Yes.

11312. What becomes of all the rum and gin that is received in exchange for produce? Do the Oron people not drink it themselves?—It would be very hard for Oron people to buy gin for themselves unless someone gives it to them.

11313. Still, they do buy a good quantity there? A large quantity of spirits goes into Oron?—Of rum.

11314. (*Mr. Cowan.*) Is the rum and gin that is imported at Oron and sold at Oron sold to the natives of Oron: do the natives of Oron do all the trade?—The Eket people are doing the same trade, and the Atabong and the Okobo.

11315. Is there no trade comes down from the Ikpa markets?—Yes, it is coming down.

11316. Is there any from the Ikang District?—Yes, the trade comes from there.

11317. So that it means that the spirits sold at Oron is distributed over these different markets?—Yes.

11318. Does much of the spirit remain in Oron Village itself, or is it all sent to the markets?—A big part of it is sent to the markets.

11319. Do you know anything about the very strong tombo that people take sometimes when they want to get drunk? Is there a particularly strong tombo that they can get then?—The tombo from the bamboo palm is said to be very strong, but I have not come across it.

11320. You have no personal experience of it?—No, I have only heard of it.

11321. You have not seen very much drunkenness at all, I understand?—From tombo?

Chief Daniel Joseph Henshaw.]

11322. From anything.—Unless at time of funeral.

11323. At times of funerals is it mostly spirits that is consumed, or is tombo taken as well?—Tombo is taken as well.

11324. Generally speaking, would you say that the people in that district are a temperate people—for instance, where you act as Political Agent, would you call them a drunken people?—No, they are not a drunken people.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

TWENTIETH DAY.

Friday, 21st May, 1909, at Calabar.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.
D. C. CAMERON, Esq. (*Secretary*)

Miss MARY SLESSOR, called and examined.

11325. (*Chairman.*) How long have you been in this country?—In three months' time I shall have completed 33 years.

11326. Which mission did you come out for originally?—The United Free Church—it was the United Presbyterian Church then.

11327. You have carried on your work among girls and children mainly, I think?—Yes. The first time I came as a teacher, and at that time I had a school in Duke Town and one in Old Town, but since then I have always had a station of my own—after the first three years.

11328. I believe you have acquired a great influence over the natives?—It is hardly the thing for me to say that.

11329. You hold the position of court clerk in addition to your missionary work, I believe?—I do.

11330. You have lived practically by yourself among the people, have you not?—A good part of the time—for the better part of a score of years I have been altogether by myself.

11331. Living actually among the people?—Yes, I do not sit *here* and make them sit *there*. Of course I do not lose my place, but I make myself a neighbour among the people and rule them as well.

11332. Where is your present station?—Up in the Ibibio country, the first entrance from the Enyong Creek; it is a newly opened place.

11333. How far would that be from here?—About 55 to 60 miles.

11334. What is the tribe you are among?—The Ibibios.

11335. Will you tell us what you find as regards drink among the Ibibios?—I am afraid that I cannot tell you very much about the Ibibios, because I have only been there about four years. But I find this amongst them, that they are the soberest people I have met with on the coast in all my stations, and in all the places I have been to they are the soberest.

11336. What would you say of them with regard to their physique?—They are very far down with regard to physique and everything, but they are not drunkards.

11337. They are not of good physique?—No, they are a very small and very feeble people, but they are very alert—they have no stamina.

11338. Quick minds and feeble bodies?—Quick minds and feeble bodies.

11339. As a tribe they do not drink?—I do not say they do not drink, but they are not drunkards. I went up to a town about a day and a half away from my present place, the first time, for a special purpose apart from my mission work, and then I took up mission work there. That town has been the buffer station between Calabar and all the Ibibios in the interior, and that town and the neighbouring villages are besotted from their contact with the Efiks, no doubt. Beyond that they are a self-preserved people from the slave traders and they have been very isolated and all the rest of it. There are two reasons for these people beyond not being a drunken people, first of all I should think, from all I have seen of them, because they have plenty of their own palm wine, the trees grow there quite freely, and another thing is that there has been no direct market with Calabar.

11340. Has trade gin not penetrated there?—Of course it penetrates now; there is a factory, for instance, just at the place where I land.

11341. Are they taking to gin much?—No, not much. A fortnight ago a proclamation was made in the court that no more gin was to be sold. I said, "Do you mean I am to proclaim that a person is not to buy even a cocoanut-shell's worth of gin in the market," and I was told, "Yes, boxes of gin, and demijohns of European spirits, and barrels and everything is all to cease."

11342. Who told you to make that proclamation?—The Assistant District Commissioner. He is the head of my court, and he gave me this proclamation to make—that is Mr. Dickson.

11343. Who gave him orders to that effect, do you know?—He got a telegram from Calabar, and he came up to the court and told me to proclaim it.

11344. Do you know who would give the order at Calabar?—Of course I do not ask my chief anything, I take my orders and say nothing about them. All I said was that I was glad to hear it.

11345. You made that proclamation as clerk of the court?—Yes, I made the proclamation at once that no gin was to be sold and no cases or demijohns, no anything, and no retailing.

11346. What about palm wine?—That is their own, everybody *that* high has his swamp of palm wine, he would not be worth anything without it.

11347. That does not hurt the people you think?—No, not a bit.

11348. Does this place that you are speaking of come within the Ikot-ekpene District?—Yes.

11349. Did the proclamation mean that people were not to sell without a licence, or that they were not to sell any at all?—There was no word of licence. I said to Mr. Dickson, "I suppose the Government want the money now for the licence," that was all I said; and he said, "All I can say is I have got the telegram"; and I said, "Does it apply to markets higher up"; he said, "I do not know; it is only this market I know of."

11350. It was not that no one must sell without a licence, but prohibition pure and simple?—There was not a word of licence; we have not such a word in the language, and it was just that the telegram came and Mr. Dickson told me to make the proclamation and I made it.

11351. Does trade gin do the people any harm or not?—Living among the people as I do—I do not live as a white woman apart from the people—I have entered into the lives of the people all along, and from the women's and children's side of it, that is the side that affects me most, trade gin does unmitigated harm in their homes.

11352. How does it affect them?—The wives have to flee from their husbands; they are beaten, and the children have to fly also and lie in the bush all night if they cannot come to me, and some of the women, I am sorry to say, go home from the market and their rods are not correct, and they get into trouble with their husbands; the husbands say they get drunk in the market, which I am afraid may be true.

11353. When you say rods, do you mean the brass rods which are sometimes used as currency?—No, I mean the manillas, but "rods" includes manillas as well as brass rods.

11354. Money does not pass there, does it?—Yes, but at a great depreciation I am sorry to say. You give three shillings for a tub of nuts in English money, and you only give two shillings in rods for it—that is the value in Efik money.

11355. So far they are afraid of English money?—The road men, and the bricklayers, and those kind of men, and their wives, buy and sell with English money. Mr. Russell's factory has to pay three shillings for every tub of nuts that he buys with English money, but if he gives eight rods, that is two shillings, he gets the same amount.

11356. What is the difficulty about English money; are the people afraid of it?—Calabar is the trouble. We have made the proclamation again and again, that within so many months the rods will be called in, but they get a new lease of life almost immediately. It is a very great hardship on all our employees and ourselves as white people.

11357. You mean the proclamation forbidding brass rods?—Yes, the Government say they will take them all in but they do not, and it is Calabar that is the trouble. The people in the interior, not knowing what they mean, come down now to the markets from the back of Ikot-ekpene, thousands of them every day before the market and every day after the market with kernels mostly—they come down in strings, and they will not take cash for their kernels.

11358. Do you think it would be better to go back to the brass rods entirely?—No, most decidedly not; but until we have the depreciation of the coin taken away it is a very great injustice and a hindrance to trade.

11359. Does gin pass as currency as well in that part of the country?—We have not so much of it up there. It is more from the official side and the teacher's side that I have lived up there. The Ibibios do not live in compounds like the people do in other places, but are dotted about. At my latest place, which is about a day and a half away from where I am now with good paddlers and a good canoe, the people are very besotted, that is through contact with Calabar and the gin trade. All my natives at the back are afraid of the white men. There have been punitive expeditions almost from the beginning going on up and down the country, seeing that the church did not come first, more the shame—if we had gone first there would have been no need for them. It was the fault of the interpreters, and now these people fight shy of us. Another thing is this: the District Commissioner, when he goes into the towns, the first thing he says is, "Deliver up your guns," and of course the people hump at it, and they are quite right, and, although I often take their guns and break them up myself, I always protest against them being ordered to give them up, because to my mind it is an immorality, seeing that the people have paid for them. That is what ails the native at the back of us. It is not the rum. No Efik trader goes up there yet. We have two churches up there, and the people are beginning now to come down. The big men in all the villages round about had Mr. MacGregor up there. He went up and made a tour of all the villages round about who would not come under our Court until the time of the last punitive expedition when they came and gave themselves up to me and I ruled them, although I could not send a Court messenger in amongst them. These people are in the condition that they are in, I have no hesitation in saying, from their contact with the Ikpo-Ikpo market. I have not the slightest hesitation in saying that that market has demoralised the whole of that part of the country. The Ibibios are sober until you come to that part.

11360. Just let me get it clear. Who are the people who drink at this place—what tribe is it? They are not Ibibios, are they?—Yes, they are Ibibios, but they are just bordering upon the Aros going to the Bendi side.

11361. What do they do as regards drink—do they drink only at festivals, or do they drink regularly?—That is another thing. This is the Court side of it again. We have what the clerks here call clubs, but they are not clubs in our sense of the word at all. I suppose they cannot get another name for them. They are called Edems. So many boys pay so much and become members of the club, and when they take it into their heads and come out and play their tricks, everybody gets out of the way. They are not big like Egbo, but everybody gets out of their way. We are beginning to get better now, but those boys are constantly up in the Court, and so are some of the older men in the older clubs constantly up for just forgetting themselves, and the only big fines we have at the Court, although there is very little in fines altogether in the course of the year, have been in respect of these Edems, and invariably, without one exception, my books will bear it out, it has been from drink.

11362. Do you mean that they get drunk at these clubs?—Yes, and they do not know what they are doing. Of course, the older men respect their clubs more, and would not allow anybody to interfere with their clubs, the same as Egbo.

11363. Do their drinking habits produce any disease among them?—I do not think that is perceptible to me. Everybody knows in the old days, when Mr. Welsh was here, and other big men who were doctors and traders and merchants—John Boko was one, and Efang Efangi was another, whose children are all alive and well now—at that time I heard Doctor Mackenzie say that their livers were ossified, and Mrs. Anderson, who was a mother among them all, was looked up to as a queen at the time, she herself kept it over them all, "The first time you drink you die." They all knew it. Either the drink is better, or the laws are better now, or something that I have not seen is better; but I have another story to tell you about another section of the community where it is the case that it produces disease. That is not among the Ibibio. It is not perceptible, but I have seen cases where I have known men and women sick from drink, but that is just a small thing, like a man having a headache here from drink, but that is not disease.

11364. What is the story you were going to tell us with regard to disease?—In Ibibio, and with regard to my personal work in the Court now, yesterday night I heard a conversation between two people. I

was not able to speak myself, or to make any comment upon it, but I gathered from what they said that the scope of the inquiry was very narrow—I am saying what I gathered—"Why are they not asking about something else? All they are speaking of is Calabar."

11365. I suppose that is because we are at Calabar?—If you turn to the map you will find a section of country between the Cross and the Calabar rivers where I worked for 20 years nearly. These people are my own. I have nursed their children on my knees, and buried almost all their old men. It was the killing days I am speaking of, the poison bean days, and I lived through it. I never dare go away from them, for fear they would be giving the poison bean. The whole of that strip, beginning with Okoyong up to Odot, which I ruled next, is a long strip going up there, and that is now almost exterminated; it was a beautiful piece of country, forest land right away up. The whole of that piece of country is utterly besotted, and it is left aside by the Government and nothing done for it, and it has been left by the church and nothing done for it. I have judged palavers at that place for at least 15 years until to-day, although it is not in my district officially. Those people are drunkards, and they have disease, because I have treated it right along.

11366. What sort of disease?—Mostly liver and kidney, and when they leave the drink alone they get better. The wives of these people have lived with me for a week at a time when their husbands have been on, and sometimes I would sit with them until I got the husbands asleep. The wives dare not go in, not a slave dare go in, while the husbands have been in that state, and I can take anybody up there, or bring anybody here as witnesses of what obtains up that strip between the Calabar and Cross Rivers.

11367. Whose district is that in? Who is the District Commissioner?—Partly up to the Brickfields it belongs to Duke Town; it belonged to me until very lately. The only thing the Government does for them is to send for free labour for the telegraph, and they are not near the telegraph, most of them. The Government asks for them in that way through huge territory, from Aro-Chuku right away up to Umon. Umon is just as besotted at the back.

11368. Who is the District Commissioner?—I do not know who he is; they change so often.

11369. Who is the medical officer?—I do not know. Doctor Foran is our medical officer. He came just the other day, a young lad. I do not know what they do for Aro-Chuku. These people are only amenable to myself on the club days. I hide their doings; I am not obliged to tell everybody. For many reasons they are not agreeable that the Government should adopt them, and those people are visibly dying out, and it is just through their drinking and their fighting.

11370. What is the number of this population?—I could not tell you that. I know the number of towns, but I am not able to walk to go through them all.

11371. Where do they get their drink from?—From Calabar; from the market at Itu.

11372. Why are they so much more drunken than the people of Calabar?—Calabar used to be as drunken as they are. It is only just now that Calabar cannot get it. Calabar is as poor as church mice, and they cannot do it. It is new days with Calabar; we are speaking of to-day with Calabar. Calabar has only changed just now.

11373. Since when?—Since the Government made all this new arrangement.

11374. I do not know what goes on here; what new arrangement are you referring to?—It is a general arrangement, a general trend, this transition period, when Calabar has been brought under law and strict treatment, and all that sort of thing.

11375. Has that stopped drinking on the part of the people?—No, these people of Uwet and Okoyong, notably Creek Town up to Uwet, and all along the side of the Creek and beyond that, taking in Okoyong right away to the rapids, they get their drink from Creek Town and by the rapids they get it from the head of the river. The Calabar people used to say, "How can we take other cargo? We cannot paddle salt and cloth, because the rains spoil it." The border people acted as middlemen and took it straight in.

11376. Have the changed conditions in Calabar stopped the drink?—No, I do not think it has stopped the drink at all; they get it now, and all the markets are open now.

11377. The people are well-to-do, are they, and can afford to buy it?—They can come down to Itu. There are no middlemen to monopolise it; the markets are open now.

11378. Are these people well off?—There is not an inch of trade done in all that wealthy country, and it is all through drink. I paddled the first canoe down to Mr. Gillis's beach, and I paddled the first canoe down to Creek Town, Mr. Ted White's, for the very first outing of trade, and at that place now they do not bring two-pennyworth of oil out. They are all farmers, and they just eat their own "chop."

11379. How do they buy their drink if they do not trade?—These people grow no food of their own, and they sell them yams.

11380. These people who get drunk are farmers?—Yes. When Kokobassi was up there—that is the first man sent up by the Government before the transition was visible—his people were more a terror to them even than the old middlemen, and if they brought four rods out it was all they could do with safety, and they would not do more than that.

11381. I am afraid I do not understand.—For fear of life and liberty and property.

11382. Have the Government introduced liberty and safety of life and property?—Most decidedly.

11383. But notwithstanding that, you say drink has spread?—Yes, it is going on just the same in that tract up between those two rivers.

11384. Why should they drink specially there?—They have no outlet for their energies. I sat four days in the bush at a time with them and lay down on the road at night when I dared to lie down, and I have seen them embrace and say good-bye twenty times, and I dare not go away until they were settled, and before there was a court I could not settle a palaver, because they were all drunk before we began.

11385. Do you know why it is that this particular body of people should be so drunken when the others seem to be fairly sober?—The others are not in that tract of country.

11386. The people who are under you are more sober?—I am away from there now, but they did get more sober—the young boys growing up.

11387. The place was improving when you left?—Yes, among the younger people. I have buried nearly all the big men. I do not suppose there are more than four of the big men who were there at first, and I do not suppose they are ever sober: there is one man I know who is never sober, and he is full of disease.

11388. How old is he?—After a man lives a life like that it is very hard to judge; he is older than I am.

11389. I will not ask you how old you are, but is he as old as I am?—No, I will not say that. There is another very old man who is just the same. There is another one, and a big, big man there who went off his head purely from drinking. His brother died here in the prison. That was a big man, and he died purely from drink; his whole life was one long drunk. And I do not believe there is one inch of improvement amongst the people there now, except that they are afraid of the court. Of course, I do not go in amongst them, and the Clerk of the Court does not go in amongst them—he is a Calabar boy, and I suppose he dare not—but from all they come and tell me I am afraid they are not a bit better, but the younger men are.

11390. Are those the people you had as children?—No, boys coming to school from *that* high you know.

11391. What are these people—Pagans or Christians?—Nominally, they have given up killing and that sort of thing, and the Government will not allow them to have the ordeals of oil that they used to have every morning. I used to see them from my own window every morning.

11392. What are the ordeals of oil?—In every town and village until very lately they had them, and I daresay in some of the villages you would find it yet. You will find under a tree in an open space three sticks stuck up, just like a gipsy thing, and there is always a pot of oil hanging from them, with fire underneath. The fire is never allowed to go out, and somebody sees to the putting in of the oil. Perhaps they had had a big drunk the night before, and had all got headaches in the morning, and were accusing their wives of all sorts of things, and they have the ordeal to find out the guilty ones. The wives were all brought out and had to stand in front of the fire while a neutral person went to the spring for clean water in a vessel that had been seen by everybody. The women then had to wash their hands in the water before everybody, and they then stood in front of the fire. If they were considered suspected people somebody prayed the prayer for them, but if they were not considered suspected they could pray the prayer for themselves—" I am not guilty of thieving ": " I am not guilty of unfaithfulness to my husband ": " I am not guilty of making medicine for my husband, and if I am innocent the oil will not touch me." Then somebody takes a ladle of boiling oil and pours it into their hands, and of course they run away screaming. If it was a disputed thing, if the oil burnt down in this way (describing) there was no palaver, but if it did not they were found guilty.

11393. What happened if they were found guilty?—They were tied up with a stake with thorns on it, and with the bones of a tiger, and trussed up close, and their legs tied close together with this stick of thorns in between.

11394. How long were they left like that?—Until they fainted as a rule, but I would go round and say, " You are not going to die here; get up out of this," and I would set them free, but I was not always sure of my ground. When I thought I could do it, I did it, but when I thought I could not do it, I just kept out of the way and could not help it. That was a thing of daily occurrence, and that was caused by drink.

11395. What had drink to do with it?—They did nothing but drink all day long; there was no trade done at all.

11396. Would they have had this oil ordeal whether they were drunk or not?—If it was a girl who had a mother or a house of her own, she just went home.

11397. I do not quite see the connection between drink and this ordeal. Would they have the oil ordeal whether they were drunk or not?—They drank and drank all the day long, and they were rampant when a person was found guilty, especially if it was a case of a woman being unfaithful. The co-respondent's house was harried. They drank day and night. One day some of the gentlemen were up from the Mission, Mr. Beadie was one, and Mr. Jarrett was one, and I think Mr. Cruickshank was there also on that occasion. The people took up their brass pans and drank from them, and they also drank from the bungs of the barrels, and that went on for about a fortnight. I got a book sent down to the mission men by two carpenters, who could not paddle a stroke. I wrote it just this way, " Come," and they came, but they could not do anything. One day Epangepangi gave me a throw into the passage—only twice I have been touched by a native—I said on that occasion they have borne enough, and he threw me into the passage, but the next instant he caught me up and said, " My mother, what have I done? " I never told him of it afterwards, because he was drunk at the time, and I never made any notice of it. The very next day after that Idam was going with a whip to beat his wife, and I took hold of it, and he caught hold of my hand like *that* on the top of the whip. It hurt me very much, and I called out, but I could not be heard because of the noise, and I suppose he saw I was going to faint—I have never fainted in my life—and he let go of the whip, and that stopped that row. On another occasion there was a row going on, and I myself went in front of two or three infuriated men, one had got a sword in his hand, and I tripped him up and took the sword away from him, and another man took him in his teeth by the back of the neck, and held him down there as helpless as a dog. I do not say that those things happen now, but they did happen through drink.

11398. The younger generation is much more sober?—Yes, they are going in for trade, and are not drinking so much. Another thing why the Calabar men take up gin is this: they said they could not carry salt, because the boys were not fit to carry it, and cloth deteriorated, and that there was nothing that did not deteriorate except " min "—that is, gin. " If we send up pieces of cloth to show in the interior they never come back, or if they do come back, they come back soiled, so what else can we take but 'min'?" That has been given to me times without number as the reason why the Calabar men take up drink in preference to anything else.

11399. Is there high mortality among the children in your district?—There is, but you will find that almost anywhere else, and the mortality is not from drink. Out of every drop that is drunk by them the little Ibibios get the last drops, and my own children get the drops, although I have spoken against it until I was tired. One day one of my children came up to me, and I smelt its breath. I said, " Who has been giving you drink." It said " Ete "—that is, " Master "—and I went like mad to him and asked him why he had given the child gin; and he said, " You do not think I would do that "; but afterwards he confessed and went down on his knees and said, " I lost my head, but it is the habit." That is even to one of my children, and they do that to-day with the children, but, as I say, I do not think the infant mortality is because of the gin.

11400. What do you think it is from?—It is a case of the survival of the fittest. The babies are kept out in the open and exposed and are not clothed, and they give them a great deal too much water.

11401. Is there very much bad water drunk?—No, I never care whether I have a filter or not. I have been 10 years without a filter now, and I have never suffered from the water, either at Ibibio or anywhere else.

11402. Do the children suffer from malaria much?—No, I do not think so.

11403. Is there any superstition with regard to twins in your part of the country?—Ask me, who have had hundreds of them in my care, and who have left two of them to come down here. All the children who are with me now are twins up in Ibibio. I cannot keep two, but I have kept one, and one, and one, but one woman that I have with me now has two fine boys, twins. The Ibibios will not keep two, and the very first day they are left unguarded, one of the children has a fit and dies.

11404. When twins are born, does one of the children always die?—They kill it; they would kill them both if I would let them, but they will give in to me and allow one child to live, and that is the better of the two evils, and I have to accept it. They will not keep two, however. I have been successful elsewhere in getting them to allow both of the children to live, but not in Ibibio.

11405. Is there supposed to be a curse on twins?—Yes. One of them is supposed to have a Satanic origin.

11406. You have established a sort of nursery for twins, I believe?—No. It does not matter where I go to live, or where the twins come from, they all come to me, but I have not established anything.

11407. What happens to the mothers of these twins?—In different places they have different customs. In Umon the mothers were banished to an island, and neither their own men nor their own children could go to them. In another place they used to send them adrift in a canoe. In another place the two children's backs were broken and they were put into an ants' nest. I think that obtains everywhere. I have seen ever so many nests with babies' bones in them. I do not go to look at these things, because they do not appeal to me at all, but the women tell me. Many of the women in Okoyong went over to Akoi, and they were allowed to live there, but that is the only spot in the whole of this Protectorate where a twin mother may live, that is because Okoyong and Akoi are connected. In Ibibio all the women are sent into the bush, and they may not go on the footpaths or go to the markets, or go to the public springs, yet they manage to live—those who do not kill themselves.

Miss Mary Slessor.]

11408. Under British rule is that state of things improving?—I have made a rule with all the Ibibios and nearly everybody to allow the women to remain just far enough away that if anything happens through the night she might cry out, and, as to water, of course, if anybody did not want them to go, they need not go to the springs. I have arranged with them not to send them into the forest, but to let them stay a little way away, and let them drink at another place. My first trouble in Okoyong was that every other woman ran away, and the man was compelled not to keep her on. For miles and miles and miles around the twin mothers are now coming in in tens, eights, and twelves, and fourteens, brought in mostly by some Christian chief, or some chief who is inclined to Christianity, or some chief who has come in contact with us in the court, and been enlightened a little bit. They come in now and nobody runs away, and we have been able to compel the chiefs to bring them as near the town as they can live in perfect safety, and they may go now on any footpath, except into anybody's yard, and if anybody wishes to buy from or sell to them they are allowed to do so.

11409. Does the fear of twins keep the population down, do you think?—It did in the old days, but now-a-days it is punishable. At one time none of the girls would have a child, if they thought they were going to have twins, but now that is a matter of murder.

11410. (*Mr. Cowan.*) You told us, that the excuse traders gave you for selling gin only in the old days, was that they were apt to lose if they sent other cargoes up country?—Yes, they could not manage the transport.

11411. You added that they told you that sometimes when they sent cottons to the markets they got soiled and spoilt by the rains, and that they lost on them?—It was not so much that. It was all the fault of the middlemen. I transfer my goods to a middleman, and if they come back short I have no redress, and cannot do anything.

11412. Do you think there is a bigger market now for cottons than there used to be—that far more cottons are sold now-a-days?—Yes, now-a-days, of course, there are tin-lined cases and other improvements for carrying the things up country, and, most decidedly, all my people are now clothed decently. The men also come in very decently clothed, and they are calling for chairs and that sort of thing now, and asking me where they can get them, because they do not keep a stock of that sort of thing as a rule at Russell's factory.

11413. With regard to the oil ordeal that you told us about, is that a country custom?—Yes.

11414. How far back would it date, do you know?—No—nobody knows.

11415. The chances are that it was in operation before trade spirits were introduced at all?—Before we knew anything at all of the country.

11416. It did not originate with the drinking of gin?—Not that I know of, but the drinking of gin always accompanied it.

11417. Still the ordeal was there separate and distinct altogether from the gin?—Yes, it was apart altogether from the gin, but it gave occasion to gin drinking.

11418. You seem to think that the condition of the people now is really better than it was?—Most decidedly, but a great many of the places are never touched either by the Church or by the Government. Adiabo is at the back of there, for example, and nobody knows what they do.

11419. Do you think there would be any difficulty in bringing these other places in?—Not if there were plenty of white men. Of course, in those places the natives are straggling, dying off—the older men are dying off.

11420. You are more hopeful as regards the younger generation?—Look at the miles and miles of splendid territory and nothing being done with it and all so sparsely populated.

11421. If the younger generation are going in for trade now, and are looking after themselves better, there will be an improvement very soon, will there not?—But there are no roads in these places.

11422. Of course I mean granted that development goes on?—It will be a long time, and who will go to some of these districts?

11423. (*Chairman.*) Will not the Church do anything?—Nobody. It is a moral question.

11424. (*Mr. Cowan.*) Would you say that the people are better now than they were 20 years ago?—Those who have been under our influence are.

11425. Then you do not despair?—If we could get white influence over them I would not despair.

11426. You would not say that the people of Ibibio, apart from the particular places where you say they get in touch with the Efiks and the Aros, are a drunken people?—No, all they get is their own palm wine, which will not harm any of them.

11427. Are you sure that palm wine will not harm them?—Perfectly sure.

11428. Not if it is taken to excess?—No, because they tot from babies. An old, old man, the big chief of Arorawong, came down and brought me a demijohn full of palm wine as a present. I took what would make two loaves of bread, and also a little in a jug, thinking that perhaps some of the prisoners might come down with the policemen to work, because when they are old I sometimes give them a little in the middle of the day when the sun is hot, so I put a little in the jug and left it standing there, and said to the old man, "I do not despise it, but this is all I want, and you can drink the rest yourselves and think of me." That is the way we speak to the Efiks. He had only one small boy with him, and they drank the remainder of the demijohn between them. He did not carry a drop of it away out of my verandah, and yet he walked away as steady as you are or as I am. Then again at Aro-Chuku, where I have sat with the men in conclave—twenty chiefs all in the place—there they drink the palm wine with the demijohns all in front of them, and they drink and drink till it is all done, and they are none the worse for it, and little babies get sweet palm wine to drink as well.

11429. You are quite satisfied that it does not do them any harm?—Not a bit. Up there there is a certain stuff that comes from a special kind of palm that does them harm, especially if they boil it, and they nearly always boil it the second day, but there is none of that in Okoyong, or at least it is a mere bagatelle. The ground is too dry for the tree to grow.

11430. (*Capt. Elgee.*) Do these signs of drunkenness which you have described to us occur in the Ikotekpene District?—No, it was in the Uwet District.

11431. Am I right in understanding that your experience in Southern Nigeria has been confined to the Ibibio country?—No, but that country mostly. My first six years were down here in Calabar, but the rest of it has been spent up in Ibibio, except this little fraction at the end.

11432. Your experience of the Yoruba country and the Western Province is nil?—I know absolutely nothing about the Western Province except from hearsay.

11433. (*Chairman.*) Can you tell us the size of your district?—My district extends from Adiabo, right away to the back of Umon, and from Uwet to the Cross River. At first there was no formal Court at Umon, and then everybody came to me, and everybody from the Enyong Creek came to me also to settle their palavers. The size of the district would be about 30 miles.

11434. Is the population increasing or decreasing in the Okoyong District?—It is decreasing daily, perceptibly, in Ika especially.

11435. From what cause?—Among the whole tribe of Ika.

11436. Do the young men leave the country?—No, they will not move out of the place.

11437. What is the principal cause of the decrease in the population, do you know?—As I have told you, it is through drink.

11438. They are dying off because of their drinking habits?—The old people are, but the younger people are improving; whether they will take to drink eventually, I do not know. The young men get heated

up at plays, and catch chills, and die off very rapidly from that cause.

(*Chairman.*) We are very much obliged to you for the interesting evidence you have given us.

(*The witness withdrew.*)

Rev. ALEXANDER CRUICKSHANK, called and examined.

11439. (*Chairman.*) You are a minister of the United Free Church, I think?—I am.

11440. How long have you been in this country?—Twenty-seven years.

11441. In what part of this district do you labour?—On the right bank of the Cross River, 40 miles up.

11442. What tribe have you there?—I work among the Ibibio people, among others.

11443. What do you say with regard to the drinking habits of the people in that district? Is the consumption of drink increasing or decreasing among them?—It is decreasing among the people we have done most for—among the young rising generation it is decreasing certainly, but amongst the older people, and the people beyond us where we have not reached, I do not think it is decreasing.

11444. Is there much drunkenness among them?—Yes, a great deal, especially at certain times. To begin with, among the uncivilised people there are scarcely any who do not take gin at all, and if there is it is because they have had a very serious lesson. I know of one or two cases of that kind.

11445. Otherwise they all take some gin?—Most of them take some. When they are busy on their farms not so much, but at times when they are not working they take a good deal.

11446. Does it do them any harm?—One of the people I refer to told me the other day that if he took one glass he did not know that he had had anything, that if he took two it made him lively, and if he took three he was irresponsible, and next day he did not know what he had done, good or bad, and if he took more than that he could not rise and go away at all.

11447. Do most of them drink in moderation—there are some who exceed no doubt?—A considerable number drink in moderation, but at playtimes, and funeral ceremonies, or when they are gathered together for any purpose, and they have not very much to do, a great many of them will drink to excess.

11448. Have you seen any actual injury to health among these people because of drink?—I have seen a great many cases where people have been cut and injured through fighting before the Government put out its hand and disarmed the people. In the days when people were going about with guns and swords these things were very common, and I have bandaged as many as 12 people in a day who have been wounded through fighting. I have asked the Chief how it happened, and he has told me, "It was your drink that did it." One man killed another on one occasion, and he said it was the brandy that made him do it.

11449. Are you satisfied that it was drink in that case?—Yes, quite satisfied. Of course, nowadays a man cannot draw a sword in the market without being run in and punished for doing it. Quite recently I went to a village and found the place in a commotion, and a young fellow running about with a sword in his hand, and the people all afraid of him. We were able to secure him, but meanwhile he had wounded his mother, and the people were all so excited—they had been drinking—that they could not help in any way, and we had to send for the Court Messenger and take him in charge.

11450. I suppose this was at a play?—Yes, they had been feasting.

11451. It is rather difficult to distinguish, is it not, between people who may be making a great noise, and who may be excited after a long play, and who may not have been drinking at all, and people who are really drunk?—They seldom get excited in that way unless they have been drinking to a certain extent. They do, of course, get excited over certain things, but a man will not go and slash his mother with a sword and cut her about if he has not been drinking.

11452. But that was an exceptional case, was it not?—No, I have a young man staying in my house, for example, who told me himself that a few years ago—I suppose it was the only time he ever got drunk—he cut his sister, and when the people came to take her away from him he stoned them. Another young man who is also in my house I am ashamed to say beat his married sister, and next day when he was called in question by her husband he knew nothing about it and begged pardon for what he had done. I also asked one of our chiefs, who at one time was Clerk to our Court, in regard to cases that came before them of wife beating, and cursing their fathers and mothers, which is a very serious offence, and such things that were before the Court every other day, and he said that in a great many of the cases the excuse was made by the person charged that he was drunk, and did not know what he was doing.

11453. That, of course, is a very common excuse at home, whenever a man does anything that requires excusing, and sometimes it is true, and sometimes it is untrue.—There was no reason to say it, however, because they were punished irrespective of that.

11454. That is the same in England, but yet it is given as an excuse.—It does not reduce the fine. At the beginning of the year I was at a village perhaps 24 or 28 miles from Ikot-ekpene to the west, and in that poor little hamlet—and among the surrounding ones it was the same—I counted in rows 1,440 empty gin bottles—there were 24 rows of them, each containing 60. That was in one compound.

11455. Was this a native trader?—No, it was in the compound of a native chief, who did some farming, and some of his young men traded, and brought the gin into the town. I had a boy staying with me from this man's place, and at that very time when the boy came home from his holiday, he told me that the chief, when he was the worse for drink had been chasing him round the town, and there were small piles of gin bottles in front of the other houses, in fact the natives were quite proud of them.

11456. Do you know this belt of country that Miss Slessor has been telling us about where there is so much drunkenness going on?—I have been in that part of the country, just passing through it, but not resident there, and I cannot speak of my own knowledge with regard to it. I have heard, however, that there is a great deal of lawlessness and wild play on the death of chiefs. That goes on also all over the country.

11457. These drunken bouts occur on the deaths of chiefs and at native festivities?—Yes, and they never have a play without drinking a great deal.

11458. What District Commissioner would that district be under?—Captain Ambrose—I am not referring to Okoyong.

11459. (*Mr. Cowan.*) That is the district the Chairman is asking about.—It borders on the Calabar District. The Calabar District Commissioner would know about it. I cannot give definite facts about Okoyong; I have only been there as a visitor.

11460. (*Chairman.*) Generally speaking, is drinking increasing or decreasing in this part of the country?—It is decidedly decreasing amongst the people we are working among.

11461. You have no trouble among your own converts as regards drink?—I am thankful to say we have not much.

11462. You think it is more confined to the pagans?—Yes, and to those who make no profession.

11463. What do you mean by "who make no profession"?—Who are not Church members. It is not a hard and fast rule, but it is an understood thing that a Church member has nothing to do with gin.

11464. In your opinion, which is the safer rule in this country for everybody, total abstinence or

moderate drinking?—Certainly I think total abstinence, because just about two or three months ago the duty was increased on the gin here, and one of the chiefs, one of the most intelligent men in our district, was passing through the mission ground after being at Calabar, and I said to him, "What is the news." He said, "They have made the drink very much dearer." His story was much exaggerated, because it turned out that it was not so very much dearer, and I told him of it afterwards, and he said, "I am very glad, it is not that I take it myself, because I seldom take it, but when friends come in they pester me and pester me for gin until I have to send for it, and I drink with them, and then I am the worse for it."

11465. I was not speaking about individual cases, but rather as to what was the best general rule as regards health for Europeans as well as natives in the matter of drink.—I am speaking of a man who, unsolicited, would never think of sending for drink for himself, but who has to treat his friends and drink with them, and he find himself the worse because of it, and if he was a total abstainer he would not be subject to such a temptation.

11466. What is your opinion as to the general rule for Europeans?—Having been up country most of my time, I can only speak from hearsay. I cannot speak from personal experience with regard to Europeans.

11467. I was asking rather from the point of view of a general rule with regard to health. Do you think people who are total abstainers do better in this climate than those who drink moderately?—I have had remarkably good health myself for 27 years in this country, and I am a strong total abstainer.

11468. Do you hold the opinion that alcohol is injurious even taken in small quantities?—I do not say that it is not beneficial in cases of collapse, or threatened collapse, but as a beverage I have never taken it. I have had it given to me once or twice when I have had a bad fever and have been sleepless at nights, but apart from that not.

11469. You hold pretty strongly, I suppose, that it is always mischievous?—Yes, and I remember an experienced river doctor, Dr. Mackenzie, when I was very much reduced after dysentery saying to me, "You must get something to set you up; take some wine." I said to him, "I will take it if you insist upon it, but I would rather not." He then said, "No, I do not insist on your taking it," and he mentioned other things, such as egg and milk, or anything in that way that I could get, and did not insist on my taking wine.

11470. I wanted to get your opinion generally as to the effect of alcohol on the people.—That was the advice of a very experienced doctor—Dr. Mackenzie.

11471. You are a strong total abstainer: do you recommend total abstinence to your mission people, or not?—Not unreasonably, but from what I have seen in our own country I am most decidedly of opinion that alcohol is altogether bad. There are many things that I, going amongst the people and behind the scenes, seeing them in their homes, observe, which traders and Government men walking through the country do not see anything of at all. I see them lying in their houses apparently asleep in the middle of the day, and when I have asked someone the reason, the answer I have got very often has been, "This boy has taken too much gin."

11472. Is that among the Christians, or only among the heathens?—They are mixed up together.

11473. Do you know anything of the big towns in Southern Nigeria—do you know anything of Calabar, for example?—A little.

11474. What class would you say drinks most here?—In regard to Duke Town and Creek Town there are other men who could give better answers than I can.

11475. (*Mr. Welsh.*) If the importation of trade spirits were stopped, do you think it would lead to an increase in the drinking of palm wine?—I do not think it could immediately, because they drink at present all the palm wine that can be got. Now they are planting fruit trees, such as oranges, but apart from those the palm tree is practically the only tree the people can plant in the country, and they plant them, and when they are six or seven years old they tap them.

11476. Have you come across any drunkenness from the use of palm wine?—If they keep it until it is strong they may get drunk on it, but a man can fill himself with palm wine when it is fresh and he only gets heavy and stupid, just as if he had eaten too much food.

11477. You do not think it affects him as much as trade gin does?—No, but if they drink it in large quantities when it is strong it will affect them.

11478. Do you know if the drinking of trade spirits has lessened the industry of the people—whether people are less industrious on their farms than they used to be when they had no access to trade spirits?—Of course, I was not here to see what happened before trade spirits were introduced, but I know from the condition it puts them into that if they did not get it they would be able to give more time to their work.

11479. The sober man is always the better citizen, is he not?—Certainly.

11480. Have you noticed any connection between drinking and crime. Do you know of any crimes that have happened in your district which have been due to drink?—I know of such cases as I have instanced already, such as people fighting and cutting each other, and interfering with other men's wives. I have separated them when they have been fighting with one another and also when they have been beating their wives. One man I remember stripped his wife and turned her out of the house when he was in drink.

11481. If there were no trade in gin, do you think the natives would produce as much palm oil and kernels as they do at present?—Yes, I think so; there might be a number of them to begin with who would not get what they wanted for it, but, on the other hand, it would induce them to spend their money on things that they cannot get now. There are people going bare-backed still—naked, and children also.

11482. You think the trade in some other articles would increase if the trade in spirits fell off?—Certainly.

11483. Are you of opinion that an increase in duty would be a desirable thing?—In connection with your previous question, in the first place the people do not sell as a rule for gin; they sell for brass rods, and they can buy what they like with the brass rods.

11484. You think there would be no falling off in the quantity of palm oil and palm kernels produced if there was no trade in spirits?—I do not think there would be any falling off because a number of them would be more able to prosecute the trade than they are at present.

11485. Would you anticipate an increase in the demand for such articles as cotton goods or hardware goods, for example?—Yes, I think so, and for wood, perhaps, in order to build better houses. One fearful custom which affects infant mortality and morality is the custom for fathers, mothers, children, and goats, all to live in one room, and if you ask them to build another house for the goats, they say they have not the money.

11486. Do you think the increase in duty has in any way checked the consumption of spirits?—No, I do not think the increase has been high enough to make any great difference.

11487. If there was a still further increase, or a very large increase in the amount of duty on spirits, it probably would be effective in reducing the consumption, would it not?—It is probable that it would, although I do not think it necessarily must, because I know people who will take their last rod and go and buy rum or gin with it, although of course it stands to reason if it were dearer they could not get so much—I am referring to the people who drink most.

11488. (*Capt. Elgee.*) Is your experience out here entirely limited to the Cross River?—Mostly to the Cross River and behind the Cross River.

11489. You know nothing of the Central or the Western Provinces?—No.

11490. (*Chairman.*) And you know nothing of the hinterland of this Province?—I only know that one

district well. I have been in other districts, but not for any length of time.

11491. (*Capt. Elgee.*) In your remarks as to what would happen if gin were prohibited as regards trade, you do not speak from a trader's point of view, do you?—I try to take an unprejudiced view of the question.

11492. Supposing you were told that disease, either small-pox or disease due to the drinking of dirty water, caused more deaths in this country than the abuse of alcohol, what would you say?—I have known very few deaths from small-pox, because there has been very little small-pox in my district while I have been there.

11493. Then take other districts?—Disease is caused from careless living in many ways. I should not say that excessive drinking was the only cause of the shortening of people's lives.

11494. Let me put it in another way—do you consider the question of sanitation a more important one, having regard to the welfare of the people of this country, than the question of the importation of trade liquor?—I should put them both pretty much upon an equality.

11495. (*Chairman.*) Is there much syphilis as well as drinking in this part of the country?—Yes, there is a considerable amount of it.

11496. That, of course, deteriorates the health of the population enormously?—Certainly.

11497. What size circuit have you, so to speak?—That is very difficult to say because we make so many journeys.

11498. I am referring rather to the people who are habitually under your eye?—It is not a very large district. I border up towards Miss Slessor, and I go as far as one man is able to go round the country and establish schools.

11499. Would it be a radius of say 15 or 20 miles?—Our influence is more limited the further we go, and I should say the radius is about eight miles to begin with.

11500. The country all round you, within an eight miles radius you know pretty well?—Yes, and of course I know a good deal beyond that.

11501. What would be the population of your district in that eight miles radius?—There might be some 15 to 20 villages of from 100 to 600 people each, and those beyond that are still bigger even.

11502. But what you are speaking of is the country immediately round you?—Yes, perhaps 20 villages.

11503. Do you happen to have any idea of what the population would be in that drunken district that Miss Slessor spoke of?—It was more big men's compounds there at one time, but the country is now breaking up more into villages. It is a very scattered district, and you find a head man here and a head man there.

11504. Is the population an increasing or a decreasing one?—In my district I am afraid it is decreasing, but that is partly on account of the boys when they get educated coming down here in order to get work.

11505. And better wages, I suppose?—Yes; and the young men also go wherever Government roads are being made, and to the brick works. That, I think, is the principal reason for the decrease in the population. Then, again, another reason for the decrease in the population is that a great many of these young men get heated up at plays and then get chills. I believe that 20 per cent. of them die from that cause. I might add, with regard to the trade in spirits, that I was at Asan about a year ago, and the chiefs there told me that before a school had been started there a great many of them were big traders in gin, but that since then only one or two have traded in it. I think the trade in gin has been greatly reduced in that place.

(*The witness withdrew.*)

Chief EPHRIAM AYO (Native), called and examined (through an interpreter).

11506. (*Chairman.*) What are you?—A trader.

11507. To what religious community do you belong?—I am a member of the United Free Church.

11508. What do you trade in?—Cloth, tobacco, and other such things, but no drink.

11509. Why do you not trade in drink?—Because I do not like to do it.

11510. Does your trade in the other things prosper?—Yes.

11511. If there was no trade in drink by other people would your trade be as good?—That is too difficult to answer.

11512. Where do you trade?—In the Enyong Creek up the Cross River, and far up the Cross River.

11513. You find the people are quite willing to buy goods from you although you do not sell gin?—Yes, they buy readily.

11514. Did you ever trade in gin?—Up till, perhaps, 1890 I sold gin.

11515. Why did you give up selling gin?—I did not like to take it myself, and I did not like to give it to others.

11516. Are you a total abstainer?—I do not drink.

11517. Have you seen much ill-effects of drink upon others?—I took it myself and it gave me a great deal of trouble. Physically it affected me very much, especially if I was not very well. If I took gin it intensified what was the matter with me.

11518. So you very wisely gave it up?—I did.

11519. Did you find any trouble in giving it up?—Seeing that it was spoiling me it was not very difficult to give it up.

11520. Have other people among your friends who have found ill-effects from it given it up, too?—Some of them have.

11521. (*Mr. Welsh.*) Are there any other chiefs at Calabar who do not sell liquor besides yourself?—There are a number who do not trade in drink, but it would be difficult for me to give names.

11522. Have you noticed any ill-effects of liquor on the people? You have spoken of the ill-effects upon yourself; have you noticed any ill-effects on others?—People when they indulge in it freely it makes them sick and spoils them very much.

11523. Do you think if there were no trade in liquor at all that the natives would produce as much palm oil and palm kernels as they do at present, or would they produce more?—The marketing is not direct with produce and gin. They take produce whatever it is, gin or anything else, and sell it for brass rods, and then they take the brass rods and buy oil and gin, and I think those who take gin up the river get it speedily changed into brass rods, and perhaps in that way there would be some difficulty in getting brass rods quickly.

11524. Would the native who makes the palm oil make as much as he does at present if there was no trade in imported liquor?—They would still have to do it.

11525. What do you think they would take in exchange for their produce instead of gin?—They would just buy other things, such as cloth and tobacco and other produce.

11526. (*Mr. Cowan.*) Have you ever seen a market where the people would not buy any more cloth, or any more tobacco—that is, where the market had got glutted?—No, I have not seen that.

11527. You have never known a time when it was difficult to sell cloth and tobacco, say for a season, or perhaps for a period of three months of a season?—Sometimes, especially in the rainy season, when streams and floods are high, certain villages and districts are cut off from getting to the markets at all, and at such times it is difficult to sell anything, but

on ordinary occasions I myself have had no difficulty in selling my goods.

11528. If there were no trade spirits at all, and you and every other middleman were selling nothing but cottons and tobacco, do you think you could sell as much as you are now selling?—I would not anticipate any difficulty.

11529. Do you think the country is capable of absorbing an unlimited amount of cottons?—They are able to buy.

11530. If that is so, how is it that certain merchants in Calabar have cottons on their hands that they have had for nearly two years in stock, and are unable to find a market for them, because the cotton trade has been dull?—They frequently try to sell at too dear a price; if they would take off some of the price they would get rid of it.

11531. Would you care to have another 60 per cent. put upon the duty on cloth, if there was no revenue from spirits?—If the gin were stopped, I believe duty could be put on cloth without injuring the market. I have opinions on the matter that I could give.

11532. Are you aware that certain cloths to-day are being sold at 4*s.* in Calabar where they cost the merchant in the first instance 4*s.* 5*d.*?—I do not know that.

11533. Do you believe it?—I could understand it if it had been long on their hands—if they had had it in stock for a long time.

11534. If other traders who perhaps have not the same samples of cottons as you have say that the people do not want other staples, and that they want rum and gin, what would you say?—They are speaking the truth, but the difficulty is not one that cannot be surmounted.

11535. You spoke of trading in the Enyong Creek. What are the markets there?—Asan.

11536. Has trade ever been helped there by other people bringing gin into the market—has it a general effect in improving trade and keeping trade up—you do not take gin there yourself, but has that market been increased or benefited in any way through that gin being there?—There has been no improvement.

11537. Generally speaking, do you find less drunkenness now than you did 20 years ago?—On account of the strong hand of the Government many people now watch themselves, because they know if they drink gin they will get into trouble.

11538. Are we to take it that the conditions to-day, whether as the result of Government action or not, are better than they were?—I do not see so many people the worse for drink now as I did then.

11539. Did you drink to excess yourself in the old days?—Yes, and many others with me.

11540. In your case a complete cure has been effected: do you anticipate any difficulty in similar cures being effected amongst those who still continue to drink to-day?—I am very hopeful that gradually they will become cured, and I am quite confident if they do they will experience the same benefit as I have done.

11541. You are more a believer in moral strength than laws to prohibit drinking?—I have said both—that they are afraid of getting run in, and also from the health point of view and the moral benefit they can get from it.

11542. However, you are fairly hopeful as to the position?—Yes.

11543. (*Captain Elgee.*) Were you born a Christian, or did you become a convert afterwards?—I was a heathen in my youth.

11544. What of your education: are you literate or illiterate?—I can read and write my native language, and a little English.

11545. What language is that?—The Efik.

11546. Was it by the advice of your stomach or of your religious pastor that you became a teetotaler?—On account of sickness; that it spoilt me very much. When I was under the influence of drink I did things that spoiled me very much.

11547. Was it a matter of religious advice, or simply a matter of your stomach?—I became a total abstainer before I was a member of the Church.

11548. Are you a private trader, or do you belong to a large firm?—Alone by myself.

11549. As things go, have you got a large business or a small business?—I put it modestly. I just do according to my ability, but the people around me look upon me as a big trader.

11550. How many men do you employ in your shop?—It is not a question of a shop with most of us; we go to the markets and sell stuff.

11551. How many house people and canoe men and agents have you in your pay?—It is very difficult offhand to tell the number, but there are four different markets where I have agents living and selling and buying, and then there are the canoe men that go round for the produce, and then I have canoe men who take me round to visit them.

11552. How many puncheons of oil do you sell in one month, for example?—When things have been very favourable, and I have been exerting myself personally, I might have 40 puncheons in a month.

11553. (*Mr. Welsh.*) With regard to cloth: sometimes people accumulate stocks of cloth because the patterns are not good, or because the cloth has gone out of fashion: that is so, is it not?—Yes, that is very common.

11554. Then it is not for want of demand that those cloths are not sold, but because of their not being suitable?—Yes. Sometimes there is something that makes it very wet to feel—a salting in the cloth—and they do not like that, and there are other reasons also. The patterns perhaps are not good ones.

11555. (*Mr. Cowan.*) If a certain merchant has a certain stock of cottons in Calabar and cannot sell it, do you think you would be justified in saying that the patterns were bad, or that the quality had been spoilt through stiffening, without having seen the cloth?—Except I see it myself, I cannot speak generally about it.

11556. It might be good cloth, might it not?—Yes.

11557. Sometimes it happens, of course, that the sale is less on account of the quality or the design?—Yes.

(*The witness withdrew.*)

Rev. WILLIAM THOMAS WEIR, called and examined.

11558. Are you one of the United Free Church Missionaries?—I am.

11559. How long have you been in this country?—In September I shall have been here 16 years.

11560. In what part do you labour now?—In Creek Town.

11561. How far is that from Calabar?—Five miles.

11562. Did you hear Mr. Wilkie's evidence yesterday?—No, I did not.

11563. Would his evidence cover Creek Town, or would that be outside his sphere of work?—It would cover Creek Town. I think my evidence has been covered except with regard to one point that Mr. Cruickshank left out, and that is the question of drinking by women at our public markets.

11564. At what markets have you come across that habit on the part of women?—At Adiabo specially.

11565. Is that a new custom or an old one?—It is quite a new thing.

11566. What has brought that about, do you know?—I cannot say what has brought it about, but probably there are one or two reasons for it. They cannot buy gin now at the price they used to do, and it is sold now in small quantities in the market place for native currency.

11567. You mean it is sold glass by glass?—Yes, glass by glass.

11568. And probably at a very high price?—I suppose so; I do not know the price of it, but I know they can sell very small quantities of it for a matter of 1½*d.*—that is the cheetums—the copper wires.

11569. It is paid for in copper wire, is it?—Yes.

11570. Copper wires are different from the brass rods?—They are.

11571. Do they use copper wires in your part of the country as currency?—Yes, copper wire is in use all over here.

11572. The people have not yet taken to English currency, have they?—They use it to some extent, but not in the market places.

11573. For 1½*d.* worth of copper wire a small glass of gin can be obtained?—It can.

11574. Do the women drink to excess; do they drink many of these small glasses, or do they simply have one glassful and go away?—They drink to excess, so much so that the market has been broken up through finishing with a regular quarrel. I have been there myself, and I have seen it.

11575. When did you last see a drunken row there?—At the beginning of this year.

11576. How many have you seen there since?—I could not tell you how many, but several times I have witnessed it, and I have seen the selling of the drink regularly. I go constantly to the Adiabo market, and I have also seen it done at other markets.

11577. Are there any police at Adiabo?—There is a native court messenger there.

11578. Nobody else?—Nobody else.

11579. Who is responsible for the good government and conduct of the place?—It comes into the Calabar District.

11580. Who would be the responsible District Commissioner?—In Calabar it is Mr. Punch at present.

11581. Has any report been made to him about this state of affairs at Adiabo market?—Not that I know of—not by me.

11582. Then it is not of sufficient importance to warrant a report of it being sent to the man who is responsible for the good order of the district?—You can understand the position we missionaries hold. If we report this thing and that thing we make enemies, and one wants necessarily to be on friendly terms with the natives in order that we may use our moral influence as far as we possibly can.

11583. But cannot you call the attention of the District Officer to such a thing quietly, and say, "Here is a noisy and disreputable scene going on constantly: it ought to be stopped; cannot something be done to stop it?"—I go on the policy as far as I possibly can of looking after my own business.

11584. It is not part of your business, you think, to deal with questions of order or decency in public?—I have never spoken to him about the question.

11585. How often are these markets held?—The Adiabo market is held every fourth day.

11586. Do these scenes go on every market day?—Not every day, but I know they occur very frequently.

11587. What sort of people resort to that market?—The Efik people—Calabar people.

11588. Who are these women that get noisy?—People from the district round about.

11589. Are they traders or farmers' wives?—Wives of the farmers and a great number of the slave population—what are called the slave population.

11590. I do not understand the meaning of the term "slave population."—They are people belonging to the households—domestic servants.

11591. Where do they get their money from with which to buy this drink; are these people well off?—These small markets are really markets for the selling of native produce, native vegetables, and yams and so on; they bring their farm produce to these markets, and sell it there, it is not a large oil market you understand.

11592. How far is it from your house?—About seven miles by cycle.

11593. How often do you happen to be there?—I do not go at any regular time, but I may go once a month, or so.

11594. What do you go for?—I have a station there under me.

11595. Is your station close to the market?—Yes, the teacher's house is just right opposite the market.

11596. How often have you witnessed these scenes of revelry?—Since I have come out this time—that is within the last year and a half—I am safe in saying that I have seen it at least four or five times.

11597. Do you attribute it entirely to drink?—Entirely to drink, because I have gone and spoken to some of the parties who have been there.

11598. You say the women drink too much; what have you to say with regard to the men, do they not drink too much?—I have never seen men drunk at that market.

11599. How drunk do the women get?—They get practically irresponsible.

11600. Do you mean noisy?—Noisy and quarrelsome over nothing at all, and they simply finish up with a free fight, and I have often had to go and separate them.

11601. How far does the free fight go—beyond scratching?—Not very much beyond that I think.

11602. Very little harm results physically?—I have never known any definite harm result.

11603. There is language and scratching, I suppose?—Language and scratching.

11604. When these women have not been drinking do they have these rows?—No, nothing of the sort goes on then.

11605. You do not think that these rows are occasioned over the marketing?—No.

11606. You think it is because they have partaken of these small glasses of gin?—Yes, I have seen them actually drinking the gin.

11607. Is it solely trade gin they drink or do they take tombo and palm wine in addition?—I have very seldom seen any palm wine being drunk at the market there.

11608. Are there any other special facts that you wish to bring before us. Would you say generally that there is less drinking in the country or more drinking than there used to be from your experience?—Amongst a certain community I would say generally that there is a great deal less drinking, but, on the other hand, there is a certain section of the community where there is a great deal more.

11609. What section of the community is that?—In the case of those who have been brought under the mission influence, I certainly think drinking has gone down a great deal, but, on the other hand, where people are simply careless and indifferent as to their well-being it is another matter.

11610. You are speaking about nominal converts?—Yes.

11611. Is it among the educated class that the drinking habit is more pronounced—among people who have received education at schools and so on?—No, I do not think it is on the increase amongst them.

11612. I am not speaking now of your own particular people, but with regard to the population generally. What class would you say drink the hardest, the labourers, or the clerks, or the traders, or what?—The traders.

11613. You think they drink more than the clerks?—Yes.

11614. Would you draw any distinction between the natives of this place and the people who come from Sierra Leone or other Colonies. Can you draw any distinction between the drinking habits of the people of one Colony and another?—I cannot say, because I have not stayed in Calabar for some time.

11615. On the whole the standard of sobriety has risen in the country generally in your opinion?—On the whole it has, but there is certainly a class of young men who are trading and who are to a very great extent not under the same household restraint

that they used to be in Calabar, among whom the drinking habit has increased.

11616. There has been a decay of parental authority?—Of household chief authority.

11617. There has been a decay of household chief authority, and that has led to the younger men being more freed from restraint generally?—Yes, and the result is that you see a great deal of drunkenness among them that we certainly never saw before in Calabar.

11618. Those are the men who have been educated in the schools here?—No, they are not all educated. Some of them are to a certain extent, but others again are not. After my first two years in this country I went home from Calabar, and at that time I could honestly say that I had never seen a drunken native, but I am sorry I cannot say the same to-day. I have seen these young fellows sitting in the public streets passing rum and gin round.

11619. How many years have you been here?—Sixteen.

11620. But on the whole you say from your experience there has been an improvement as regards the drinking habits of the people in the country generally?—Among a certain class—those who have been educated, and those who have been brought directly under missionary influence.

11621. The great majority of the people here I suppose are absolutely free from missionary influence, are they not?—Of course, I am only speaking of places I am acquainted with.

11622. You are only speaking of your own district? —Yes, Creek Town and the district round about there.

11623. What population would you have there?—Taking Creek Town itself and the farms, an area of eight or nine miles, I think the population must be somewhere about 10,000.

11624. How many of those would be under your influence, and how many would not?—Probably most of them.

11625. What is the actual size of your congregation? —In Creek Town?

11626. Yes.—Do you mean those who are professing Christians?

11627. First the professing Christians, and then the Church members?—Those who are professing Christians are Church members, and at present we have 478 Church members.

11628. Out of 10,000?—Yes, and our average attendance, those who come to church regularly, amounts to between 700 and 900. Of course that fluctuates.

11629. (*Mr. Welsh.*) With regard to the drunkenness you told us you had witnessed at Adiabo, was the reason why you did not report it because there was a Government official on the spot, and that it was his duty to report it, and not yours? There is a Government official in Adiabo, is there not?—Yes.

11630. You said there was a Court messenger there?—Yes.

11631. It would be his duty, and not yours, to make any report to the District Commissioner?—I should expect it was.

11632. (*Chairman.*) Is there a policeman there?—There is a Court messenger.

11633. (*Mr. Welsh.*) Probably you did not report it because there was already a representative of the Government on the spot whose duty it was to report it, and who would probably report it?—Yes.

11634. (*Chairman.*) Has there ever been a sufficiently serious row among these women for anybody to be arrested?—No, just a squabble, I do not suppose it would ever come to that.

11635. (*Mr. Cowan.*) If you feel so strongly on the subject, do you not think it a little unwise to leave the reporting of such a state of affairs to the District Commissioner to an uneducated Court messenger?—No, I do not think so.

11636. You looked upon it as very serious, did you not?—Yes, as very serious with regard to the question of drink.

11637. You have seen squabbling among women many a time and shouting and scratching where there has been no drinking at all, have you not?—No, I am happy to say I have not.

11638. At any rate you looked upon this as being a very serious state of affairs?—Yes, a very serious condition of affairs when these women can sell drink like that without a licence or anything.

11639. You think it ought to be checked in some form, that there ought to be supervision on the part of the Government with regard to it?—I think the Government ought to put a stop to it and issue a licence with regard to the sale; that is my opinion with regard to it.

11640. Naturally, if a person sees something wrong going on, he goes to great pains to have it put right, even at the danger of being called a meddler, does he not? We have all got our convictions.—Yes.

11641. With reference to these young men you spoke of at Creek Town, what would you suggest in order to bring them within more effective control? Can you suggest anything? You told us that the head of the house has not the same control over them now that he used to have, and that they seem to have become irresponsible and that in some instances they are drinking to excess, and making themselves a nuisance to the community generally. What would you suggest with regard to them?—One of the first things, perhaps, would be to get a stronger police force, and let the chiefs have more control, perhaps, over the police. Something might be done in that way, but I am afraid, in the present state of society with regard to the chiefs and their households, that would not have the effect that it ought to have.

11642. Do these young fellows conduct themselves in such a way as would lead to their being run in, so to speak, if they were in England?—No.

11643. Then their conduct is quite inoffensive?—Yes, but to see them sitting on the roadside passing trade spirits round is a very bad example to others.

11644. Have you satisfied yourself that it is trade spirits they have been drinking?—I have satisfied myself, with the exception that I have not actually drunk it in order to be sure. I have seen the bottles of rum and gin being passed round by these young men sitting by the roadside; in fact, I have seen them doing it at the bottom of our Mission Hill.

11645. You have such a large number among your congregation in the district, do not you think you could tackle this question effectively by your own moral influence?—These young men started clubs of their own. There were three of their societies in Creek Town, and when the chiefs saw what they were developing into they put a stop to them at once.

11646. Could not that be made more general by the chiefs?—It might be.

11647. Could you not give us some suggestion as to how you think the present condition of things might be met?—To stop the sale of the gin altogether.

11648. That is the only suggestion you have to put forward?—That is the principal one; that is the one thing.

11649. Would you look upon the native generally as a man who is not very well able to look after himself—as a man wanting in self-control?—Decidedly.

11650. That is your experience of the West African? —My general experience of the native is that directly he gets hold of the taste of the drink he cannot stop himself.

11651. We have had the evidence of a chief here this morning and he seems to hold a different opinion from you?—He is an exception; there are not many like him.

11652. Generally speaking, you think there is less drunkenness now in the country than there used to be. You say one section of the community is a little worse to-day than it was, but the larger section is much better?—Yes.

11653. Consequently, the general condition of the people is, if anything, better than when you first knew them 16 years ago?—It is better.

11654. (*Capt. Elgee.*) Have you any medical qualifications?—No.

11655. Generally speaking, from your knowledge of the country as a non-medical man, would you say that sanitation was more important, having regard to the welfare of the people, than the stoppage of imported spirits?—Sanitation would certainly do a great deal, but sanitation alone I do not think would do all that one would like to see done.

11656. Which would you consider most important for the benefit of the people, supposing you only had a choice between the two—the stopping of their drink or the improvement of sanitation?—If I only had a choice between the two, I would say stop the drink.

11657. Perhaps I have put it badly. I meant beyond the sanitation the extension also of law and order generally. If the prohibition of imported spirits were carried into force the revenue would lose an enormous sum of money, and supposing we were unable to discover any means of replacing that revenue we should have to discontinue our efforts to a large extent in the way of increasing our influence and in opening up roads and new country?—Yes.

11658. Which would do the most harm to the people of this country, to stop our efforts towards the opening up of the country or to stop the importation of liquor?—I think if the liquor traffic were stopped there certainly would be a great increase of money amongst the natives themselves. The produce is there, the palm oil is there, and I cannot see how in any way the stopping of the gin trade would interfere with the growth of the palm trade by any means; the native will not allow that to go down.

11659. If the import of gin were stopped, your idea is that the native would simply buy more cloth?—No, excuse me; he would have the money then. The produce would require to be got out of the country, and the Government might use their influence instead of doing so much in the way of making roads, and so on, in other directions. It would be throwing more on to the native to do, and I believe the country would help itself very much more in that way.

11660. Roads are not built by private individuals, and how would you suggest that the Government should collect this extra money which you say would exist. What form of taxation would you suggest?—You would require to put up the taxation on other goods; there is no doubt about that.

11661. The next biggest trade to spirits is that in cotton goods?—Of course, I hold my own opinions with regard to the Government expenditure very strongly. I hold it is quite unnecessary that so much money should be spent at the present moment.

11662. (*Chairman.*) In opening up and developing the country?—In the first place on salaries. The high native salaries that are being paid are simply teaching the natives extravagance.

11663. Are you referring to the salaries given to native officials?—Yes, and if a reduction were made in that respect it would certainly reduce the expenditure a great deal. The amount of money spent in that way is, in my opinion, simply teaching the native extravagance, and he is giving very little to the Government in return for it really.

11664. (*Capt. Elgee.*) What kind of native officials are you referring to?—Take the clerks and the police force—the clerks especially—and take the native teachers in the schools.

11665. (*Chairman.*) You think they are all oversalaried?—My opinion is that the money paid to them is far too much; for instance, a boy leaves one of our schools who is perhaps employed as a pupil teacher at £12 a year, and is employed by the Government perhaps immediately after he has left that position at £50 a year.

11666. (*Capt. Elgee.*) What harm does this alleged excess of pay do, in your opinion, to the natives who receive it?—I am saying that, in my opinion, there is no necessity for the tremendous amount of money that has been expended by the Government, and the whole of the present revenue ought not to be needed—it is not a question of simply making up the present revenue, in my opinion.

11667. (*Chairman.*) Are you yourself a total abstainer?—I am.

11668. Do you hold very strongly that total abstinence is the right rule for this country?—My opinion is that total abstinence is certainly the best.

11669. Both for Europeans and for natives?—I would say for both.

11670. On the ground of health, or morals, or both?—I would say both for morals and for health.

11671. A great many doctors have told us that the man who does best in this country is the strictly moderate drinker. You would not agree with that?—No, I do not agree with that.

11672. You think that alcohol in all forms is more or less of a poison?—Yes, no alcohol should be used in any way whatever, unless a doctor prescribes it.

11673. Your opinion is that alcohol as a drink always is bad, but alcohol as a drug may be good?—It may be.

11674. That is the position you take up?—Yes.

11675. (*Mr. Welsh.*) Do you know that the trade in spirits is prohibited in Northern Nigeria?—Yes, I understand that is so.

11676. Do you consider that is of advantage to the people of Northern Nigeria?—Certainly my opinion would be so, but I have not been there, and I cannot speak from experience.

11677. Would there be any difficulty in applying similar restrictive legislation in Southern Nigeria, do you think, apart altogether from the question of revenue?—For some time there is not the slightest doubt but what trade would be affected, but it would soon right itself.

11678. Supposing total prohibition were untenable, would you approve of prohibiting the sale of spirits in the northern portion of Southern Nigeria?—I would.

11679. Would you approve of restricting the area of legal sale?—If it were possible to carry that out, certainly, but I do not see how it could be done.

11680. Would it not be better to prohibit it at Umon, for example, on the Cross River, and at some place below Idah on the Niger?—The people right up from Okuni come down and trade here and buy spirits here, and go back again with them.

11681. If it is possible to prohibit it on the borders between Northern Nigeria and Southern Nigeria, it would be possible, would it not, to make another boundary lower down where the sale might be restricted. If it is possible in one place it is possible in another, is it not?—Yes, it is possible.

11682. (*Mr. Cowan.*) You would like to see the line brought right down to the sea?—Yes, right down to the sea.

11683. You have not been to Northern Nigeria, you say?—No.

11684. You would say your present feeling is that prohibition is a good thing for Northern Nigeria?—I can only say from what I have heard.

11685. Supposing you had been all over Southern Nigeria and had not met a drunken man, and went to Northern Nigeria and did meet a drunken man there, sitting drinking his native beer, would you say that prohibition was a good thing?—I would not form an opinion by seeing one drunken man by any means.

11686. No, but still a thing like that would impress you, would it not?—I suppose it would, but I should be rather surprised if that was the general rule.

(*The witness withdrew.*)

Dr. EDWARD HENRY READ, called and examined.

11687. (*Chairman.*) What are your medical qualifications?—M.R.C.S., L.R.C.P., and L.S.A.

11688. What hospital were you at?—At the London Hospital.

11689. How long have you been in this country?—Just a couple of months under 12 years.

11690. You have been here practically for 12 years?—Yes.

11691. Had you any practice at home before you came to Southern Nigeria?—Yes, I was in practice in the Midlands with my uncle, and I have also been assistant to two or three people in London.

11692. In what towns did you practise in the Midlands?—Towcester—seven or eight miles from Northampton.

11693. That is a country place?—It is.

11694. You do not know any of the big towns of the Midlands?—No; I know Northampton pretty well.

11695. What is your appointment here?—Senior Medical Officer of the Eastern Province.

11696. How long have you been here?—I have only been here a month.

11697. Then you cannot tell us anything with regard to this part of the country?—No.

11698. Do you know who can?—Dr. Collett I suppose has been longer in this Province than anybody, and Dr. Thompson has been for four years all over this Province.

11699. Which Province have you most experience of?—Of the Western; I have only had five months in the Central Province, but for seven years on and off I was at Badagry in the Western Province.

11700. Wherever we go we find people are more able to speak of some other Province than the one in which they happen to be actually stationed at the moment.—I have only just come here.

11701. However, you can speak to the conditions prevailing in the Western Province best?—Yes, practically all of it. I was for six months at Warri.

11702. What do you say of the drinking habits of the people at Warri?—I have seen no drinking among the people at Warri. I have seen them at the factories go and buy a tot of gin, but I have never seen a drunken person.

11703. What was your appointment at Warri?—The same—Senior Medical Officer.

11704. Had you anything to do with the hospital there?—Yes, but it was only a small native hospital.

11705. Out-patients as well as in-patients?—Yes.

11706. Did you find any alcoholic disease among the patients there?—No.

11707. I will come to the Western Province presently. Did you operate when you were at Warri?—Yes, two or three times—I can hardly tell you the exact number of operations I performed.

11708. You saw no signs of drink at Warri?—No.

11709. And you have had no reports as to any alcoholic disease existing there?—No; I have never had any reports of alcoholic disease. When I say I saw no signs of drink, I did see a certain amount at Christmas, but that was not among natives. It was among the Assyrians that were there.

11710. From a medical point of view you would not say that alcoholism is a serious factor in the amount of death and disease in the country?—No.

11711. Of course you cannot speak as to the conditions in Calabar?—No, not very much.

11712. Now to come to the Western Province, in what place in that Province were you?—I was at Lagos, Abeokuta, Ibadan, and Badagry practically on and off for seven years.

11713. Where is Badagry?—On the coast quite close to the French frontier. The people there are a mixture of Yorubas and Popos, and a few Mohammedans.

11714. Is there much drinking at Badagry?—No, there is very little comparatively speaking; there is a village about three miles from Badagry where there was at one time a fair amount of drinking going on.

11715. Do you know what led to that drinking?—It was a mixture sometimes of gin and palm wine.

11716. What led to it, do you know?—No, I do not know, I am sure.

11717. Was that a frontier village?—No, it is nearer Lagos than the frontier.

11718. Did that drinking produce any alcoholic disease among the people or not?—No, I have never seen any alcoholic disease there.

11719. How long were you at Lagos?—Nearly the whole of 1898 and for the last two and a half years I have been in Lagos itself.

11720. Lately?—Yes, this is the first time I have been out of the Western Province.

11721. Had you the hospital under your charge at Lagos?—No, not since 1898.

11722. Then you were not operating while you were at Lagos?—No.

11723. Who would have charge of the dispensary at Lagos—that would not come under you?—No.

11724. You were in medical charge of the Province there?—Yes.

11725. Was there much drinking in Lagos while you were there?—There was a certain amount of drinking there.

11726. Could you say what class indulges most in drink among the natives of Lagos?—Among the natives, of course, the Kroo boys principally get on the racket, but I think the educated clerk class drink more than the ordinary labourer.

11727. You do not come across cases of alcoholism, however, among that class?—No.

11728. How long were you at Ibadan?—Four months, but that was back in 1897, and I have not been there since.

11729. Lagos has been your principal experience practically?—Lagos and Badagry.

11730. In neither of those places, in your opinion, has drink been a serious factor with regard to the welfare of the people?—That is so.

11731. Did you perform any operations while at Badagry?—Yes, a lot.

11732. Do you find that natives take chloroform well?—Yes, very well indeed.

11733. We were told by one medical man that as a general rule natives take chloroform very well, but, as in England, alcoholic subjects go under with great difficulty, and he had found a great many natives going under with difficulty, which he attributed to their being hard drinkers. Have you ever come across a case of that kind?—No, I have never come across a case of a native not going under fairly easily.

11734. Where you have had any difficulty, have you attributed it to individual idiosyncrasy, or has it been a matter of hard drinking in your opinion?—There is practically only one case where I had any difficulty, and I think that was traced easily afterwards, or during, the operation to a sort of tumour caused by a worm which came from the back of the stomach and formed a sort of fibrous tissue.

11735. It was nothing to do with an alcoholic state?—No.

11736. You have seen practically no alcoholic disease among natives?—None at all.

11737. Would you describe the Yoruba people as a sober people?—Certainly I would.

11738. Have you had many complaints among the natives of impotence: have you been asked to treat people for impotence?—Not exactly for impotence; it is generally when they get a bit too old that they come to you and want you to give them something to carry them on again.

11739. We were told by one of the medical men that he had had a great many patients coming to him complaining of impotence, and that he had advised them to stop drinking, and that they had done that, and had come back to him and told him that their powers had revived. Have you ever had a case of that kind?—No, I am afraid I never have.

11740. The cases you have had have been cases of aged men or men who have indulged too freely?—Yes.

11741. In the medical profession is the excessive drinking of alcohol known to be a specific cause of impotence or not?—That I cannot say for a certainty. There are all sorts of various theories to account for impotence, but I should certainly think that excessive drinking would impair the virile powers.

11742. Simply as impairing the constitutional strength?—Yes.

11743. But without having any specific influence?—Exactly.

11744. You have not come across such cases as that medical man spoke of?—I have not.

11745. And you have had a wide experience of the native in different parts of the country?—I have.

11746. We have been told about one or two places in this district where drinking is exceedingly prevalent, and where it is said to have deteriorated the people. Have you noticed anything of that kind?—I am afraid I cannot tell you anything about that.

11747. Can you help us by giving us the name of anyone who can?—I do not know whether Dr. Thompson would know anything about it. He has been right through a lot of these districts in the last four years, mostly on a soldiering palaver, but where he was stationed I do not know.

11748. Dr. Thompson is ill at the present time?—I know that not long ago he had blackwater, and that he was very seedy and was going home very soon for that reason. I am afraid there is no one else here.

11749. We have had some curious evidence with regard to one or two specific places in this district. Would it be possible do you think to get a medical report upon them which could be forwarded to us in England at a later date?—Yes, I could send some one round to examine the places.

11750. We have had very curious evidence with regard to one or two specific places, and one would like to have a medical report in order to see whether the evidence that has been given before us is borne out or not by expert investigation?—I dare say I might be able to go round myself later on.

11751. If we give you the names of the places you could arrange to have a report sent home to the Government on the subject?—Certainly.

11752. Do you draw any distinction between Europeans and natives as regards the effects of alcohol upon them?—I do not know that there would be much difference in the effects of alcohol if the amount they take is similar.

11753. Is the native stomach stronger or weaker than the English stomach?—I do not know what I can say as far as that is concerned.

11754. Are natives equally susceptible to bad water, for example?—No, the Englishman would be more susceptible to bad water, because the natives are practically brought up on bad water from infancy.

11755. Do you think there is much disease prevalent among the natives of the country owing to that habit of drinking bad water?—Yes, I think the majority of their diseases are due to drinking foul water—dysentery, diarrhœa, and guinea-worm, all come from drinking bad water.

11756. Would you say that there is more death and disease in the country due to drinking bad water than to the drinking of spirituous liquors?—I should say to bad water, certainly. I would say that nine hundred and ninety-nine out of every thousand cases are due to the drinking of bad water.

11757. The natives are absolutely careless as regards the quality of the water they drink?—Absolutely.

11758. Have you seen them using water that was obviously foul?—Absolutely. In travelling, for example, I have seen carriers making water in a stream and other carriers drinking the water in the same stream.

11759. Infant mortality is very large in Southern Nigeria, is it not?—Very large.

11760. To what do you attribute that?—I attribute the majority of cases either to the use of the native drug, egbo, and to long suckling of the children. Mothers suckle their children here for three or four years, and they are always dosing them with egbo, which, in the Western Province, is made of all sorts of filth thrown into the water—wood and so on.

11761. Does egbo contain any valuable drugs?—I do not think they have found any valuable drugs in egbo itself.

11762. It is given to very young children is it?—It is.

11763. Do you know what it contains at all?—I do not. There are various kinds; different people have different kinds of egbo. In every house you will find a pot of egbo.

11764. Is it supposed to have any physiological effects?—It is supposed to make the children strong.

11765. It is considered to be a tonic, is it?—Yes.

11766. According to your experience, however, it requires a very strong child to stand it?—Yes. Of course they do not know anything about dosing the people, and it probably is given in many cases a great deal too strong.

11767. You do not know what its mental effect is?—I do not.

11768. From your long experience of Southern Nigeria should you say that a man who is a total abstainer stands the best chance in this climate, or a man who is a strictly moderate drinker?—I should say the man who is a moderate drinker stands a better chance than the man who is a total abstainer.

11769. But anything like excess I suppose is fatal to a European?—Yes, anything approaching excess is fatal to the European whether it is eating or drinking.

11770. Speaking broadly I suppose the same thing would apply to natives, although perhaps not to the same extent?—Not to the same extent, because this is the natives' own country.

11771. So that excessive drinking, which would be very injurious to a European, would not be so injurious to a native who is in his own country. Do you think they could stand more drink than Europeans without suffering harm physiologically?—That is very hard to say, because nearly all of them suffer from livers and spleens, owing to their malarial affection as children.

11772. They nearly all have enlarged spleens?—They do.

11773. And, therefore, they have livers which are not suited to the drinking of large quantities of alcohol?—Exactly.

11774. You have never yourself, as I understand you, seen any alcoholic disease—you have never seen a true case of cirrhosis of the liver, for example, produced by alcohol?—No, not one in all the post-mortems I have had.

11775. You have made a good many post-mortems, have you?—Yes, I suppose some hundreds.

11776. Have you seen any cases of renal disease, which would be attributable to drink?—None.

11777. Nor a regular drinker's kidney?—No, never one.

11778. Have you come across any cases of delirium tremens amongst natives?—No.

11779. You have among Europeans?—Yes, I am afraid I have and more than one.

11780. Do Europeans who drink to excess in this country develop the ordinary alcoholic diseases which they develop at home?—One has such a short time here really that one is hardly capable of expressing any very definite opinion. I have seen them down with delirium tremens, but you do not get a chance of seeing whether they have the other or not.

11781. They either go home or die you mean?—They either go home or die.

11782. Which prevents the getting of chronic disease?—They may get it at home, those who live.

11783. But you do not see it out here?—No, I have not come across a case out here.

11784. (*Mr. Cowan.*) Have you seen much of the drinking of palm wine and tombo among natives?—I have seen many of the native festivals on tombo at some of their villages.

Dr. Edward Henry Read.]

11785. From what you said with regard to the bad water that is drunk by the natives, would you be afraid that tombo also assists in creating intestinal troubles and diseases through being freely diluted with water which is not always very pure?—Yes, I dare say tombo is very often diluted with bad water, and that that may be responsible for some of the native diseases.

11786. Could you give us any idea as to what effect the excessive drinking of tombo would have on a man as compared with the excessive drinking of trade spirits, say?—A man who drinks trade spirits to excess seems to wake up easier than the man who swallows a lot of tombo. The after effects of the excessive drinking of tombo are more like the after effects of opium. Of course, I am speaking of the fermented palm wine, not the fresh.

11787. It leaves them in a dazed condition?—It does.

11788. Is that the effect of the alcohol in the tombo, or is it the effect of some other ingredient that has been added to the tombo, do you know?—That I cannot tell you.

11789. (*Chairman.*) Do you think there is any putrefactive fermentation going on as well as the ordinary fermentation in these native drinks?—That I cannot say, but I should not be surprised if that were the case, and I have no doubt there is putrefactive action going on in the case of the egbo.

11790. (*Mr. Cowan.*) In connection with tombo you have no doubt seen dead bees and flies and all kinds of things in the calabashes?—Yes.

11791. If they were allowed to remain long enough in the calabashes and fresh tombo being constantly added—if such things were allowed to congregate in the calabashes, they would set up putrefactive action, would they not, and be detrimental to the person who drank it?—Certainly.

11792. On the whole you are of opinion that the people of Southern Nigeria are a very temperate community?—Very.

11793. Since you first came to the country, in your opinion has the condition of the people improved, or has it gone back in any way?—I do not think I can say there is much change; the native seems very much the same; the population is not decreasing at the present time, and a carrier will go 20 miles with a 60-lb. load on his head, although they are accustomed to take their little tot of gin.

11794. In any case would you say the community are not deteriorating in any way?—From what I have seen they are not deteriorating up to the present.

11795. (*Chairman.*) Is the population of Lagos increasing or decreasing, do you know?—The population of Lagos is increasing enormously, but, of course, there is a larger influx of people from outside.

11796. You were not in charge of the vital statistics when you were there?—No.

11797. That comes under the Principal Medical Officer?—Yes.

11798. I suppose it would be your duty as medical officer to report anything vitally affecting the health of the population?—Yes, I have been health officer for both districts and the whole island for some time.

11799. We have been told that there is very little syphilis in Lagos. Does that accord with your experience?—It does.

11800. Here there is a lot?—Yes, I have been told so.

11801. Where you find the prevalence of syphilis you usually find a deteriorated type of population in every way, do you not?—Yes.

11802. To some extent we have been told the population near here is very much deteriorated through drink, but it would be material to find out whether that is due to any extent to their being syphilitic as well.—Of course, I do not know anything about this town.

11803. If you have a population which is diminishing and deteriorating it is very material to find out whether it is a syphilitic one or not?—Yes, I have heard that there is a village close here which is absolutely full of syphilis.

11804. Syphilis affects the birth-rate and the death-rate and everything else?—Yes

(*The witness withdrew.*)

(Adjourned for a short time.)

His Honour Mr. JUSTICE WINKFIELD, called and examined.

11805. (*Chairman.*) You are a Puisne Judge of the Supreme Court of Southern Nigeria?—I am.

11806. Are you stationed here, or are you merely here on circuit?—This is my headquarters, but sometimes I go to Lagos.

11807. That is for the purpose of forming a full Court?—Yes, but I was appointed Puisne Judge in January, 1905, and since that time I have spent 18 months in Lagos acting as Chief Justice.

11808. What were you doing before that?—I came to the country in 1896 as a District Commissioner. I was made Attorney-General of Southern Nigeria at the end of 1900, and I was made a Puisne Judge in January, 1905.

11809. So that you have had experience both as a judge and as Attorney-General?—Yes.

11810. As Attorney-General I suppose all cases of serious crime come before you?—Yes, all the depositions come before me.

11811. You have sat on the Executive Council, and you have advised on other cases?—When I was in Southern Nigeria, Southern Nigeria was then a Protectorate, and there was no Council of any kind.

11812. That is since you have held office?—Yes, since 1900.

11813. Either as Attorney-General or as Puisne Judge you have dealt with a great many cases of serious crime, I suppose?—Yes.

11814. Looking back over those years, has drink been the cause of many of those serious crimes, or not?—No, I think very few indeed.

11815. Can you give us any idea of the number of serious crimes which you would attribute to drink—which a man would not have committed if he had not been drunk?—I am afraid I cannot do that, but I know for last year in this Province there were three cases in which the prisoners said they were drunk at the time they committed the offence.

11816. Did they call any witnesses in support of that statement?—I have looked through the greater part of the records of that year, and I have also spoken to the Registrar of the Court, and he has looked through the records, and those were the only three cases that we could find last year in which the prisoner himself stated that he was drunk at the time of committing the offence.

11817. Had you any reason to believe their statements?—In each of those cases the man was convicted and sentenced.

11818. What kind of cases were they?—One was a case of rape, another was for wounding with intent, and the other was a murder case. Two of those cases were tried here last July in Calabar, and the other case in Degema in May.

11819. Do you think in those cases the men were actually drunk at the time they committed the offence, or do you think that the defence of drunkenness was simply set up with the idea of mitigating the offence?—Looking at the evidence, I think in each case the man was not sober at any rate at the time.

11820. Do you know what they had been drinking?—In two cases the men had been drinking gin; in the other case there was no evidence to show what he had been drinking. The only case I have had this year in which drink came in at all was in Calabar at the beginning of the year, where a man stated that he was drunk at the time he committed the offence with which he was charged. I tried that case, and the evidence proved that he was under the influence of drink at the time, but not that he did not know what he was doing. That was a case of murder, and he was committed and sentenced to death.

11821. Do you think in the cases you have dealt with that the man had made himself drunk in order to nerve himself to commit the crime, or that he would not have committed the crime if he had not been drunk, and never would have contemplated it even if he had not been drunk or taken drink?—In that case in January this year, the man murdered his wife. He had charged his wife with committing adultery, and the man who was accused of committing adultery with the woman had started an action against him for defamation of character, and when he got the summons he began to drink in the morning, and in the evening he went home to his wife certainly not sober and quarrelled with her and again accused her of adultery, which she denied, and then he killed her, so that he really partly killed her on account of this charge of adultery. As a matter of fact, I think that was the real reason.

11822. If he had not been drunk, do you think he would have killed her just the same, or not?—That is very difficult to say.

11823. You can only recall three cases in which drink has been directly connected with crime?—Yes, that was last year. I cannot give you any statistics at all before that, but there were certainly very, very few cases of drunkenness, and last year 264 cases came before the Court in this Province.

11824. Those would be murders, rapes, and unlawful wounding?—Yes, felonious wounding really, and amongst those 264 cases there were really only three in which drink came into question at all.

11825. And you find it difficult to say how far drink was the real cause, even in those cases?—Yes, it is very difficult, of course, to say.

11826. Have the people got the notion here, as they have at home, that a plea of having been drunk at the time of committing an offence is a good excuse in mitigation of sentence?—No, I do not think so. Of course, according to the native idea, if a man kills another he has to be put to death under the native law, so that I do not think they would consider a plea of drunkenness of very much use.

11827. You mean when a man commits a murder, he expects to be hanged for it?—Yes, I think so, according to the native idea.

11828. Taking this large number of cases you dealt with last year, 264 cases of serious crime—?—264 in this Province.

11829. What were the main causes of crime among them?—Of the 264 there were 148 murder cases, and 23 manslaughter cases—murder really is the chief offence that comes before the Divisional Court here.

11830. Can you specify the main cause of crime: is it murder for money, or is it on account of women?—It is generally a case of revenge, the very slightest thing will incite a man to commit murder in this country.

11831. Have you come across any cases of human sacrifice?—Yes, I have seen several of those.

11832. Is that only in past years?—No, they still go on. Last year, for instance, I tried some up the Cross River. You get them sometimes up there. They sacrifice occasionally when a chief dies, and I have had one or two cases where they have sacrificed when opening up a market.

11833. They are somewhat backward people on the Cross River, are they not?—Yes, the Ibibio people are very backward, and it is chiefly amongst them.

11834. Is cannibalism after a murder an indictable offence?—Yes, if a chief dies the body will be divided and eaten among the people.

11835. Is it a crime on the part of the people who eat it, as well as a crime on the part of the person who actually causes the death?—Amongst the natives it is not a crime, and it is not a crime, according to English law.

11836. Are they dealt with as accessories before or after the fact of the murder, or do you only deal with the actual murderer?—I think it is only the actual murderer.

11837. People who take part in cannibalism following upon a murder are not generally prosecuted?—No, it is not generally known who has committed the murder or who is going to be charged with murdering the person, and the other people come along afterwards and eat the body. The people themselves may not know who has actually committed the murder.

11838. When a person is killed by way of human sacrifice is that treated as a crime—as murder or manslaughter?—If a man is convicted of killing in that way, it is dealt with as a murder.

11839. As English rule progresses, I suppose those cases become fewer and fewer?—Yes, I should think so.

11840. Still, as you say, you did have cases of that description last year?—Yes, and quite recently at Ikot-ekpene I had a case where six young men in a town agreed to kill somebody. They went out early next morning and caught two people and killed them, and took the men out into the bush and cooked them and ate them.

11841. What class of men were they, do you know?—Young men of the town; I do not think they were people of any great position—I do not think they were chiefs.

11842. Farmers' sons?—Something of that kind.

11843. Not of the labouring class?—No, I think a little above that.

11844. How many miles away from here would that be?—Ikot-ekpene is about 70 miles from here.

11845. Did those men belong to the Ibibio tribe?—Yes, it is in the district about 25 miles from Itu inland.

11846. You do not think, speaking generally, that drunkenness is a cause of serious crime in this country?—I certainly do not.

11847. In the cases of drunkenness with which you have to deal you say it is difficult to tell what drink the people have been taking, but you knew in two cases that it was gin?—Yes, last year in two cases out of the three it was gin; I do not know about the other case.

11848. One you say was a rape case?—Yes.

11849. From the evidence in that case, do you think it was a sudden unpremeditated rape, owing to drink, or that he deliberately intended to rape the woman?—I think in that particular case the man intended to rape the woman.

11850. Whether he was drunk or whether he was sober?—Yes, I think so.

11851. Of course, a man who was very drunk could not rape a woman?—I take it that is so.

11852. He pleaded, at any rate, that he was under the influence of drink at the time?—Yes, he said he was drunk at the time.

11853. You travel about a good deal, do you not?—Yes, through this Province.

11854. Do you camp, or do you stay at rest houses?—As a rule I go straight to the assize town.

11855. When you are at the assize town, are you near the town, or far removed from it?—I think most of the Government stations are not very near the town itself.

11856. You cannot tell very much of the drinking habits of the people on your circuits?—No, they do not come before me.

11857. As far as your experience goes, would you say there was much drunkenness or otherwise among the people?—No, I have seen very little; I think there is remarkably little.

His Honour Mr. Justice Winkfield.]

11858. Comparing this country with a European country, what should you say as regards drink?—I should say there is considerably less here.

11859. What goes on in the native compounds of course does not come before you at all, judicially or in any other way?—No.

11860. You try civil cases as well as criminal cases, of course?—Yes.

11861. In any civil case that you have tried, has the question of drink ever come before you?—No, never.

11862. It has not been alleged, for instance, that a man has been induced to enter into a contract, or anything of that kind, when he was drunk?—No, I have not had any case of that sort?

11863. Drink has not entered into the civil litigation of the country in any way, as far as your experience goes?—No, not at all.

11864. I think you said that you had been a District Commissioner for five years?—Yes, from the end of 1900.

11865. May I ask what district you were in?—I was in Lagos first. I went as District Commissioner first to Lagos, then I was at Meko for five months, at Ikorodu for six months, and at Abeokuta, or rather at Aro, which was the station in those days for Abeokuta, about five months. I went into Abeokuta about once or twice a week.

11866. Of course, your experience as District Commissioner was some years ago, and I suppose you formed no special opinion as to the drinking habits of the people while you held that position?—I do not think so. I saw very little drunkeness, if any, amongst the people. I went through Abeokuta town a good deal, and I saw practically no drunkenness there at all; in fact, I do not remember seeing a drunken man there myself.

11867. Did you see any of the processions bringing in the dead while you were there?—No, I have not seen any of those.

11868. Moving about Abeokuta, you found it a sober and well-conducted town?—Yes, distinctly, from what I saw.

(*The witness withdrew.*)

Mr. JOHN H. PINDER, called and examined.

11869. (*Chairman.*) At present you are acting Police Magistrate at Calabar?—I am.

11870. How long have you held that position?—Since the 17th March this year—only about two months.

11871. What were you doing before?—I have just come out from home. On my last tour I was for seven months at Jebu-Ode in the Western Province, and previous to that I was at Opobo in the Eastern Province for four months, so that I have not had very long experience in the Eastern Province.

11872. Then I am afraid you cannot tell us very much with regard to it?—No, not very much.

11873. How long have you been in the service altogether?—Since 1901.

11874. You have been seven years in the country therefore?—Yes. I was Police Magistrate at Lagos and Acting Police Magistrate for two or two and a half years, and at other places, and I have been for short intervals at Badagry, Epe, and Ondo, and for a short time at Ibadan.

11875. Acting as Police Magistrate?—No, as District Commissioner, and partly as Assistant Resident at Ibadan and Assistant Resident at Ondo.

11876. Since you have been here, have many cases of drunkenness come before you?—No. I have also examined the record books of the police-court for this year and last year, and I find there have been about 200 summary cases for 1909 of all kinds, and out of those six were convictions for drunkenness.

11877. Would any of those be convictions of the same man?—No, I think not. Last year there were 630 cases of all kinds, and three convictions for drunkenness.

11878. Drunk and disorderly, I suppose?—Quite so; violence and indecent conduct, according to the wording of the Ordinance.

11879. The mere fact of a man being drunk and incapable would not warrant a policeman arresting him and bringing him up before you, would it?—No.

11880. He must be drunk and disorderly?—Yes.

11881. Is Calabar well policed?—I believe it is.

11882. So that if there was much street drunkenness the people would be arrested and brought up?—I think undoubtedly they would. There are quite sufficient beats for the purpose of keeping public order, I think.

11883. Now to go to Lagos, was there much drunkenness at Lagos while you were there?—No, I have always been very much surprised by the very small number of cases they have there. The people have their little breakings out sometimes, but as far as I recollect, a very small proportion of the convictions are for drunkenness.

11884. I suppose the serious cases you commit for trial?—Yes.

11885. Going back over your various periods of service as a Police Magistrate, have you had many cases in which the depositions showed serious crime due to drink?—I do not think I can recollect any as Police Magistrate. In Badagry amongst the Popos, where drink is obtainable rather easily so close to the French frontier and the sea, I have an impression that some of the indictable cases were partly due to that in the Badagry District.

11886. But there was nothing very noticeable?—No, I cannot recollect anything.

11887. That is some years ago?—Yes; 1906 was the last time I sat in Lagos, and I was only three months in the early part of 1907 at Badagry.

11888. Speaking generally, you would say, according to your experience, that there is very little connection between drink and crime?—Yes, I would say so certainly from my experience.

11889. Could you refer to any common causes of serious crime, or are the motives so very various?—In one district it was quarrels over women that really gave most rise to crime. There were constant exchanges of wives there.

11890. In other places, I suppose, women are not held in such high esteem, and there is comparatively little crime committed over them: is that the case?—I would not say that exactly. I think in many cases quarrels over women are considerable factors in crime —revenge and jealousy.

11891. As regards the cases of crime that have come before you, where drink has entered in as a factor, do you know whether it was native liquors or trade spirits?—I could not say.

11892. That would not appear from the evidence?—No, as a rule they plead guilty at once, and if there is any question with regard to drink, I do not think it is gone into as a rule what the particular drink has been.

11893. The people of Southern Nigeria generally plead guilty if there is a fair case against them, do they?—I think in small cases like that they do, but not as a general rule; they do not plead guilty as a general rule. I think palm wine in the Badagry district, so far as I know, is the main stimulant they use.

11894. Does that palm wine come from French territory, do you know?—No, Badagry is a very rich country in palm wine, and I have known in places where I have asked the carriers—Agilete, I think it was in one case—I asked the king of the town for carriers, but he was so incapable at the time, so sunk in a sort of stupor over drink, that he could not supply my wants, and I had to go elsewhere. That is an enormous palm wine district.

11895. You do not think that was imported French spirit, do you?—No, I think it was palm wine pure and simple.

11896. Speaking generally, since you have been in the country do you think there is as much drinking or more drinking than there used to be?—I do not think it is on the increase.

11897. You do not see any signs of an increase in the drinking habits of the people?—No, I have no reason to suppose so at all. I think there are, of course, always isolated cases in Government officials like the police and court messengers in the Protectorates, where a man has a temptation that way and has given way to it, so much that it has become a habit, but I think those cases are very few and far between.

11898. Drinking among the people generally, I suppose, principally goes on at festivals and funerals?—Yes.

11899. You do not find that many criminal charges arise out of those festivities?—As a general rule no, certainly not.

11900. Have you had to deal with cases of human sacrifice, in your experience?—No, only in a summary investigation. I have not known of any cases of human sacrifice, although of course they are suspected very often.

11901. Your work has not brought you into that part of the Hinterland where those things go on?—No.

11902. (*Mr. Welsh.*) From your experience in Badagry and in Agilete, I take it the more plentiful the supply of liquor there is the more drinking there is?—Yes, I should say so certainly.

11903. Badagry being near the French frontier, and also being fairly near Lagos, and near Agilete, where palm wine is very plentiful, there is more drinking there than in other districts probably?—They have the palm wine on the very spot, and I fear that spirits are smuggled there from time to time from French territory, and I think it is partly due to the truculent spirit of the people, too—the Popos.

11904. Have you any idea of what the population of Badagry is?—No, I could not say.

11905. I see from the report of the District Commissioner of Badagry that he says at the least the monthly consumption of imported liquors is 1,000 cases. That is, roughly speaking, 18,000 gallons a year.—There are two German firms in Badagry.

11906. And of home manufactured liquor 4,000 demijohns per month. That is an enormous consumption, is it not?—Yes.

11907. You cannot, of course, give us any idea as to the number of the population in that district?—No, there are about 50 police stationed in the district, which is a very large number in proportion to the size of it.

11908. Would you say that that very large number of police was necessary owing to the drinking habits of the people?—Not altogether, it is partly to keep a watch on the smuggling and to assist the preventive officers on the frontier.

11909. Are the preventive officers not further up?—They go down to Pokia and down to the Ajara Creek and up to Meko.

11910. (*Mr. Cowan.*) What little drunkenness you have seen in Badagry you think is perhaps due as much, if not more, to the excessive use of palm wine, rather than to trade spirits?—Certainly.

11911. Would you say more rather than less?—Yes, I should say more. I would say that I have gone out with carriers very often, and I have known occasions when they have got drunk, but they have soon got over it. Palm wine has that effect, I think, that it makes them very excited and muddled for a time, but it rapidly passes off, whereas if it was a case of their taking gin I think the effect would be of longer duration. As I have said already, as far as I have noticed, I think palm wine is more used in that district than trade spirits.

11912. That is in a district which is of easy access both to the markets on the French boundary and also to Lagos?—Yes.

11913. Trade spirits could be had there without any great difficulty?—Yes, very easily, indeed.

11914. You mentioned while at Agilete the chief there seemed to be in a kind of dazed and stupefied state from the drinking of palm wine?—Yes.

11915. Have you found that condition resulting frequently from the excessive use of palm wine or tombo?—From what I heard in passing Agilete and also Ado, it was that men were constantly drinking, and I suppose after they got over it they commenced again.

11916. They never give themselves a chance: it is a continual soak?—Yes.

11917. You think this kind of stupor really follows upon the excessive drinking of palm wine?—Yes, I should imagine that was so.

11918. (*Capt. Elgee.*) Can you tell us anything about the habits of the Jebus as regards drink—whether they indulge mostly in spirituous liquors or in native liquors?—I should say that they were well supplied with gin, but at the same time there is a very rich country there of all kinds, including palm wine trees. Every morning coming into Jebu-Ode there must be hundreds of small boys carrying demijohns of fresh palm wine on their heads, which must be consumed in great quantity in Jebu-Ode.

11919. Have you heard of shekete made from maize?—No, I have not.

11920. Or of a wine manufactured from the bamboo—the tombo palm?—I have heard when out of the season, when the palm trees are not bearing, they will take it from the bamboo—I suppose that is the tree you are referring to. The interpreter possibly cannot render it into English unless he says bamboo.

11921. (*Chairman.*) Are the people of Jebu-Ode a sober people as a rule?—I should say so. I have not found them lying about in the streets drunk, although, of course, I do not know what goes on in their private compounds.

11922. Have you any reason to think that they drink privately?—Yes, to a certain extent. With regard to the native councillors who hold a Court of their own five days in the week, I will not say on every occasion, but now and then, some of the principal men come in in a state of intoxication.

11923. Have you seen that personally?—No, but my predecessor did.

11924. You have not seen that yourself?—No.

11925. So far as your own observation goes, have you seen any evidence of drunkenness among them yourself?—No, I cannot recollect having seen any.

11926. If you have not seen it have you any reason to believe that it exists?—Only from what I heard from my predecessor about the councillors coming in in that condition.

11927. That is rather a long way off, is it not?—Yes.

11928. It relates to one or two particular men whom your predecessor thought may have been drunk?—I think he fined them for it on the spot.

11929. As regards the people generally, you have no reason to believe that they drink more than the Yoruba people, have you?—No; they may at times of festivity.

11930. Yes, but as far as your own observation goes?—No, I think they are a hard-working people, the Jebus; they live very much in the open air, and do not seem to have a craving for drink, so far as my experience goes.

(*The witness withdrew.*)

Captain W. Ross-Brown, called and examined.

11931. (*Chairman.*) You are District Commissioner of the Eket District?—I am.

11932. How long have you been there?—I was at Eket about ten years ago for nine months, nearly one tour, and I have been there this tour for just six months now—actually in the Eket District.

11933. Where were you in between?—When I first came out here I was nine months at Calabar, and then I was three months at Sapele, on my first tour. I was then at Eket next tour, and three months of that tour I was here. Then at the end of 1900 I went for two months to Sapele again, and from there I was made Governor of Asaba Gaol, up the Niger. I was there for the rest of that tour, and next tour I came back and went up to Asaba until May, I think it was, of that year. Then I went down as District Commissioner to Sapele again. I was at Sapele for the rest of that tour, and next time I came back I went again to Sapele for two or three months. Then I went to Opobo, and I was at Opobo for nine or ten months, and next tour I came back to Opobo for the whole time.

11934. As District Commissioner?—Yes. Then when I came back again I went to Badagry for two months.

11935. Badagry is in the extreme west?—Yes. Then I went back to Sapele for four months, and then to Degema for six months, and then this trip.

11936. You have not had much continuous service in any district?—No, Opobo was the longest time in any one district.

11937. How long were you there?—About one year and nine months.

11938. Where exactly is the Eket District?—Between here and Opobo.

11939. (*Capt. Elgee.*) It forms part of the Ibibio country, does it not?—Yes.

11940. (*Chairman.*) Your district lies to the south-west of Calabar?—Yes.

11941. What is the population of it?—That would be very difficult to say.

11942. Has the country there been much opened up?—It is fairly well opened up now. When I was asked for population returns I think I sent in a figure of 118,000, but I did not know at that time anything about lots of places that have since become known to us. That was a very rough estimate.

11943. What do you say as regards the drinking habits of the people in the Eket District?—As far as I know the Ibibios themselves down that way drink very little trade spirits, it is principally palm wine.

11944. It is an Ibibio tribe there is it?—Yes, there are Ibibios, and there are also M'biums—they are not quite the same as the Ibibios. Then you get the Oron people—I really could not say what they are; I think they are a mixture of Tomshot people on the sea coast and Calabares and down at the mouth of the Kwa River there is a very small fishing tribe, called the Ebenos; they are really Andoni people coming from towards Opobo way.

11945. Do they speak different languages?—There is a small difference in the dialect, but they can usually understand each other.

11946. Of what language is it a dialect?—Ibibio will take you all the way through.

11947. You have travelled about a good deal?—I have.

11948. What do you say as to the drinking habits of the people generally?—I have not seen much drunkenness at any time—very little; I could not really state any case that I have marked.

11949. Do you know what class of people do drink?—From all the information I can gather, the Ibibios drink a tremendous lot, but they drink this tombo or mimbo, which is the same thing. You cannot really call it drunkenness, because when they are quite small children their parents begin to get the habit into them; when they are quite youthful they get accustomed to the habit, and it grows up amongst them, and every morning they go down and collect the tombo, and again in the evening.

11950. Do they take it when it is quite fresh or when it is fermented?—As a rule they drink it when it is fresh.

11951. Does that do them any harm, do you think?—It would if they drink a sufficient quantity of it, but they can take several glasses of fresh tombo before it would affect them. If they went past that, however, it would affect them I should say.

11952. What we have heard is, I do not know how far it is correct, that after it has been allowed to ferment for a certain number of hours it gets stronger and stronger?—It does.

11953. Are there many that take the strong tombo?—I think a lot of the older men like to keep it for a day or perhaps half a day and then drink it; it begins to ferment, of course, directly you tap the tree, and the older men like to keep it half a day or even a day because it is stronger then, and suits them better. They have been accustomed to it all their lives and it does not make them drunk, and they soak themselves with it, and do not think anything of it.

11954. In your district is there very much trade spirits used, do you know?—Very little trade spirits from what I have been able to gather. The middleman generally buys the spirit and takes it up perhaps in large quantities to the markets, but it is not sold in large quantities, a case might be sold here or a case there, and that is passed on up country. It is passed from hand to hand as a sort of currency in a way, and it gets on being passed about from hand to hand, that same case, and probably is never opened at all until months afterwards, when it has got right away into the hinterland somewhere.

11955. You answered some questions that were printed and sent out to various officers, and there is one of your answers that I do not quite understand, that is your answer to the sixth question. You say, "About 40 per cent. of the people get drunk in a week, but are very seldom seen and very seldom cause any disturbance, this chiefly occurs during the native Christmas or upon any great occasion." You do not have a great occasion every week. Is there any mistake there?—The word "drunk" was not what I meant at all. Let me explain what I meant by again referring to the habitual soaking of the mimbo. It is a custom amongst the people to drink this mimbo, and they are frequently drinking it.

11956. You do not mean what a policeman at home would call drunk?—No, you never see them lying or walking about drunk.

11957. Are they incapable of doing their ordinary business?—No, they are not incapable of doing business, some of the older men of course are, because they cannot stand it, and they very often drink this fermented stuff, as I have already said, but they sit in their little Egbo huts or mimbo huts and do not move perhaps for half a day, but they have not got any business to do. The younger ones do not drink too much of it, at any rate not to affect them in their work.

11958. You also went on to say in your answer that drunkenness was on the increase. Upon what do you base that statement?—I should not like to offer any facts with regard to that.

11959. From your experience of the habits of the people as regards drink between your first tour and your last tour, do you think drunkenness is more pronounced now than it used to be?—I do not.

11960. You say in your seventh answer, "Spirituous liquor is taken habitually." What do you mean by spirituous liquor?—Mimbo is a spirituous liquor.

11961. You mean alcoholic liquor, but not distilled liquor?—Yes, fermented mimbo.

11963. Then you say that taking the people generally, drunkenness has no effect upon them morally?—That is my opinion.

11963. You mean the people get sluggish and stupid, but it has not led, as far as you know, to any crime or disease?—No, I cannot remember any case that I know of where drink was the cause of any crime.

11964. Then you say, "There is no social condition in the district, therefore drunkenness cannot affect it." Would you tell us a little about the people of

the district, so that we may understand that better?—The people who are called chiefs, for instance, fraternise with the small boys on occasions, and do not draw any social distinction. They are only nominally chiefs.

11965. They do not hold any authority over the people?—No, none whatever; they used to do in years gone by.

11966. How is it that their authority has decayed, do you know?—They have reasons for it themselves, because in olden times if their people, or their boys perhaps, did not do what they were told they probably might have been killed.

11967. You mean their power of enforcing their orders has been taken away by British law?—Yes, it is more or less gone. Of course, as far as the Ibibio and Eket people go they do not have any house and family like they have at Opobo and Calabar and Bonny, and the boys all look upon themselves as free people round there, with more or less equal rights.

11968. You do not think drink contributes one way or another to general immorality—taking other people's wives and that sort of thing?—No, I do not think it has a bit of effect in that way.

11969. On the other hand, those people who take mimbo in quantities are slack in their work, do you think?—Yes, they are most certainly slack.

11970. Are these people in your district a low class of native?—A very low class—at Oron especially. I am not sure whether the Orons or the Ibibios are the lowest class; there is very little to choose between Orons and Ibibios or even the M'biums.

11971. Is there any reason for that; have they been conquered or enslaved, or what?—I believe it is a known fact that the people all along the coast countries are of a lower type than any other. If you take the people between Opobo and Bonny, called the Andoni, who are fishermen, I do not suppose it is possible to find a lower set of people than those.

11972. Are the Opobo natives of a better type than those you have been speaking of?—Yes, they are a different tribe altogether. They are the Ibo people; they are supposed to have come from the Azumini way.

11973. They are a better class physically, intellectually and morally?—Physically and intellectually.

11974. You say nothing about their morals?—No.

11975. I suppose their morals are the morals of the country?—Yes.

11976. Which are of a different standard from our own?—Yes.

11977. But having regard to their own code of morals, they would be better than these people?—Very much better.

11978. As far as you know, you are of opinion that in your district there is not very much drinking of spirits?—Not as far as I know.

11979. Have you seen cases where people have been drunk on trade spirits to your knowledge?—Where I have seen a case of drunkenness I could not say whether it has been on trade spirits or not; I would not like to say.

11980. If a man got drunk on trade spirits, would the effect on him be different from the effect on him if he had got drunk on palm wine, where he would have to fill himself with liquid?—When a man gets drunk on tombo or mimbo he does not create a disturbance, but when a man gets drunk on trade spirits he makes a noise and creates a disturbance. I had a case down at Oron not long ago of drunkenness on spirits, but that was the case of a Lagos or a Cape Coast man, I would not be certain.

11981. Not a native of this part?—No, he was a clerk, or had been, in one of the factories. I imagine he had been drinking either gin or whisky. It is not very often that these people can afford to buy whisky, and therefore I imagine that it was gin he had been drinking; he would not have enough money to get whisky with. There was a boy in the town, belonging to Chief Daniel Henshaw, who died, and during the funeral this clerk pretended to be mourning for this boy, whom he knew nothing about really, and he was shouting and mourning and making a tremendous noise, and I believe he went into the cemetery and jumped into the grave on the top of the coffin.

11982. Was he taken up for that?—No, I was told about that afterwards.

11983. That is not the ordinary effect of taking mimbo?—No, I do not think mimbo would affect people in that way.

11984. Have you any opinion as to what classes now take trade spirits, whether that is more among the educated or the uneducated class?—I would not like to state my opinion as a fact. I only have my own opinions with regard to that.

11985. Can you give us cases from your own experience among people you have known who have been in the habit of taking trade spirits, as to what class they belong to?—No, I do not think I could answer that.

11986. You would not like to draw any distinction between the European educated native and the uneducated native?—I have my own opinion that there is more imported trade spirit drunk by the educated native than by the bush native. I say that for one reason that the bush native is not going to spend his money so much on imported spirits when he can get his own palm wine practically for nothing, and with which he is quite satisfied, and which he has been brought up on. He does on special occasions perhaps drink gin, but those are only extraordinary occasions. The other people, however, who are educated think that they must have a similar sort of drink to what the European has.

11987. They like to imitate the European to some extent?—Yes, and they think palm wine is a little beneath them, and therefore they would like to have whisky. That, of course, is only my opinion.

11988. There are a considerable number of people, no doubt, who take both mimbo and trade spirits, but who take them in moderation?—Yes, I should say so.

11989. Certain individuals, however, drink to excess?—Yes.

11990. That seems to be the general effect of your evidence. Now with regard to the Opobo people, what do you say about them?—It is rather hard to speak with regard to Opobo, because the station is not near the town of Opobo, and I could hardly judge of that. I only see the people when I go round the markets or the river.

11991. Do you see much drunkenness in the markets when you happen to be there?—No, I cannot remember ever having done so.

11992. Do you know anything about the Adiabo market?—No, I do not think I quite know where it is.

11993. Would you kindly tell us what steps you took to notify people in your district that the Committee was coming here and was willing to hear evidence?—I wrote round to the agents and the representatives of all the different missionary communities and informed them that the Committee was going to sit, and explained the whole thing to them, and I asked them if any of them wished to appear as witnesses if they would write and let me know. I cannot quite remember exactly the words that I used, but I have a copy of my letter somewhere.

11994. What missions have you got in your district?—At James Town and Oron they are Primitive Methodists, and at Kwa-Ibo there is the Kwa-Ibo Mission of Belfast. That is undenominational.

11995. What reply did you have from the missions?—I had no reply to my letters.

11996. Do you think the letters reached them?—I think so. I have no reason to believe that they did not.

11997. How long ago did you write?—I wrote to them directly I received these questions.

11998. That is some months ago, because you answered these questions on the 11th of March?—Yes.

11999. You had no reply from the missions?—No reply whatever. When I got the telegram to come

here, I received it at half-past four on the 18th, and I sent for carriers that night and started next morning as quickly as I could. I had 28 miles to come across country, and I arrived here yesterday at half-past one, so I had not time to send round to anybody else then, but they have not answered any of my letters.

12000. Nobody from your district wishes to give evidence apparently?—Apparently not.

12001. Have those missions been long established there?—The Kwa-Ibo has been established for, I think, about 18 to 20 years.

12002. And the mission at Oron?—I could not say. I believe the mission at James Town has been there for a considerable time. That is the same mission as the one at Oron.

12003. Are they native or white missionaries?—White missionaries both at James Town and Kwa-Ibo.

12004. Did you address the letters to the principals of the mission by name?—I do not know whether I addressed it to the principal only, or whether I used the principal's name.

12005. You have no doubt that they got the letters?—No doubt whatever.

12006. (*Mr. Welsh.*) Did you write more than once to the missions?—When I received orders from the Secretary to write to these people, I wrote to them immediately.

12007. But you did not write a second time when you knew the date was fixed for the Committee to meet in Calabar?—I only knew that on the 18th, just in time for me to get here myself.

12008. You only wrote to each of the missions once, I take it?—That is all.

12009. (*Chairman.*) You have not seen any of the missionaries to speak to since, have you?—Yes, I have seen several of them since. I have seen the principal of the Kwa-Ibo Mission on several occasions since that, but they have not spoken a word to me about it. I am not sure with regard to the Primitive Methodists whether I saw them before or after I wrote to them.

12010. (*Mr. Welsh.*) In answer to Question 5 you say, "Spirituous liquor from abroad is bought by the middlemen in great quantities."—Yes.

12011. If it is bought in great quantities it must be very largely consumed, must it not?—If you read on, you will see I continue to say, "But owing to the enormous population it is only sold in small quantities." They buy it in large quantities, but it has such a tremendous area to spread over, and such an enormous number of people to go amongst, that the amount of gin sold is very small in comparison.

12012. Do you know what the import is into Eket and Oran per annum?—I could not tell you.

12013. Eket is not a very large district, is it?—No, not very large.

12014. Spirits imported into Eket and Oron come into competition with spirits imported into Calabar and Opobo, both of which are large importing centres for spirits, so that the area of distribution for Eket and Oron must be somewhat circumscribed, and it cannot circulate over such a very large population?—The Opobo middleman goes right up the Kwa-Ibo, which runs through the Uyo district and the Ikot-ekpene District, and also I think the Ibi District.

12015. Calabar sending to the same districts and Opobo to the same districts and Eket to the same districts, the consumption cannot be so small as you suggest in your answer. There may be a misapprehension there because to get at your estimate should you not have to add the imports of Opobo and Calabar, and the other places together?—Opobo and Calabar have their own markets.

12016. The Calabar people come up to Eket, too, and work up the Kwa-Ibo river also, and I suppose they sell gin, too?—But nothing in comparison with the way they go up the Imo.

12017. No, naturally, because they have Eket to contend with, but my point is may not the consumption be very large in reality, although you think it is very small?—I maintain that, although the spirituous liquor brought into Eket by the Kwa-Ibo River goes to one factory—there only being one, and of course the traders go to that factory to get their supplies—yet it is spread round the different districts. I think myself that it goes up these rivers and is sold, and gets lost sight of.

12018. You also say, "All classes of persons drink without distinction." Does that mean women and children, as well as men?—I have never seen women or children drink.

12019. You also say that drunkenness is on the increase?—That was a question which I said I would not like to answer with any facts.

12020. However, generally that is your opinion, and you consider that imported liquors are more deleterious than native liquors?—They would be if they were drunk on the same scale. If a man went and drank the same amount of gin as he drank of tombo, it would most certainly have very disastrous effects upon him.

12021. Of course, he could not drink the same quantity. Palm wine may have two or three degrees of alcohol and gin may have 50, so that gin, therefore, is much more intoxicating than palm wine?—Certainly.

12022. (*Mr. Cowan.*) You seem quite satisfied that the area to the north of the Eket District is sufficiently large in itself to admit of all the gin imported being spread over that area without the consumption being in any way great in any particular district or locality?—Yes, I think so.

12023. And, consequently, you would not say that the imports into Eket are out of proportion, considering the area over which they are distributed?—No.

12024. As to the condition of these Ibibios, can you account for them being of such a low standard as compared with some of the other tribes you have come in contact with?—I think you will find that it is generally known that the Ibibios all round are a low class race.

12025. Would that be perhaps through their being ground down by the Aros at one time or another?—Probably, because the Ibibios and the Inangs were all one at one time. The two sons of the kings fell out and had a battle royal and the Ibibios and the Inangs divided themselves up. Of course, the Calabar people originally were Ibibios too.

12026. Would you say the excessive drinking of tombo has something to do with their soddened condition?—No, I would not say that.

12027. You would not say that that tends to lower them still further?—No.

12028. You have seen no excesses whatever from the consumption of imported spirits among them?—No.

12029. As far as actual drinking is concerned, the prohibition of the importation of trade spirits would not have much effect on the Ibibio people, I take it?—No, they would still have their native wine, tombo, to satisfy them.

12030. And practically what drinking you have seen there would go on just the same?—Yes.

12031. From one of your answers to the Chairman, I gather you look upon the Opobo people as a fairly intelligent people?—Yes.

12032. If anyone, for instance, were to class the Opobo chiefs and the men you have seen in the Native Council there as being mental sluggards, you would say that he was misrepresenting the fact?—Yes, I should say the Opobo man connected with trade was a very superior man.

12033. Any man who maligned them in that way would stand a pretty poor chance if he was put up against them?—I should say so.

12034. (*Chairman.*) You spoke of the rather low calibre of the people generally in the Eket District. Do you know if syphilis is prevalent among them or not?—It may be syphilis, or it may not, but I should imagine it is syphilis, and, if it is syphilis, then I should say there is a great deal of it.

12035. We have had evidence that in some parts of the country there is a great deal of syphilis, and in other parts of the country it is very rare?—Yes, it varies a great deal.

12036. What has been the main cause of crime with which you have to deal; what has caused you most trouble?—The main trouble, I should say, is with the young boys or people committing adultery with other men's wives.

12037. That gives rise to fights and so on?—It gives rise to fights and crime.

12038. There is not much robbery with violence, is there?—Very little, in fact I have not had a case of robbery with violence.

12039. Are there many murders?—Yes, I have had a good many murders.

12040. Do those crimes generally arise from rows over women, or revenge?—From different things. I had a case of murder the other day where a whole town practically killed the man. He was a chief; it was through the man saying that he had killed his wife for witchcraft.

12041. And then the town rose and lynched him, so to speak?—Yes, they lay in wait for him, and when he came to the town at night-time, apparently, as far as I can gather, they killed him for that.

12042. Is human sacrifice known in that part of the world, or not?—No, there is no human sacrifice there; there might have been in years gone by, but there are no signs of it now.

12043. At any rate, you have no trouble with regard to that?—No. There is a great deal of witchcraft throughout the district.

12044. Is that the same as ju-ju?—Yes, it is practically a form of ju-ju.

12045. Are a good many crimes committed in consequence of that?—Yes, and there is also the Essere bean.

12046. Is that the ordeal of the poison bean ceremony?—Yes, it is a bean you find on the sea coast.

12047. Is it poisonous?—Yes, but one person may eat a quarter of one and die, and another person may eat a whole one and die, and another person can eat a whole one and not die.

12048. It is not a very trustworthy ordeal for determining a dispute?—It is looked upon as a very poisonous thing.

12049. Have you had cases arising out of that?—I do not know that that has been a primary cause of any crime, but I have had cases where a man or a woman has been accused of witchcraft and has offered them an Essere bean to prove that they are not witches or wizards, as the case may be.

12050. When that is discovered, is that dealt with as a case of murder, or not?—It is.

12051. Is the Essere bean what is known in Europe as the Calabar bean?—No, it is not the same; it is more like the shape of an ordinary French bean.

(*The witness withdrew.*)

Mr. CYRIL PUNCH, re-called and further examined.

12052. (*Chairman.*) We had some evidence this morning with regard to the Adiabo market; is that in your district?—It is.

12053. Have you been there more or less often?—I have been here for seven months now, and I go round once a month. Sometimes the Assistant Commissioner goes. I have been there five times since I have been here.

12054. Have you noticed drink being sold there in glasses to the women?—I have not noticed it specially, but it may be so.

12055. Have you witnessed drunken rows going on between the women in the market there?—No, nothing to call one's attention to, but there is always a noise in the market naturally.

12056. Nobody has called your attention to the fact that drunken rows are continually going on there?—No, certainly not.

12057. With regard to the strip of country which Miss Slessor told us about as being a very drunken part, does that come within your district?—Up to that line between the Brickfields and Uwet a little north of that is where the district ends. They are not quite the same as the Okoyong people; there is a distinction between the people.

12058. She was speaking of the Okoyong people?—Yes, she was alluding to the Okoyong, but I think she was referring more to the consumption of liquor in the Uwet District.

12059. Have you any official records of crime or drunkenness in the District Courts there?—There is a Court at Uwet and one at Okoyong, and one contains the records of the cases, and there are no special records of crimes of violence in any way.

12060. Your attention has not been called to it in any way as District Commissioner?—No. Might I explain about the trees from which palm wine is got, because I think there is a little confusion?

12061. Certainly.—People so often refer to the bamboo as the tree from which palm wine comes. I think that has arisen because of the loose way people have got into of referring to the *raphia vinifera* as the bamboo, which it is not. I do not think as a matter of fact that any beverage is got from the bamboo palm tree at all.

12062. There is a bamboo palm, is there not?—Yes, I believe there is; that was introduced from Kew 60 years ago, I should think.

12069. In your evidence you referred to some special kind of palm tree, and not to the bamboo?—That is so.

12064. What palm tree did you refer to?—Tombo is taken from the *raphia vinifera*, and palm wine from the palm oil tree, and then there is a third kind that I mentioned, as coming from another species of raphia, or variety of the raphia palm tree. Mr. Wilkie referred yesterday to its being got from the screw pine, and, if that is so, that means that there are four kinds of palm tree from which palm wine is obtained.

12065. You think there are probably four kinds of wine-bearing palms, but there are certainly three?—There are certainly three, but I have not come across the screw pine. Of course the screw pine is not a palm at all.

(*The witness withdrew.*)

Chief RICHARD HENSHAW (Native), called and examined.

12066. (*Chairman.*) Are you a native of Calabar?—I am.

12067. What appointment do you hold?—I am a chief in Henshaw Town.

12068. Where is that?—In Calabar.

12069. What are you besides being a chief?—I am Government Political Agent for Calabar.

12070. What part of the country comes under your jurisdiction as Government Political Agent?—The whole of Calabar and the chief districts stretching from here up the river to the German boundary.

12071. Would the Okoyong Native Court be within your district?—Yes.

12072. And the Ikot-ekpene Native Court?—There is no Court there.

12073. Are you much about in that district?—I am.

12074. Travelling through, or doing what: would you tell us something of your duties as Native Commissioner?—I receive all my instructions from the

District Commissioner at headquarters, and I travel through these villages and take notes of all such things as I see that are irregular, and all such things as are within my power.

12075. You inspect, in fact?—Yes, and report anything the Commissioner may wish me for the time being to find out. I also hold meetings of the native chiefs as I go from one village to another, and sit in the Native Courts during the court days among the Council.

12076. What can you tell us about the state of drunkenness in the Okoyong District? Is there a great deal of drinking there?—No, I do not think so.

12077. How long have you known the Okoyong District?—Since 1892.

12078. Would you say that there was more drunkenness or less drunkenness than there used to be in the Okoyong District?—I would say there is less.

12079. Would you say there is more drinking among the old men or among the young men?—There is not very much amongst either, except on special occasions.

12080. Do you mean on the occasions of funerals and feasts?—Yes, at funeral festivities.

12081. Have you seen many of those festivities yourself in travelling about?—I have.

12082. Have you seen very much drunkenness on those special occasions?—Yes, but not to excess.

12083. I am not asking whether people drink, but whether there is actual drunkenness and disorderliness? Have you seen much of that?—Not to my knowledge.

12084. If there was a great deal of drunkenness and fighting going on, would it come to your knowledge?—It would at once.

12085. Would it be your duty to report it to the District Commissioner?—It would.

12086. But it has not come to your knowledge?—It has not.

12087. What do the people drink—trade spirits or palm wine, or both?—Trade spirits is a thing that the natives in that part of the Interior, and all over the Interior, drink very little of, for the reason that as they get it from Calabar here in the first place, it is transmitted to a middle man in the central markets, and by the time a bottle of gin would pass from one hand to another and gets to the furthest Interior, it is always diluted with water.

12088. It gets weaker and weaker as it passes from hand to hand?—Yes.

12089. Each person takes a little toll from the bottle before passing it on?—Yes, and it is kept by the native in the Interior, because if anyone calls on him he is proud to be able to say he can give them some of the white man's drink, but it is nearly all their own palm wine that is drunk.

12090. Have you seen people drunk on palm wine?—I have, but next day they get better and go about their business.

12091. It requires a good deal of palm wine to get drunk on, does it not, or is some palm wine very strong?—It depends what sort of palm wine the man has taken, because there are so many different kinds.

12092. Some strong and some weak?—Exactly.

12093. Does that depend on the way it is made, or on the palm from which it is taken, or what?—Partly upon the way it is made, and partly upon what palm it is. For instance, in the case of the palm tree, the oil-bearing tree, there are two processes of extracting palm wine from it.

12094. Would you kindly tell us what they are, because it is interesting?—One process is to cut the tree at the bottom and fell it. The palm wine that is taken in that way is intoxicating in a way, but not very intoxicating when there is no bark administered in it.

12095. What bark is that: do you mean the bark of the palm tree itself?—No, the bark of another tree called Edat.

12096. When that is put in, what happens?—The palm wine gets stronger.

12097. What is the other way of preparing it?—The other way is for the man to climb up to the top of the tree and get it down in a gourd, and that is very intoxicating.

12098. Why is that more intoxicating, do you know?—No, I cannot tell.

12099. Does it come more slowly, and has therefore more time to ferment: is that the reason, do you think?—Yes, I think that is the reason.

12100. Does it take a long time to get the palm wine in that way?—It takes longer than when the tree is cut down.

12101. How long would it be trickling in that way before a man would get his calabash full?—To prepare it it would take the man a week before the liquid began to drip, and after that he goes and gets it every morning.

12102. Does he drink it every morning, or is it kept and fermented?—The majority of people like to leave it until it is fermented, and the people who live nearest to the tree in the morning drink it there and then.

12103. Do you know what this Edat bark is: is there any English name for the tree?—I do not know.

12104. Is it a tree that grows about here?—No, you always find it in thick forests.

12105. When you add the bark of that tree to palm wine, it makes it stronger, you think?—Yes.

12106. You live in Calabar?—I do.

12107. To what religious community do you belong?—I am a Christian.

12108. Do you belong to the Free Church, or do you simply describe yourself as a Christian?—I describe myself as a Christian.

12109. As a chief, I suppose, you see a good deal of what I may call the better classes in the town here?—I do.

12110. As regards the town generally, do you say there is more drinking or less drinking than there used to be, say, 20 years ago?—There is far less drinking than there was 20 years ago.

12111. Do you draw any distinction as regards the drink taken here between the natives of Calabar and the people who come from Sierra Leone and the Gold Coast?—I do not know.

12112. You have not noticed any difference yourself?—No.

12113. Taking the different classes of people, the labourers, the clerks, and so on, is there any one class that drinks more than another—I mean that drinks more than is good for them?—I should not say that the labourer drinks much more than the clerk does. Of course, a clerk on one occasion might drink a little more than he ought to, and so in the case of a labourer.

12114. Would you say that the clerks were more addicted to drink than the labourers?—No, I would not say that.

12115. You would not draw any distinction between one class and another?—No.

12116. Certain individuals in all classes take too much?—Yes.

12117. You would not pick out any one class as being worse or better than another as regards drink?—I would not.

12118. (*Mr. Welsh.*) You say the people are more sober now than they were 20 years ago?—Yes.

12119. Is it because liquor is dearer that that improvement has come about?—It is immaterial what the price of liquor is, because whatever it costs, if a native wants to drink, he will get it.

12120. That is, if he has the money?—But at the present day the people know more than they did 20 years ago.

12121. It is due to education generally that they are temperate you think?—Yes.

12122. (*Capt. Elgee.*) Have you any reason to fear in the future your people becoming demoralised by imported spirits, or do you see no danger of that?—I see no danger of that, because if they were going to become demoralised they would have become so before now.

12123. How do you account for this agitation which has been got up in Southern Nigeria against the drink question? Does it emanate from the minds of any section of the natives, or has it emanated entirely out of the minds of the Church Missionary Society?—In my opinion it has not emanated in the minds of the native.

12124. You say you are a member of the Church of England?—I am.

12125. Have you ever discussed the question with any pastor of that church?—No.

12126. We had a witness somewhere or other in Lagos who had been a lot amongst the natives, and he said there was a custom of bathing corpses in alcohol. Have you ever heard of that?—No.

12127. You have seen nothing of that in this country?—Not in this country.

12128. (*Chairman.*) Are the Okoyong people a high class or a low class people physically: are they big, strong people, or are they weakly people?—They are strong people, not weakly.

12129. Do you know if they are diminishing in numbers or increasing in numbers: is there any marked difference in the population?—From what I see of them at present they are increasing as compared with what I knew of them 18 years ago.

12130. There are more of them now, you think?—Yes.

12131. Do many of them come here to work, or is it a very sparsely populated country and they have to stay at home and work their farms?—It is a sparsely populated country, and they stay there and work their farms, and come down with their produce, and then return home again.

12132. They do not come to work here as labourers and stay here?—No.

12133. Would you say they were a healthy people or an unhealthy people?—I would say that they were a healthy people. There is one observation I wish to make, and that is that during my various connections with the military expeditions in various places, and round the Ibibio country, we have often come across the natives playing in their villages at nights, and sometimes we take them by surprise, and one might attribute the commotion and excitement to drinking: But what surprised me most of all was that I never saw a bottle of gin lying about in the village, although you see plenty of old palm wine pots lying about.

12134. That is in the up-country places where the expeditions have been?—Yes.

12135. There was one place that Mr. Cruickshank mentioned where he said he saw 1,400 gin bottles outside a chief's house: what would you say with regard to that?—It does not follow that he had drunk all that quantity. Two years after the establishment of this Protectorate I accompanied Major Macdonald right up to the Okuni country by river, and the empty bottles are looked upon as property, and they are sold for yams by the Kroo boys.

12136. They do not represent merely what has been consumed by the owner of them, but they are kept because they are useful for trading with?—Yes, and for putting palm oil into to sell in the markets.

12137. Empty gin bottles are useful as receptacles for the sale of palm oil in the markets?—Yes, they are used for putting the palm oil in, and they take them to the markets and sell them.

12138. And soda-water bottles as well?—Yes.

12139. Which are the best: is there any difference in price between a soda-water bottle and a gin bottle?—There is.

12140. Which sells for the best price?—The gin bottle.

12141. Why is that?—Because it is bigger.

12142. But both of them have a market value?—Yes.

12143. What do they use for corks?—They do not have corks, they use leaves, or a spur of corn.

(*The witness withdrew.*)

Chief NJERMANSI (Native), called and examined (through an interpreter).

12144. (*Chairman.*) Are you a chief from Owerri?—I am.

12145. You have brought other chiefs with you, I think, to give evidence before us?—Yes.

12146. Was your father a chief before you? Are you a hereditary chief?—When my father died I became chief in place of my father.

12147. You were chosen when your father died?—Yes.

12148. How many people do you rule over as chief?—I rule over all the other chiefs.

12149. How many villages or towns do you rule over?—Five villages.

12150. What do you wish to tell us?—The District Commissioner of Owerri sent to us and told us to come here and speak to you about the liquor traffic.

12151. What do you say with regard to the liquor traffic? Do you wish it stopped, or do you wish it to go on?—When the people go to the shop and buy gin and drink it, they try to kill each other.

12152. Do you want gin stopped?—Yes, we want it to be stopped.

12153. What do you want instead of gin?—Whisky.

12154. Is whisky better than gin?—Yes.

12155. Do you know that whisky is dearer than gin?—I do.

12156. Do you want to have the whisky at the same price as the gin, or are you willing to pay the higher price?—We want to have it at the same price as gin.

12157. Why do you say whisky is better than gin?—When a man wants to drink whisky he mixes it with water and then drinks, and it is all right for you if you mix it with water, but if you mix gin with water it is not good.

12158. Gin and water is not good?—No.

12159. But whisky and water is good?—Yes.

12160. Why is gin and water not good? What is the objection to gin and water?—When a man pours water in whisky and a man drinks it his body is glad, but if people drink gin and water they get hot and try to murder each other, but if a man puts water in whisky and drinks it it makes him healthy.

12161. Are your people drinking much whisky now, or cannot they get it?—My people buy gin more often than whisky.

12162. What do you say about brandy? Do you know anything about brandy?—We like brandy.

12163. Do you know anything about rum?—We do not like rum.

12164. What have you come here for—to ask for cheap whisky?—We have come to talk about gin.

12165. Not about whisky?—No.

12166. You want gin stopped?—Yes.

12167. But you do not want whisky stopped?—No, we do not want whisky to be stopped.

12168. (*Mr. Cowan.*) Would you like to have gin stopped at Owerri, and allow it to be sold in the Oguta and Opobo markets?—We do not know what the Oguta people say about gin.

12169. Supposing the Oguta people buy gin, and the Opobo people buy gin, and you cannot buy gin, will that be good for your trade?—We are not Oguta people, and do not know how to answer that.

12170. We do not want to get you into trouble by asking you to speak for the people of Oguta, but you can speak for yourselves?—We want to have a trade in whisky.

12171. But supposing gin is stopped and whisky is stopped also will that be good?—That will not be good.

Chief Njermansi.]

12172. You want to have some spirit, but you do not want to have gin?—Yes, gin is bad and whisky is good, and we want whisky.

12173. (*Chairman.*) Do you want that for yourselves only; or are you speaking for the rest of your people?—When the young men drink gin and get drunk on it then they want to kill each other.

12174. (*Mr. Cowan.*) Do you want to give them whisky?—The young men do not want gin to be stopped, but the chiefs say, "Yes, the gin is to be stopped."

12175. You are talking for the other chiefs, as headman of the town?—Yes.

12176. What about tombo; if the young men take that too strong does it not go to their heads, too?—We want tombo.

12177. Does tombo not make the young men drunk as well sometimes, if they take it strong and take too much of it?—When they get drunk on tombo they go to sleep.

12178. It does not do them any harm?—No.

12179. Are there many of these young men who have been giving trouble through drinking gin?—Sometimes. The grown men when they get drunk on gin go to sleep, but some of the young men when they get drunk their masters take them into the house and keep them, but some when they get drunk on gin take their guns and knives and run out and want to fight.

12180. Are there many like that? Do many of the young men take up their knives and guns when they have been drinking gin?—Some of them do.

12181. Do you take them to the District Commissioner when they do that?—Yes.

12182. How many men did that last year?—Last month two young men at Egwa got drunk, and both of them took out their knives and one wounded the other on the arm, and the other one died. The brother of the man who died heard of it, and he killed the man who killed his brother.

12183. Were they all drunk on gin?—Yes, and they were sent to Degema.

12184. How many were sent to Degema?—About ten; they are all at Degema now.

12185. Are they all on the District Commissioner's books?—They are in Degema now.

12186. (*Capt. Elgee.*) Did the District Commissioner tell you to come down here, or did you go to the District Commissioner and ask leave to come down?—When the report came to the District Commissioner at Owerri he sent us to Degema.

12187. (*Mr. Cowan.*) Do you come here of your own accord, or did the District Commissioner tell you to come?—The District Commissioner sent us.

12188. You do not come of your own accord?—He has forced us to come here.

12189. Did the District Commissioner tell you to come?—Yes.

12190. (*Capt. Elgee.*) How many days has it taken you to come down?—Five days.

12191. (*Chairman.*) Why do seven of you come instead of one if you speak for all.

(*Capt. Elgee.*) The chief cannot travel alone.

12192. (*Chairman.*) All the other chiefs you speak for are in agreement with you?—Yes, the other chiefs are all of one mind, and our evidence is the same.

12193. (*Capt. Elgee.*) When you saw the District Commissioner on the subject what did he say?—About three months ago the District Commissioner called a meeting, and asked us first of all, "Do you know about gin, palm wine, and tombo?" and we told the District Commissioner that gin was more powerful than tombo, and that palm wine comes next to whisky.

12194. (*Chairman.*) Did you tell the District Commissioner you wanted more whisky?—We told the District Commissioner that we wanted whisky, and that we did not want gin.

12195. (*Mr. Cowan.*) And then the District Commissioner told you to come here?—Yes.

12196. (*Chairman.*) We hope you will have a pleasant journey back.—Although there are seven of us, we represent different sections of the district of Owerri; we are not all from the one section. But we have something more to say.

12197. What more do you wish to say?—If a man has married 20 women or 30, when he dies we do not want the house of that man to be separated.

12198. You must consult Mr. Harcourt about that. We only deal with the gin palaver. What is the main thing you have come down for?—The liquor traffic primarily, but we thought when we were here that we might be able to discuss other things at the same time.

12199. Is there anything else that you wish to discuss besides the dividing of the houses?—There is nothing else.

12200. Then perhaps you will kindly confer with Mr. Harcourt on that subject?—We will.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 10 o'clock.)

TWENTY-FIRST DAY.

Saturday, 22nd May, 1909, at Calabar.

PRESENT:

SIR MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq. (*Secretary*).

Mr. JAMES ERNEST GREEN, called and examined.

12201. (*Chairman.*) You are Solicitor-General for Southern Nigeria?—I am.

12202. Formerly you were a barrister on the Oxford Circuit, I think?—Yes, and afterwards a solicitor.

12203. Then you went to the bar again, did you not?—I did.

12204. In what capacity did you come out here at first?—As Solicitor-General.

12205. In what year was that?—In May, 1905.

12206. So that you have had just four years' experience in this country?—Yes.

12207. Part of the time you have acted as Puisne Judge, have you not?—Yes, I was Puisne Judge for five months in the Central Province in 1907. Then I came round here before the amalgamation of the Courts and acted as Chief Justice here for two months; and then I went to Lagos and acted as Attorney-General. On my return here in 1908 I again acted as Puisne Judge for this Province. I then went to Lagos again as Attorney-General for three months, and then I returned here and acted as Puisne Judge about six months, and then resumed my duties as Solicitor-General.

12208. As Solicitor-General, and as Acting Attorney-General, and as Puisne Judge, you have had to deal with a large number of cases of serious crime, I suppose?—Yes, a very large number—all the indictable offences.

12209. I believe in this service the Acting Attorney-General does not take private practice, but acts on behalf of the Government entirely?—That is so.

12210. The Attorney-General has to give up all his private practice?—Yes, the only time he can appear for anybody is at the request of the Government. Such cases are known where, for instance, some public interest is at stake.

12211. In your four years' experience you have had a large number of indictable offences pass through your hands?—Yes, a very large number.

12212. Some hundreds?—Yes, I have had a good deal more than 100 a year passing through my hands.

12213. Those cases would, I suppose, be chiefly murders, manslaughters, rapes, and cases of inflicting grievous bodily harm?—Yes, principally such cases; occasionally we have burglary, and offences against property, but the latter cases are not very numerous.

12214. The principal cases of serious crime with which you have to do are crimes of violence?—Yes, the main crimes are principally those of murder and manslaughter.

12215. Have any material number of those crimes been due to drink, or in any way connected with drink?—I should say not—I should say that very few of them were immediately connected with drink; I might almost say none were immediately connected with drink, but, of course, there are occasional cases where perhaps a quarrel, which otherwise might possibly have been of small account, might have assumed larger proportions owing to drink. I have often found that the refusal to give drink is in some cases a cause of complaint, but that, of course, applies to other things, such as the refusal to give snuff.

12216. A serious quarrel might arise out of a very small cause in this country, I suppose?—Yes, such as refusing to give a man a drink out of your tombo pot, or your bottle of gin. That is looked upon as a sort of insult, and has led to quarrelling and fighting in certain cases, but that, of course, as I say, applies to other things as well. I had a case which resulted in murder, which was caused through a man spilling another man's snuff. Instead of handing the snuff back in a courteous manner, he appears to have spilt it, either intentionally or otherwise, and that led to a quarrel, with the result that the man was killed.

12217. As regards snuff here, is the practice the same as exists in the Western Province of taking the snuff on the tongue, or is it inhaled as snuff?—I cannot say, I have no experience of that.

12218. Mr. Justice Winkfield yesterday referred to a recent case in which I imagine you prosecuted, where the quarrel arose through drink?—Was that the case at Degema a short time ago?

12219. Yes.—That case was tried by Mr. Justice Stoker, Mr. Justice Winkfield was not there. In that case they had to rely a great deal on the statement of the prisoner, but it was corroborated by the other witnesses. There was some gin being drunk, and a man tried to keep some for his friend, but his friend did not turn up in time, and they consumed the whole lot. Then the friend turned up and was rather annoyed because none of the gin had been kept for him, and he then got hold of a pot of tombo, and said to one of the men present, "This is my little lot, you are not going to have any of this," and that led to some words. That is a case in which it is possible that at the time he may have been a little inflamed by taking too much of this tombo, and those two people quarrelled. However, they were separated, and parted, but two days afterwards one of those men, the man who had not received the gin, as he thought he should have done, went to the elder brother of the man with whom he had been quarrelling. He appears to have still been smarting from a swollen lip or a bitten face or some trivial injury, and so far as one could understand from the evidence, principally the statement of the prisoner, he said, "You are so and so's big brother; you are the man I am going to fight. The other is only a small boy, and I am going to fight with you." They fought and he was killed.

12220. At the time they fought they were sober?—They were. There was no suggestion that there was any drink at all then.

12221. Have you ever found in Southern Nigeria that there is a tendency to set up drink as a cause of crime by way of mitigation of sentence?—I have heard that suggested very often, almost as often as gambling is set up in England as a reason for defalcations.

12222. As an excuse that the prisoner would not have committed the crime with which he is charged if he had been sober?—Yes, "If I had not been drinking it would not have happened."

12223. In your experience is that borne out by the evidence in many cases?—Occasionally it is, but not often, and by no means is it borne out by the state into which the man himself suggests he had got—that is that it was really owing to his being drunk, because he will only admit that he perhaps had some drink, and the probability is he will deny that he has had any large quantity.

12224. In your opinion, speaking of your whole four years' experience, would you say there is very little connection here between drink and crime?—I would say that there is very little connection between drink and the serious cases of crime that come before the Supreme Court, having regard to the fact that every native, especially in the bush here, goes about armed with a matchet.

12225. Which is a deadly weapon?—Yes, and if used by a man who was more or less frenzied with drink one would expect to hear of far more cases of his doing serious damage, the only motive of these attacks being drink—I mean attacks on the person.

12226. You have found very few crimes of violence due to drink?—Yes, in my experience I have found very little. I think I have come across one case of a native running amok, but, as far as I can remember, in that case I think it was because of general dissatisfaction at something that had been going on, rather than a case of drink.

12227. I suppose the natives habitually carry matchets?—Yes, they do everything with their matchets, from cutting their toe-nails to eating their "chop."

12228. Can you form any opinion from evidence that has been given before you in Court, whether the few crimes which you think are connected with drink are due to the drinking of trade spirits, or of native liquors?—I think I have more often heard that it has been due to native drinks, such as in the Ibibio country where the drinking is usually limited to tombo, mimbo, and fan tombo, and different names of that sort.

12229. All referring to palm wine?—Yes, it is only recently that I have heard there are considerable varieties of palm wine, other than that which is actually got from the palm oil tree, which shows that you may live for some years in this country without knowing everything that is going on.

12230. Speaking neither as Solicitor-General, nor Attorney-General, nor Puisne Judge, but simply as a resident in the country, have you seen much drunkenness on the part of the people?—I have seen very little indeed, and I have been through a large part

of the country, travelling round. Of course, one does not travel by rail here, one either walks or goes by launch or canoe, stopping at more or less semi-populous places.

12231. As Solicitor-General you follow the Judges about on Circuit in the wilder parts of the country, I suppose?—Yes, perhaps not so much as Solicitor-General, but when I have been acting as a Judge one goes by recognised roads to various stations, and passing through villages on the way, and staying at rest houses in the villages on the way.

12232. On the whole, would you describe the people as a sober people or otherwise?—I have never seen anything to lead me to suppose that they are not sober. Of course I have not that intimate knowledge of their home habits that the District Commissioners would have, nor of the inferior cases in the Courts that they also would have to deal with, because the supervision one exercises over the native Courts does not go deeper than the surface. One does not see the facts.

12233. What kind of supervision do you exercise over the native Courts: is there any appeal from sentences in the native Courts?—There is an appeal, but there is also an automatic appeal by returns which are sent in at the end of every month, stating shortly the charge, what witnesses were called, and what the judgment was or the sentence.

12234. That is principally for the purpose of reviewing unequal sentences?—Exactly, or where the sentence or judgment is obviously incorrect.

12235. You have power, when you think a matter requires further enquiry, to send it for revision?—Yes, there is a call for the proceedings in a case of that kind.

12236. (*Mr. Welsh.*) I see from the imports into Southern Nigeria for the year 1907 that the total value including duty of all imports was £1,514,000. The value of the spirits imported, including duty, during the same period, was £601,000. That means that two-fifths of the imports, which include Government imports, consist of spirits.—Two-fifths in value?

12237. Yes, landed out here. Does that not seem an undue proportion of the imports of any country to consist of spirituous liquors?—I know nothing about the imports or financial matters: I may say at once that that is a matter I have never studied officially or unofficially in detail at all.

12238. Assuming my figures are correct, is it not rather a matter for regret that in opening up a new country at least two-fifths of the imports should consist of intoxicating liquors—of course, if the Government imports were deducted the proportion would be greater, and it would mean that almost half of the imports consisted of intoxicating liquors?—That, of course, is a matter of opinion. If I were asked my opinion, I should say it probably would be very much better if there was a large amount of unconsumable imports—that is to say, imports which would be utilised for the purpose of production—machinery, for instance, and things of that kind—which are not consumed. Of course, it is common knowledge that a thing which is consumed is finished with and has a very temporary effect, and although it may have been of benefit at the time, yet it does not go far towards appreciating the moral tone or otherwise of the people at large.

12239. Speaking generally, the import of much spirits is not a healthy sign. A country is not in a healthy state where such a very large proportion of its imports consists of intoxicating liquor, is it?—That is probably a question more for the Commission to express their opinion upon when they have got all the facts before them. That is a matter on which I think I could hardly express an opinion, and I do not care to express an opinion with regard to anything upon which I have no premises to go.

12240. (*Mr. Cowan.*) Might I ask if this case which was heard at Degema was a recent case?—Quite recent; only a few weeks ago.

12241. Where did the case hail from originally—the Owerri District?—I rather think it was—it was either Owerri or Ahoada.

12242. We had certain chiefs from Owerri here yesterday, and they spoke of a case where something of that kind had happened?—I think it is very probable, if they spoke of that as a recent case, that it would have been there.

12243. All the cases at Degema have been cleared off up to date, I understand?—No, the Assizes are still continuing. I had to leave because I had other work here that I could not very well depute to other people, and I was able to depute the work there to the District Comissioner.

12244. Having seen a great deal of the three different Provinces here, you would say that the people impress you as being a decidedly temperate people?—Certainly as not being a drinking people, whether from want of ability to get spirits or otherwise I cannot say. I have not seen either serious drunkenness incapacitating them or anything in the way of exuberant spirits arising from intoxicants.

12245. You have not given any particular study to the imports brought into the country and the area over which those imports are distributed?—No, I have given that no study at all.

(*The witness withdrew.*)

Mr. CHARLES WILLIAM MOORE, called and examined.

12246. (*Chairman.*) What office do you hold in Calabar?—I am Acting Commissioner of Police.

12247. How long have you been acting here?—This tour about two months.

12248. And before that?—About a year and a half ago I was acting in the same capacity.

12249. You have been five years in the country, have you not?—Yes.

12250. Doing police work all the time?—No, on my first tour I was in the Political Department.

12251. The remaining four years you have been doing police work?—No, my second tour, for the first part of it I was temporarily in the Secretary's office before the amalgamation.

12252. How long have you been doing police work?—I was appointed to the police on the 9th November, 1905.

12253. You have given us, I think, in your answers to questions, the cases of drunkenness dealt with in Calabar?—Yes.

12254. In 1904 there were four charges and four convictions?—Yes, that was in regard to Calabar only. At that time there were no provincial statistics rendered to me.

12255. That was for Calabar town only?—Yes, in the police-court here.

12256. In 1905 there were five cases and five convictions?—Yes.

12257. In 1906 there were 15 charges and 11 convictions?—Yes.

12258. In 1907 you take in a wider area, do you?—Yes, the whole of the Eastern Province.

12259. In that year there were 16 cases and 14 convictions?—Yes.

12260. In 1908 there were eight charges and eight convictions?—Yes.

12261. What was the cause of the rise in 1906 to 15 from 5 the year before, do you know?—I cannot offer any explanation: it is a very large Province.

12262. Ought that to apply to the whole Province?—No, it is only in Calabar; I cannot offer any explanation of it.

12263. Because for the next year the figures seem to be practically the same for the whole Province?—Yes.

12264. You do not think the figures for 1906 ought to apply to the whole Province?—No, I am perfectly certain that is correct.

12265. Outside Calabar I suppose there is very little police action?—There is a detachment of police at every station.

12266. Are you well policed in Calabar itself?—No.

12267. What number of police have you?—At present in Calabar doing duty we have about 90, but of course there are very few of those on beat duty. There are many duties to be performed here.

12268. What is the population that these 90 men have to look after, roughly?—I should not like to give you any estimate; it probably would be most inaccurate.

12269. The District Commissioner tells me that the population is roughly 11,000?—Yes.

12270. You would agree with that as being about right?—Yes; it is very difficult to get anything like accurate figures: that is a very rough estimate.

12271. But you see no reason to disagree with the District Commissioner's estimate?—No, not at all.

12272. You are in and about the native town, I suppose, at all hours?—I have not been lately, because I have been here alone so much, and it has not been possible for me to get about very much.

12273. Formerly, did you do much inspection duty?—When there are enough officers here it is the duty of one of the officers to go round the town at all hours.

12274. In your experience have you come across much drunkenness in the town?—I have only seen one man drunk since I have been here.

12275. Do you know what he had got drunk on?—No, I could not say.

12276. Would you describe Calabar, generally speaking, as a sober town?—Distinctly so. When I say that, for example, there were two drunken men last night, but they were Europeans off a steamer. I was speaking of the native drunks.

12277. Do the figures that you have given us include Europeans?—No, it is not customary for us to charge Europeans. We take charge of them, but they are handed over to the commander of the vessel to be dealt with by him.

12278. So that the figures relate to native cases only?—Yes.

12279. You take charge of Europeans who are drunk and disorderly?—Yes.

12280. What do you do with regard to natives?—If they are not able to look after themselves they are taken into custody and charged at the Court the next morning.

12281. You have not only to deal with charges of drunkenness but also with other charges, of course?—Yes.

12282. In your experience do many cases of crime arise out of drunkenness?—No, I think not—decidedly not.

12283. What are the main causes of serious crime—violent assaults, and so on?—Quarrels over trivial causes, as a rule. They are quarrelsome people here; there are a large number of different tribes and factions, and it is more or less a recreation for them at certain times to come out and get up some palaver and fight it out.

12284. Rather like what we call at home a difference between town and gown?—Yes, that is the sort of thing.

12285. There is a very mixed population here?—Yes, at Calabar.

12286. I do not know whether it has come under your observation, but a very experienced missionary told us the other day that there was more drinking among the natives of Sierra Leone who live here than among the actual natives of Calabar. What is your experience with regard to that?—What do you mean by drinking?

12287. Drinking to excess.—I should say there was more of that among the educated or so-called educated native than among the pure bush man.

12288. In your service you deal with the rest of the Province as well as Calabar?—I do not deal directly with it, but indirectly.

12289. From the official reports you get from your officers has drink been reported upon as a special evil?—No, never.

12290. You have not yourself, officially dealing with crime, regarded drink as a serious factor?—Not in the least.

(*The witness withdrew.*)

Mr. HARRY HARTJE, called and examined.

12291. (*Chairman.*) I think originally you were a German subject?—I was.

12292. But you have been a naturalised Englishman for a great many years?—I have.

12293. How many years' experience have you had of Calabar?—I came here in 1862.

12294. So that you have had more than 40 years' experience?—Yes.

12295. What is your position here?—I am agent for Messrs. Thomas Welsh & Co.

12296. How long have you had that position?—Three years.

12297. From your long experience what do you say about the drinking habits of the people in Calabar?—I must confess that I have seen very little actual drunkenness; I have seen people drink very, very often, but I have seen very little actual drunkenness.

12298. As far as you have been able to judge have the people that you have seen under the influence of drink got into that condition through drinking trade spirits or through drinking native liquors?—I think principally it has been through imported spirits.

12299. In your 40 years' experience do you see any difference in the condition of the people of Calabar as it was and as it is now?—I do.

12300. In what direction?—I think the people are more degraded now than when I came here first.

12301. To what do you attribute that?—To the constant influence of spirits.

12302. In what form does the degradation show itself?—Their actual wants are much lower than they were 40 years ago, they only want gin now.

12303. You mean there is less demand for other commodities?—Just so.

12304. But that does not produce much actual drunkenness?—No.

12305. Are there a great many moderate drinkers amongst the people?—Oh, yes.

12306. Still you think there is an increasing demand for spirits?—Yes.

12307. And that leads, in your opinion, to a decreasing demand for other commodities?—Yes.

12308. What do you think has been the effect of raising the duty—I suppose the duty when you first came here was very low?—There was no duty at all then.

12309. Now it is 5s. a gallon?—About that.

12310. What has been the effect of that increase of duty?—I think it has increased the import. Where we were selling 500 cases of gin 30 or 40 years ago, we are now selling 10,000.

12311. Is that because of the opening up of the country, or because people are drinking gin more now?—I think they drink more now.

12312. Has there not been an increase in the importation of cotton goods and hardware goods in proportion?—We pay more for our produce now. When I came here first we paid 20 pieces of cloth for a puncheon of oil, and now we pay 80 and sometimes 100.

12313. It is a mixed population here, is it not?—Now it is; it used not to be.

12314. How has the mixture taken place, through the growth of the town?—It is since the Government

came here. Before the Government came there were no foreigners in this town at all, but now they have all come for protection. A Lagos man or a foreigner at one time was not allowed to live in the town without permission from the king, and before the Government came along there were not 20 people belonging otherwise than to Calabar.

12315. They were all a homogeneous people at one time?—Yes, originally.

12316. Now Calabar is what you may call a cosmopolitan place?—Yes, where you see one Calabar native now you see ten outsiders.

12317. The Calabares, in your opinion, are a sober people on the whole?—I think so.

12318. Would you agree with Mr. Wilkie that a somewhat greater proportion of drinking goes on among what we may call the alien natives?—Yes, I quite agree with him.

12319. Can you give any reason for that? It is curious why a Sierra Leone man, and the men that come in from other places, should drink more than the actual native, is it not?—I think they are of a more excitable nature; they take one glass to commence with, and then they take a second, and after they have taken the second glass they want a third, and they take it.

12320. Are wages higher here than they used to be?—Decidedly—very much higher.

12321. That attracts all kinds of people into the town, I suppose?—Yes, and all the retail traders have all got little shops more or less now.

12322. (*Mr. Cowan.*) You say you would discriminate between the foreign native, as we will call him, and the Calabar native?—I would, decidedly.

12323. Speaking of the people being more degraded now than they were when you first knew Calabar, are you including the foreign natives in that?—I suppose I must do.

12324. Take the Calabar native himself, is he any better to-day than he was then?—He is undoubtedly worse.

12325. Certain missionaries we had yesterday all told us that while in some places outside Government control things might not be as they should be, still in Calabar they said things were very much better—apart from this foreign native element. What is your opinion with regard to that?—I believe the foreign element has a good deal to do with it.

12326. Is it not possible that you are blaming Calabar for what, after all, is caused by people who do not belong to Calabar?—I would not like to say that. I deal with the Calabares, and I deal very little with foreigners. I see a good deal of them, but my dealings are with the Calabares.

12327. We were told yesterday by a witness who has known the country for many years, that such orgies as were going on at the time Yellow Duke died are now unknown in the country; what do you say to that?—That is so, but that is on account of the Government being here.

12328. It may, but we must take the people as they are. It may be that they have benefited by the fact of the Government being here, and by the police being here, but you must speak of the people as you find them here to-day. Would you agree with that?—Yes, quite so.

12329. In some respects the place has improved, has it not?—Decidedly so, I cannot dispute that at all.

12330. You say there is a great deal more gin imported now than there was before in the ordinary way of trade?—That is so.

12331. That gin is not necessarily wanted for drinking, is it? The man who buys the gin does not always drink it, does he?—I have no idea, but I suppose it finds itself in that direction in the end.

13232. When you first knew Calabar the town was then very circumscribed, was it not? You have seen great developments in Calabar since you first came here?—Yes, tremendous.

12333. River markets and other markets have been opened up?—Yes.

12334. So that it is necessary there should be an increase in the imports?—I suppose so.

12335. The exports from the town of Calabar itself are greater now than they were before?—Not in palm oil, only in palm kernels and palm kernels in those days were prohibited by the chiefs.

12336. Do you put that down to a scarcity of population, or to the people being satisfied after their immediate requirements, as it were, have been met?—Do you mean in the case of the kernel trade?

12337. Since then. You say there has been an increase in the produce trade which you put down as due to kernels being exported now when they were not so formerly?—Yes.

12338. It follows that people who are now working kernels have given up palm oil?—Yes, there is an increase in the kernel trade.

12339. If more is paid for the produce and more produce is exported it follows naturally that we must have more imports?—That is so.

12340. Taking things as they are you say you have not seen much drunkenness?—I have not, I have seen less drunkenness here than I have seen in England.

12341. (*Capt. Elgee.*) Is your experience entirely confined to Calabar?—Yes, all my experience is of Calabar.

12342. And mostly in the trading section of Calabar?—All trade.

12343. The degradation which you speak of as having seen from the incoming of gin I presume is mostly amongst traders?—Naturally so—the people with whom we deal.

12344. Of those traders you also said I think that the proportion of foreigners was about 10 to 1?—Yes, if you go into the town now I should say you will see 10 foreigners to one native.

12345. (*Chairman.*) Speaking of Europeans, what should you say was the best rule for them in this climate with regard to drink, total abstinence, or strictly moderate drinking?—From my own experience, total abstinence. I have tried both and I am living now well on the latter. I would take it if I thought it necessary, but I find I get on better without it, and I have a clear head in the mornings.

12346. I suppose even before, when you did take spirits you had a clear head in the morning?—Yes, but when people are younger one thing leads to another in the matter of taking spirits, and I would give a preference to an assistant who was a teetotaller over a man who took anything.

12347. Is that because you think the drinking of spirits is bad for his health, or because you would not be sure of him—that moderation might lead to excess?—I should not be sure of a man in this country who was not a teetotaller, because there are so many temptations here. Before the Government came to Calabar we had not all these drinking shops, and a man had to get his spirits from his own employer, but now he can go into the town and get it almost everywhere.

12348. You are speaking more on general grounds than from an actual medical point of view as to which is the best rule?—I think nothing at all is best. I may say I have sold more spirits in my lifetime than any European who has come to the coast, but during the last three years I have sold none, because my firm does not deal in them, and I am able to hold my own without spirits.

(*The witness withdrew.*)

Mr. DAVID JACK, called and examined.

12349. (*Chairman.*) Are you a merchant?—No, I am an agent.

12350. For what firm are you agent?—For Miller Brothers, Ltd.

12351. You deal, I suppose, in all merchandise, including spirits?—Yes.

12352. How long have you been here?—I have been in Calabar for about three years.

12353. How long have you been in the country altogether?—For 14 years.

12354. Where were you before you came to Calabar?—I was in New Calabar before I came here, and Opobo previous to that—I was five years in Opobo.

12355. Judging from your own experience, if you did not deal in trade spirits would your general trade improve or not?—I do not think it would—it would not improve.

12356. If people did not buy spirits here they would have more money, would they not, to spend upon other goods?—There would not be the outlet for other goods.

12357. Would you tell us why?—All our places would have to keep bigger stocks of staple goods like cottons, tobacco, and that sort of thing, and the markets would be glutted in the interior.

12358. Is there no effective demand for more than a certain supply of other goods?—No, sometimes we get left with big stocks of cotton goods and things of that description on our hands, and sometimes tobacco also. We order too much and people will not take it up at certain seasons of the year.

12359. Is that because particular colours or designs do not suit them?—At certain seasons of the year you cannot sell cotton goods very well at all. Sometimes it is on account of the patterns not being right or the quality not being suitable, but at certain times you cannot sell them even although the quality is good and everything is in their favour.

12360. You mean that the people here have so few wants that they will not give you produce in exchange for ordinary English goods. There is no demand for ordinary English trade goods?—It is only recently that there has been a bigger trade done in cloths through the interior being opened up.

12361. Is there any demand for hardware goods?—A certain proportion, not very much.

12362. For what other goods is there a demand—tobacco?—Tobacco and salt and soap and rice. Of course, rice is only a season trade again, rice goes when the yam season is off. During that time we sell rice plentifully, but when the yam season is on we cannot sell it at all.

12363. Is there no demand for what we might call luxuries—tools or general European manufactured goods?—Not to any extent.

12364. The native wants are few and they do not care to go beyond them?—That is so.

12365. In your 14 years' experience you have seen a good deal of native towns and native life, I suppose?—No, I have not been into the native towns.

12366. Although moving about you have generally stuck to the European quarters?—Yes.

12367. So that you cannot give us any opinion as to the drinking habits of the people in the native quarters?—In New Calabar I was constantly away from the town altogether and in Opobo the same, but here, where I am nearer the town, I have not seen any drunkenness at all.

12368. There may have been drunkenness, I suppose, without your seeing it?—I have seen drunkenness amongst the boys coming from the steamers—labourers broaching the cargo.

12369. What boys would they be?—Kroo boys.

12370. Where do the Kroo boys come from?—From the Liberian coast—of course, I am talking of exceptional cases.

12371. Yes, they are rare cases?—Yes.

12372. You have seen drunkenness in the case of Kroo boys?—I have.

12373. But, speaking, generally, you have seen no drunkenness among the people?—No.

12374. When was the last time you saw a drunken man?—I do not know that I have seen one this voyage in the town.

12375. (*Mr. Welsh.*) You said that the markets very frequently could not absorb the imports—that they got glutted with cottons and hardware?—Yes.

12376. Have you found the markets glutted with gin?—No, gin is a thing that sells pretty well all the year round.

12377. Some witnesses have told us that gin is largely used as currency, and that many of the cases go into the interior and pass from hand to hand as currency, and that the liquor is not consumed, at any rate, for a long time. What is your experience as regards that?—I cannot speak with reference to the interior at all.

12378. If it was not consumed it would mean, would it not, that there would soon be a redundancy of currency?—Yes.

12379. (*Chairman.*) Have you any reason to think, from information you get, that as the gin travels into the interior it becomes weaker and weaker, through being diluted as it passes from hand to hand?—I have heard reports to that effect, but I could not give you any evidence with regard to it from my own personal knowledge.

12380. Have you heard of complaints in reference to that practice?—Yes, I have heard of them mixing water with it, and selling it again.

12381. So that it would be rather depreciated when it gets further inland?—Yes, very weak I should think if the reports I hear are true.

(*The witness withdrew.*)

Mr. CYRIL PUNCH, re-called and further examined.

12382. (*Chairman.*) Doctor Thompson, I believe, is Chief Medical Officer, is he not?—No, not Chief Medical Officer.

12383. What is his position?—He is rather unattached just now. He is neither Principal nor the District Medical Officer. He is carrying out some special work just now, but I do not quite know what it is.

12384. We understood that he was in a position to give some special evidence with regard to the Ibibios?—That is so.

12385. As I think you know, he has been suffering from blackwater fever?—He was some time ago.

12386. We have heard to-day that he is not able to come and give evidence?—I believe that is so. I heard last night that he would come if he was well enough, but, unfortunately, he is not well enough to give evidence.

(*The witness withdrew.*)

(Adjourned to Opobo.)

TWENTY-SECOND DAY

Monday, 24th May, 1909, at Opobo.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

D. C. CAMERON, Esq. (*Secretary*)

Mr. ARTHUR W. BIDDELL, called and examined.

12387. (*Chairman.*) Are you District Commissioner of Opobo?—I am.

12388. How long have you been District Commissioner here?—I took over charge of the station on the 1st of February last.

12389. How long have you been in the country altogether?—I came out in 1901. I have just done eight years.

12390. Where has your service been chiefly?—Mostly in the Cross River, right up above Calabar.

12391. Would you kindly tell us what you did to make known the coming of the Commission?—The Colonial Secretary sent me a circular dealing with the subject, and I read that out to the chiefs of the different Native Courts in the district, and explained what the object of the Commission was, and told them that the Commission would come out here, and sit to inquire into the liquor traffic. That was at the Opobo Court, the Essene Native Court, also one at Inang and another one at Ikparakwa.

12392. Did you give notice to the traders also?—Yes, the traders also had notice.

12393. Have they offered to give evidence, or not—the English traders?—They say if they are called upon they will be willing to answer any questions.

12394. They have not volunteered any evidence?—I think they would give evidence if they were asked, but they said they were not certain whether they would be wanted—that is the idea. I think if you give them an invitation they will be pleased to come forward.

12395. Are there any missions in this district?—Yes, there is one at Opobo, the Delta Pastorate Mission, a branch of the Church Missionary Society.

12396. Was notice given to them?—Yes, in the same way.

12397. Have you had any answer from them?—Mr. Pratt was called away for the Synod sitting at Lagos, otherwise he would have attended.

12398. He did not ask that any other witnesses from his church should give evidence?—No.

12399. You have not been very long in this district, but as far as your experience goes, what do you say as to the sobriety of the people here?—Since I have been here, there has never been a case of drunkenness reported to me. I have never seen anything in that way at all.

12400. Have you had brought to your notice any crime occasioned by drink?—No.

12401. What part of the Cross River do you know well?—I know the whole of it; I have been the means of making nearly every station there. I have been at Bendi, Afikpo, Obubra Hill, Ikom; in fact, I had the building of most of those stations just when they were started.

12402. You are one of the pioneers, so to speak, of those stations?—Yes, all the new stations up there.

12403. There is a station at Ikot-ekpene, is there not?—Yes, the Ibibio station.

12404. Do you know anything about that station?—Yes, I served my tour there last year as District Commissioner.

12405. What should you say as to the drinking habits of the people there?—Tombo is almost the universal drink there.

12406. Trade spirits have not penetrated there to any extent?—No, very little.

12407. As regards whatever is drunk, what should you say as to the character of the people there with respect to drink?—It is very much like the rest of the country. Drunkenness is not apparent there; you do not see it; they drink their tombo, but I have never known of any disturbances. Of course, there are petty disturbances now and then, but nothing of any importance that you could put down to liquor at all.

12408. What is the tribal character of the population there?—They are Ibibios.

12409. How would you describe the Ibibios as compared with the other tribes?—Really the Ibibios are the fathers of the Efik people—the Calabar people. All the Calabar people are originally sprung from the Ibibios. The country there is very wild, and it has only just been opened up. Ikot-ekpene is one of the newest stations we have.

12410. Are they a fine strong race there?—No, they are anything but that.

12411. They show signs of decay generally, do they?—They do.

12412. Have they been pressed in upon by other tribes?—They have been raided from time to time. That part of the country has always been the happy hunting ground of the Aro slave trader. The people are of very low intelligence, and altogether if you see an Ibibio you have no doubt about him; they are a type lower than any other people that I know here.

12413. In Calabar the same race have improved?—Yes.

12414. And are now a finer race?—Yes, much better; you can tell an Ibibio anywhere if you see him. He is a man of very low intelligence, and they are cannibals, of course.

12415. Did you have any trouble with either human sacrifice or cannibalism when you were there?—There was any amount of it there. The town would get hungry, and there would be a sort of town order. They would say, "We want some meat; you must bring us some meat—two or three men and girls"—and those people would go off and buy them. We had to go in with the soldiers and burn the town and arrest the chiefs.

12416. It was not a case of an individual who could be punished, but rather a case of what you might call a corporate offence?—Exactly; it has been going on for a long time, but now the condition is improving.

12417. It is improving under British rule?—Yes, but there are a lot of places in Ikot-ekpene which are not under Government rule. In those places, however, which are under Government rule, the people are as good as these people here. They have schools there now. When I first went there they could not get them to attend the schools; they did not want

anything to do, as they said, with the white man's ju-ju, but quite a large number of children attend now.

12418. Are they mission schools or Government schools?—Government schools.

12419. What sort of character would you give the inhabitants of Opobo town; they are a trading race, are they not?—Yes, of course they are very much more advanced, a better type of man altogether, better intelligence; most of them speak English. If you go into Opobo town, or see an Opobo man anywhere, he can always talk to you and make himself understood.

12420. You put them intellectually on a wholly different plane?—Yes, much higher; there is no doubt about it.

12421. In the country behind here, what race do you get?—Kwas. These people joined with the Ibibios; they call them Ibibios or Kwas. They are the Ibibio race really, but there is a tremendous difference between them. Just on the other side of the district you will see the Ibibios going about absolutely unkempt and naked, bush fashion, but at this place every man has his cloth, and says, "How do you do?" "Good day," and so on. There is a vast difference between them, and yet they are really brothers to these other people up there.

12422. You put them as a higher race?—No, but they have been under the influence of Opobo down on the water side, where they have received education and got all the enlightenment of trade, and that has made them a different people altogether. The Opobo is a great trader, and many of the Opobos have gone up into the Kwa country and have established trading centres there, and taught these people to trade.

12423. The native traders of Opobo?—Yes.

12424. The language would be different, I suppose?—Yes, they talk Kwa up there, but down here the Kwa people talk Opobo; that is the River language.

12425. Are the people of Opobo of the same tribe as the people of Bonny?—They all call themselves Bonny people. They are very fond of saying, "Bonny people do so and so, and we do so and so."

12426. Opobo is an off-shoot from Bonny?—Yes, they are really the same, but they are an off-shoot.

12427. Speaking generally from your experience of the country, you have not seen much either of drunkenness or the effects of drunkenness?—No, we are wonderfully free in that way, considering the population. One would think you would find a lot of drunkenness, but you do not find it really; I have never had a case of drunkenness here, in fact, whatever they do they never come before the District Commissioner, and if they made a disturbance the District Commissioner would hear of it; he would be bound to.

12428. As District Commissioner you are, of course, responsible for the peace and good order of the district?—Yes.

12429. And drunkenness you say is not a thing which gives you any anxiety?—No, not at all.

12430. What are the chief difficulties you have to contend with in introducing government and good order among the people: you have mentioned cannibalism?—There is not so much of that here. There is a good deal of stealing and that sort of thing—larceny.

12431. Do you have many crimes of violence?—Here and there—not so many. We had a case not long ago here where a man held up a boy here and robbed him—highway robbery really. He waylaid the boy coming from the factory and took his money from him, and ran into the bush. I have sent him for trial.

12432. You have not much difficulty with regard to crimes of violence here?—No, they are the exception; there is not much of that sort of thing. It is principally land palavers down here, people jumping boundaries, land disputes, people jumping land for yam farms. The land is arable for four or five years, and when the four or five years are passed and they clear the land again, other people try and jump it.

12433. Do you know much about the Ikom district?—Yes, I was there seven years ago.

12434. You have not been there lately?—No, that is one of the old stations.

12435. Did you find much drunkenness there?—No; you do not find it. If you go in the Cross River anywhere and sit down as a District Commissioner, you act as police magistrate, and cases of drunkenness do not occur. It is the exception really. I should be afraid to bet you that I could find you a case of drunkenness in the books this last year. You do not find them; they are not the cases you get.

12436. Do you know Mr. Falk, who was the Assistant District Commissioner?—No, I do not know him.

12437. You do not know what experience he has had?—No; he is a new man evidently; I have never met him.

12438. What do you say with regard to Ikot-ekpene compared with the Ikom District?—Ikot-ekpene is a new district. Sir Ralph Moor used to know the old chief very well. He always used to go up there and sit down and talk to him, but Ikom is one of the oldest places on the Cross River, and just in the same way it is more civilised. It is right up to the top of the Cross River. They are the Okuni people up there.

12439. A tribe by themselves?—Yes.

12440. With a different language?—Yes.

12441. When you were there, did you find them orderly and well behaved?—Very; they were very friendly and not afraid, and they used to come down to Calabar and trade. Sir Ralph Moor had the chiefs down at Calabar and showed them the factories, and the consequence was the Okunis did better than the other tribes, and sent their boys to school.

12442. (*Mr. Welsh.*) We are told by the present District Comissioner, Mr. Falk, in his replies to questions, that there is an increase in the consumption of gin in Ikom?—There may be; probably the population is greater. Of course Ikom is a growing place. Since the Government moved from Okuni to Ikom the place has got much larger.

12443. How many miles is Ikom from Duke Town?—About 250—220 to 250—that is by water.

12444. So that the drinking which the Assistant District Commissioner notices there now may be due to the facilities given. While you were there, there were fewer facilities for getting gin, I suppose?—Yes, but it seems to me it is very hard for any District Officer to go into a district and say the drinking of liquor has increased: you want figures. It is a very hard thing to say without actual figures.

12445. Approximately you can form an opinion?—I do not see how you can judge: he is not a Customs Officer.

12446. He also says that he has seen small children drinking. Have you seen women and children drinking spirits in Opobo?—No.

12447. Or in other places in the Interior?—No, they would not drink in your presence. I daresay the women do drink in their own houses, but not as the men drink.

12448. There may be a great deal of drinking which would never come within your cognisance?—If there is a dance or an Egbo Society meeting, or boys coming back after a long market—they come back and have a tally of what they have got, and then they have a drink to celebrate it, just like opening a bottle of champagne at home.

12449. Do you know what the imports into Opobo are per annum: how many gallons were imported last year or the year before?—I do not know; the Customs Officers will give you that information.

12450. In your answers to the questions which were sent to you, you say that the chiefs of a tribe in the Abakalliki District asked you to keep gin out of their country?—Yes.

12451. What reason did they give you for that?—I never could make that out. That was an extraordinary thing. We had gone in there with an expedition. I was Political Officer on the expedition, and afterwards when all the fighting was over I had to go round with an escort and talk to the chiefs and tell them what the Government wanted them to do. Some of the chiefs of those people said that their women drank too much gin and were getting sterile, and they wanted gin stopped from coming into their

town. How the gin got there I do not know. My interpreter was very unreliable, because I could not find that there was any gin there at all. This was new country right up North of Abakalliki, and I said to one of the chiefs, "What gin do you get?" and he said "Gin." I said, "Have you got any now?" He said, "No, we have not got any."

12452. At any rate, whether they had got it or not, they knew that it was in existence?—Yes.

12453. And they said it was a cause of sterility on the part of their women, and they wanted to prevent it from getting into their town?—Yes.

12454. Do you consider it the duty of a Government to keep gin out of a town when the people desire it?—Decidedly. I was asking them, "Why have you made war against the Government?"—because they held us up there. First of all Abakalliki was part of the Afikpo District. I said, "The white man has never made war on you: why are you fighting the Government?" and they made all sorts of excuses, and whether they thought to bring in the word "gin" as a sort of palliation for their having fought, I do not know, still they brought that in.

12455. Would you consider it the duty of the Government to prevent gin getting into such a district?—Yes, into any new country.

12456. Apart altogether from the wishes of the people?—Yes; at any rate, where it is a new country and before there are any Government officers there. Of course, when they have a war meeting they drink gin generally.

12457. The reason there has been so little consumption of gin in the Interior is probably due to the cost of it, is it not?—Yes, that is so.

12458. The people in the Interior are poor and cannot afford to use expensive spirits?—Exactly.

12459. It is the wealthier natives who use imported spirits principally, is it not?—Yes, the head people. I say, "How much gin you drink here: do you drink much spirits: what you do?" "No, we cannot," they say, "it costs too much money." Of course tombo is very plentiful.

12460. Does tombo produce the same effects as imported gin?—Yes.

12461. Not if taken in equal quantities?—If it is undiluted it would.

12462. Fermented liquor can never be as strong as distilled liquor?—No.

12463. That is an accepted fact, and therefore as tombo is a fermented liquor it never can by any means be as strong or injurious as ordinary spirits, can it?—No, of course that is so.

12464. You have not seen any cases of drunkenness in Opobo?—No.

12465. Do you know that the Commission on Native Affairs in South Africa, reporting about two years ago, expressed themselves in favour of entire prohibition for the whole of the South African Colonies?—I did not know that.

12466. If the necessity has arisen in South Africa for that kind of legislation, do you not think it would be desirable, at all events in places where the liquor traffic has not penetrated, to prohibit it here?—It is a hard thing to say where it has penetrated and where it has not. Of course, the country is so much more opened up now to what it used to be.

12467. Where you have a definite expression of opinion from the people that they do not want it, you would defer to their wishes?—Oh, yes, certainly.

12468. (*Mr. Cowan.*) How long has Cross River transport been going on—the "Jackdaw," for instance, how long has she been running?—About 12 years, I should think.

12469. She has been going as far as Ikom all the time, has she not?—Yes.

12470. That being so, would you say that transport facilities are any greater to-day at Ikom than they were six years ago, for example?—Much more.

12471. In what way?—Because there is transport in the dry season now which there was not within four years ago. In the dry season in the Cross River we had to depend on canoes for taking mails up, but now we have motor launches and boats, and you can run mails right up under steam now. You can go up to Ikom in four or five days now, whereas it would have taken you the best part of two weeks at one time.

12472. As on the Niger, when there was only a rainy season transport, was there anything to prevent the natives taking up what they required in the rains?—They do that now some of them; the bulk of the stuff is taken up in the rainy season.

12473. For anyone wanting to sell gin in Ikom today, are facilities so very much greater than they were six years ago?—I really could not say; I do not know; there are more boats on the river, but as I say I do not think it is a question of transport. Most of the stuff is got up in the rainy season.

12474. There would be no difficulty whatever in anyone carrying on a regular trade there?—Oh, no.

12475. If the District Commissioner at Calabar told us that the cost of gin in Calabar was about 8*s.* 8*d.* a gallon, and the Assistant District Commissioner of Ikom tells us it is actually 2*s.* less—6*s.* 8*d.*—would you think the latter had made some mistake?—Yes, he must have done.

12476. Because in addition there is the cost of transport of 250 miles to pay?—Yes.

12477. So that if he puts the cost of gin at 2*s.* a gallon less than it is said to be in Calabar, you would say he has made a serious mistake?—Yes, he is bound to have made a mistake.

12478. With regard to the strength of tombo, if a man wants to get drunk he can get drunk equally well on tombo as he can on gin, can he not?—Yes.

12479. You are not in any doubt as to that at all?—Not a bit; tombo in its undiluted state will soon settle a man, but they usually dilute it with water.

12480. With regard to those people you spoke of in the Abakalliki District; Abakalliki is only something like 24 miles from the Cross River at Obubra?—It is right opposite Obubra about 30 miles up.

12481. Is the transport to there very much more difficult than that to Ikom?—It is overland, that is all the difference. They have a road now.

12482. Thirty miles overland as against 250 miles of water transport?—Yes.

12483. Would you say one was much more difficult than the other?—No, I do not think so.

12484. The facilities for getting spirits at the one place would be almost as great as at the other?—Yes.

12485. You know Bendi fairly well?—Yes.

12486. What character would you give the Bendi people?—They are a good type of people, the Bendis, intelligent, industrious, and great traders.

12487. We have been told they are a feeble race, and that the population is going down through excessive drinking. Would you look on that as a misstatement of the real facts?—I should think so.

12488. Is the population going down at Bendi?—Well, they are a great trading race, and they go away from their towns a great deal trading, and it is very difficult to estimate the real population there; they rove about such a lot and go up north a great deal.

12489. In any case should you say that the people of Bendi were deteriorating?—No, they are a fine race. For example, take the Bendi as a Government carrier; when we used to have expeditions, the Bendi men were the finest men we could get, and the hardest men for the road. I put them as the best men you can get for transport work.

12490. Generally speaking, I gather you would say that all over the Cross River and here, where you have been stationed, you have seen practically no drunkenness at all?—That is so; there are isolated cases, but drunkenness does not strike one in any way.

12491. You would call them a sober and a temperate people?—Quite so.

12492. You would not say they were not able to look after themselves and that they required legislation to protect them against excesses?—No, you cannot help being struck out here by the sobriety of

the people; they do not drink; it is not their characteristic at all; they have a play at times in the evening and drink their native liquor, but they are all right in the morning, and you see them off in the morning to their farms, and there is no orgie or disturbance. There may be an isolated case at times, but it is the exception and not the rule.

12493. Would you call the Opobo chiefs mental sluggards?—I do not think they are.

12494. Do they impress you as an intelligent race?—Yes, most of them read and write.

12495. Would you say they were dull and heavy, and not very well able to do business?—No, on the contrary I should say they are keen witted, and judging of them at the Native Court at Opobo, where they sit as assessors, they are a great help, and quite intelligent.

12496. You would say that you have formed a fairly high opinion of them?—Yes, they are above the average; they read and write English, and can reason with you in a way that an ordinary native cannot do.

12497. You would say they are decidedly above the average?—Yes.

(*The witness withdrew.*)

Chief Cooky Gam (Native), called and examined.

12498. (*Chairman.*) You are one of the pagan chiefs of Opobo?—Yes.

12499. For many years you have been on the Council there?—Yes.

12500. I believe, apart from your work on the Council, people consult you and refer disputes to you very often?—Yes.

12501. Have you lived all your life at Opobo, or how many years have you lived here?—About 36 years I have been here.

12502. Do you yourself engage in trade?—Yes.

12503. What do you trade in—everything?—Nearly everything.

12504. Including trade spirits?—Spirits, tobacco, cotton, hardware, everything.

12505. We saw your house yesterday; you live right in the middle of the town?—I do.

12506. Is there much drunkenness in Opobo itself?—No.

12507. Do many of the disputes that come before you or the cases of crime that come before you arise out of drink?—No, if you go to Opobo town for years you cannot find one drunken man, except on days when the country people and ourselves all join together and have plays and dancing. You might find a drunken person then, but not on ordinary occasions.

12508. On festive occasions you might find a drunken man now and again?—Yes.

12509. But apart from that there is no drunkenness in the town generally?—No.

12510. Do the women drink here?—They do not.

12511. I suppose if a play is going on they have a taste of what is going?—Yes.

12512. Are children allowed a taste, or not?—No, little children do not drink.

12513. What is drunk—native spirits, or gin, or what?—When the play comes, they drink native drink and trade spirits too.

12514. But they are a sober people, you say, generally?—Yes.

12515. They have always been so as long as you have known them, have they not; has there been any difference in the habits of the people during the last 30 years?—No, they always have been sober.

12516. Are many of your people traders?—Yes.

12517. Are they successful and shrewd traders?—I would say, Yes.

12518. Are they as successful as traders as the people of most of the other towns about here?—We look after ourselves; we do not know how the other tribes do.

12519. You get on pretty well?—Yes, I think so, as far as we know.

12520. Opobo is a prosperous town?—Yes.

12521. Trade is good?—Yes.

12522. You distribute spirits all round the country?—Yes, and when we send liquor up to the interior people keep putting water in it.

12523. You think as the traders take it up country and it circulates among the people they dilute it?—Yes, they put water in it, and by and bye they put another small drop of water.

12524. At each stage it gets adulterated?—Yes, so that the last people who buy it simply buy water.

12525. Water in a gin bottle, that is what it comes to?—Yes.

12526. What is the custom of your people when they take trade spirits; do they take it when they are eating, or without any food?—All the day we sell the liquor, but we never see anyone buy it and drink it, they buy it as trade, they do not take it with their food; they take tombo with their food.

12527. When there is a play and trade spirits are taken, is food given at the play as well as gin?—Yes, food is given, and they are all dancing and eating.

12528. Do they pass the bottle of gin round, and drink it neat, or do they mix it with water before they drink it?—They drink it neat.

12529. (*Mr. Welsh.*) Are you a large trader in Opobo?—Yes.

12530. How many cases of gin would you sell in the course of a year?—I could not say.

12531. I do not want to be inquisitive, but, roughly, how many puncheons of oil would you sell in a year?—Sometimes the seasons are good—not all seasons are the same.

12532. You would rather not say the quantity you sell?—No, I cannot say.

12533. Would you tell me what proportion of your trade will be done with spirits; will half the oil and kernels that you buy be bought with spirits?—Yes, about half.

12534. The other half is tobacco, and salt, and cloth, and other things?—Yes.

12535. You do not like your own house people in Opobo to drink much, do you?—They do not drink much.

12536. Somebody must drink all this gin and rum that goes into the interior?—Yes, a lot of people inside.

12537. A lot of traders go up to Kwa Ibo, Bonny and New Calabar and Old Calabar with spirits?—Yes.

12538. They are all supplying the interior?—Yes.

12539. If it is bad for your people, it cannot be very good for the people of the interior?—It is the same in the interior as here. We buy the gin on account of trade, not on account of drinking it.

12540. Somebody must buy it to drink?—You buy a bottle of gin, and sometimes a little is taken out of it and water is put in, but, except when strangers come, you do not keep drinking the bottle of gin; you keep it for trade.

12541. If there were no gin imported into the country, would the people buy more tobacco and more cloth and more salt?—No, it would all be different, in a lot of the places the traders would not take salt up or tobacco.

12542. If there were no gin or rum, would people make more palm oil than they do at present, do you think?—No, they would not make more.

Chief Cooky Gam.]

12543. Would they make as much as they do now?—If there was no gin the place cannot be good for some years.

12544. Why would it not be good?—Because if I owe anybody anything a man may come and say I owe him so much, and I take two bottles of gin for the value of what I owe him and give it to him, and he takes the gin.

12545. But why not give him manillas?—Because the Government have taken the manillas away.

12546. Gin is the same as money, you think?—Yes.

12547. Gin is money, because the Government have stopped the manilla?—Yes.

12548. Would the manilla have been better than the gin?—It would.

12549. Therefore it was a mistake, in your opinion, stopping the manilla?—Yes.

12550. (*Mr. Cowan.*) Do you think trade could be kept up without gin?—It cannot. Without the gin no trade can be done. All the new places the Government open anywhere we call at we take a bottle of gin or a case of gin, and they know the value of a case of gin or of a bottle of gin, or of four bottles of gin, and if you stopped that now you would spoil every place for some years.

12551. Would you sell more tobacco and cloth if there was no gin?—No, because it is not the same value for the money, and you cannot take it. If you say the price of a piece of cloth is 1*s.*, they cannot give it to you, but if you say the price of a piece of cloth is a bottle of gin, if you have gin you know exactly what you have to pay for it. They know exactly the value of a bottle or a case of gin.

12552. It is very useful, in your opinion, as currency?—Very useful.

12553. It is not only for the alcohol in it itself, but that it helps other trades as well?—Yes, you have cloth, and I say I will give you so much gin for your cloth or your oil, and they take it, but if you offer them tobacco they refuse it.

12554. Do you ever find too much cloth in a market sometimes, or too much tobacco?—Yes, sometimes too much tobacco live and people not buy it.

12555. It would be a long time before we should see anything like the present trade if gin were abolished?—Yes.

12556. How long do you think that would be?—I could not say that, but when people went up in the Interior they would not trade with them if they took no gin up, and the people would go away and drink their tombo. A lot of people come down here from the Interior with their produce which they want gin for. We have offered them manillas, but they have refused them and said, "We want gin," and I give them gin, and they go away and come back again, but if you give them manillas they say they do not want them, and they will not come back.

12557. You are quite satisfied that if there were no gin the Opobo trade would be very poor indeed?—Yes, for some years it would be different; I do not know for how long.

12558. The Opobo man is a good trader, is he not?—He is.

12559. And has made practically all the markets in Opobo?—Yes.

12560. You are trading in those markets to-day. Markets that were small when King Ja Ja came to Opobo are now big markets?—Yes.

12561. Whereas in the case of some of your other countrymen—we will not give their names—their markets have grown smaller?—Yes.

12562. Without boasting, would you say the Opobo man is well able to hold his own?—Very.

12563. You have no trouble with the people in the town with regard to drink: you allow them to take what they like?—Yes. If you come within my compound you will not find a drunken boy, but at playtime you might.

12564. You do not think there is more drunkenness in the Interior than in the town?—No, I have been all over the Interior, and I have never seen a drunken man except on the occasion of a festival or a play.

12565. When you make a big play, which costs most—the goats you have to kill and the fowls and the yams you have to provide, or the drink?—You give drink, and "chop," and yam and tombo in barrels and jars, and you give drink away. Some people take a small amount of gin, but most money goes on the tombo.

12566. The "chop" costs you plenty of money, does it not?—Yes.

12567. It costs more than anything else?—Yes.

12568. Then the people are not drinking on empty stomachs?—No.

12569. There is plenty of food provided?—Yes, every man takes plenty of "chop"—no good enjoying yourselves on empty belly.

12570. So that when they are all glad and happy and enjoying themselves, some people looking on might think they were drunk when they are not drunk at all?—No, because if they were drunk they would not be able to dance; they would fall down.

12571. Do you know anything about strong tombo and weak tombo?—Yes.

12572. What kind of tombo do you use in the town?—Bamboo tombo.

12573. That is the raphia vinifera. You put plenty of water in it, do you not?—Yes.

12574. And drink it as a beverage?—Yes.

12575. You can take a lot of that without its doing you any harm?—Yes, if you put water to it it will not do you any harm, but if you do not put water to it two or three glasses will make you drunk.

12576. That is two or three glasses of the strong tombo without water?—Yes.

12577. Do they put anything in the tombo to make it have that strong effect?—No, it is just as it comes from the tree, but we put something in the tombo to keep it from getting stale.

12578. Is that the atalla bark?—Yes, it keeps it for a week or two without going bad.

12579. Could you bring us some of this very strong tombo to-day?—Yes.

12580. Could you bring it here?—Yes.

12581. Where do you get it?—From Agwa; I got some made this morning at my farm there.

12582. Could you also show us some of the tombo that you take?—Yes.

12583. You put water in it, and then put some of the atalla bark in it?—Yes.

12584. Can you get some of that as well?—Yes.

12585. You can bring us those samples to-day?—Yes.

12586. Are the Opobo people going back in any way? Are they less sensible or less strong than they were?—They are as usual; there is no difference in them.

12587. You do not notice any difference in them?—No.

12588. You would not say that the children are all very poor because their fathers and mothers have been drinking a lot of gin?—No, the women breed as usual, and I do not see anything different or any effects of drink on them.

12589. Have you known cases where women could not have children because they had been in the habit of drinking gin?—Not on this part of the Coast.

12590. And cases of men who have become impotent because they have been drinkers of gin?—No.

12591. Have you heard of that in any other part of the country?—No.

12592. You are quite sure that there is no such result from the drinking of gin as the stopping of either a man or a woman from having children?—No, I have never heard of such a result, and you can ask in any town you like.

(The witness withdrew.)

Chief FREDERICK SUNDAY JA JA (Native), called and examined.

12593. (*Chairman.*) You have heard the evidence that has just been given by Chief Cooky Gam, have you not?—I have.

12594. Do you agree with what he has said, or is there anything you wish to add to his evidence?—No, my evidence is pretty much the same.

12595. Your father was King Ja Ja, who was king of Opobo?—Yes.

12596. And whose statue we saw yesterday?—Yes.

12597. How long have you succeeded him as chief?—For about 18 years.

12598. Judging by your age, you have not been all that time exercising the powers of a chief, have you?—Yes, since 18 years ago.

12599. You were very young when you succeeded your father, were you not?—I was.

12600. You say you have heard the evidence given by Chief Cooky Gam?—Yes.

12601. Do you agree with it?—I do.

12602. Have you anything you wish to add to it or to tell us?—No, there is nothing else, with the exception that I do not think the great area that gin passes through—the number of countries it has to go through—has been sufficiently taken into consideration. The area is very, very great, and the quantity of gin that comes in if divided up among the people, I think would be very, very small.

12603. You mean the amount drunk per head is really very small?—Yes.

12604. Although a great deal is imported, it passes through a very large area?—Yes.

12605. And you think it follows that individual people only take a very small quantity of it?—Yes.

12606. As we understood from Chief Cooky Gam, you have no trouble in Opobo itself from drunkenness?—None whatever

12607. And you know of no ill effects produced by over-drinking there?—No.

12608. I think you have been in England?—I have.

12609. And also in Glasgow?—Yes.

12610. How would Opobo at night compare with Glasgow at night as regards drink?—I have seen more drunken men in Glasgow than I have ever seen here.

12611. Can you give us any idea of the proportion; how long is it since you yourself saw anyone drunk in Opobo?—I saw very, very few occurrences during the last play I had.

12612. When was that?—About two years ago.

12613. You have not seen any cases of drunkenness since then yourself?—No.

12614. On how many different nights have you been out in the streets of Glasgow and not met with a drunken man in the streets?—I was very young then and I did not go out much in the evenings.

12615. You were there as a young student?—Yes.

12616. (*Mr. Cowan.*) You fully endorse what Chief Cooky Gam has told us regarding the markets and the demand for gin and the useful purposes that gin serves in stimulating trade in other articles?—Yes.

12617. You endorse all that?—I do.

12618. Do you think it would be very easy to carry on your present trade without gin?—I do not think so.

12619. Could it be done at all?—It might eventually, but it would take some time, as Cooky Gam said.

12620. Is the country capable of absorbing much larger quantities of tobacco and cottons and salt and so on?—I do not think so.

12621. There might be a great deal of expansion, but you do not think you could go on selling more of any particular staple just now or in the immediate future?—No, they buy tobacco and cloth just sufficient for their wants.

12622. Whereas gin you think really stimulates trade?—Yes, you use it as a barter.

12623. Do you think it also assists in the selling of other staples as well?—It does.

12624. You are quite satisfied on that point?—Yes.

12625. Have you not really seen more drunken men in Glasgow than you have here?—Yes, I have seen more drunken men in Glasgow than I have here.

12626. Can you tell us what the proportion would be? When you have been out in any of the public streets in Glasgow have you ever gone back home without seeing a drunken man?—No, not on a Saturday night.

12627. Then you would say that Glasgow is a very much more drunken place than Opobo town?—Very much more.

12628. Do your people ever give you any trouble at all?—No, not so far as drink is concerned.

12629. You do not think there would be any necessity for legislation to keep them from forgetting themselves and taking too much drink?—No, none whatever.

12630. They have given you no trouble in that respect?—No.

12631. You also think that after all, while the imports of gin may appear fairly large, they are distributed over such a very large area that the consumption per head is very, very small?—Yes.

12632. You visit the markets sometimes, do you not?—I do.

12633. Have you seen any more drunkenness in the markets than you are in the habit of seeing in Opobo?—No.

12634. What would you say about the people of the markets as regards drink?—They are just about the same.

12635. Since your return from Europe, would you say that the physique of the people here has deteriorated in any way?—No, I think they are just the same, and the population is increasing.

12636. How do you account for that?—There are far more births now than there were during my father's time.

12637. Is that perhaps through some of the bigger chiefs not having so many women to themselves?—I could not say.

12638. However, you think that the birth-rate is greater now than it has ever been?—Yes.

12639. Have you discussed that point with the other chiefs?—It has been discussed, but I can speak for my own compound.

12640. Chief Cooky Gam agrees with you that that is so?—Yes.

12641. (*Capt. Elgee.*) Can you see any reason whatever in your mind why trade spirits should be prohibited?—I cannot see any at all; I do not know why they should be prohibited at all.

12642. You have thought a good deal about it since you have heard of the question cropping up?—Yes.

12643. Supposing spirits were prohibited, and direct taxation were brought in to replace the loss of revenue, what would be the attitude of your people towards that: would they resent a hut tax, or a personal tax, or income tax, or any other form of taxation?—I think they would.

12644. Have you considered at all how the loss of revenue from prohibition could best be met in this country?—No, we have not.

12645. Supposing gin were prohibited for the use of natives, would you have that spirit prohibited also for the use of Europeans; could you draw any distinction between the native and the European? Do you think if spirits were not allowed to be sold to natives, but were allowed to be sold to Europeans, that that would be right?—I could not say. Of course I do not know how much Europeans consume, but from my personal experience of what the natives consume, it is not very great at all.

12646. I do not think you quite understand. Would you yourself feel any resentment if I were allowed to keep whisky and European spirits in my house, and you were not allowed to keep them in yours?—I would not think that fair.

Chief Frederick Sunday Ja Ja.]

12647. You think there would be great resentment on the part of the natives against any such ruling?—Yes.

12648. Therefore, you think if liquor is prohibited in the case of the natives, it ought also to be prohibited in the case of the natives of other countries?—I do.

12649. (*Mr. Welsh.*) You do not want to see your people drinking do you?—Not to excess.

12650. If you saw any of your people drunk, you would punish them, would you not?—Yes.

12651. In Glasgow, which has been quoted so frequently, a man may get drunk as much as he likes without being punished so long as he does not come in contact with other people.—Yes.

12652. So that your people are sober because they have to be, for fear of punishment?—Not only that, but they are not habitual drinkers; it is not their habit to get drunk.

12653. No, but the fear of consequences may help to keep them sober?—That may have something to do with it.

12654. Whereas the fear of such consequences would not be operative in a town like Glasgow; do you agree that the same fear of consequences does not exist in the City of Glasgow?—Yes, but the native, if you allowed him free access to drink, would not go and get himself drunk.

12655. Do you consider that the action of the Government in prohibiting the use of manillas has increased the use of gin as currency?—Gin always has been looked upon as a sort of currency.

12656. And the prohibition of the import of manillas has helped its circulation?—Yes, it has made it slightly more so.

12657. (*Mr. Cowan.*) Have you also found that tobacco has been more in demand for currency since the use of the manilla has been restricted?—No.

12658. Has not a head of tobacco been used as currency in the market, the same as a bottle of gin?—Yes, but not to the same extent.

12659. It has been used as currency?—Yes, but not to the same extent.

12660. Of course it cannot stand the weather like gin, but still it has been used as currency?—Yes, if a man owes another man some money, and he has tobacco, he will say, " Here, this is in liquidation of my debt."

12661. (*Chairman.*) What currency would the people use most if they were left perfectly free?—They prefer the manilla.

12662. They have not yet got used to English money?—No.

12663. That is only among the higher class traders?—Yes.

12664. So that you can get more produce in exchange for other goods than you can for cash?—Yes.

12665. Do you know what the difference is at all—how much more you can get by giving other things than you can by giving English cash?—In English money a shilling is a shilling, but with other goods they can always make a little bit on top. I could not tell you how much, but they do make something more.

12666. The English currency is in fact a little depreciated, compared with other means of exchange—Yes.

12667. That in time I suppose will pass away?—Yes, because it is easier to handle.

12668. Are the English pennies well received, or not?—They are not much in circulation; they prefer the manillas.

12669. Would they prefer copper wire or brass rods to the English money?—They do not use those round here.

12670. Manillas are what they like?—Yes.

(*The witness withdrew.*)

Chief ADDAH TOM PEPPLE (Native), called and examined.

12671. (*Chairman.*) Are you a member of the Opobo Council?—No.

12672. Are you a member of the Native Court?—No, I am a chief of Opobo.

12673. Have you understood what the last two chiefs have said in their evidence?—Yes.

12674. Do you agree with their evidence, or do you wish to add anything to it?—I have nothing to add. I confirm what the other chiefs have said.

(*The witness withdrew.*)

Chief DAMINABO OGOLO (Native), called and examined.

12675. (*Chairman.*) Are you a member of the Council of Opobo?—Yes.

12676. And a member of the Native Court?—I am.

12677. You have heard what Chief Frederick Ja Ja has told us, and you have heard what Chief Cooky Gam has told us?—I have.

12678. Do you agree with what they have said?—I do.

12679. Is there anything else that you wish to tell us?—I have only to say the same as they said.

12680. Do you live in Opobo itself?—I do.

12681. How long is it since you last saw a drunken man or a drunken woman in Opobo?—Not since the last ceremony, when I saw only one or two men drunk.

12682. Was it men, or women, or both?—Men.

12683. You have not seen women drunk in Opobo?—No.

12684. You agree that Opobo is a very sober place?—I do.

12685. (*Mr. Cowan.*) Do you think you could do your trade and keep your trade up if there was no gin?—If there was no gin the trade would not be as it is now.

12686. Outside your own house and your own trade, could the trade of the country be kept up, in your opinion, without gin?—No, not to the same extent.

12687. You have seen practically no drunkenness at all?—I have not.

12688. Do you think there is any more drunkenness in the market than there is, for instance, in your house in the town?—Not as a general habit, only during the country plays.

12689. Do you sell as much cloth as you used to do?—Not as much as I used to do; there is an accumulation in the market, and a depreciation, and the cloth does not go so quickly.

12690. Is that solely on account of the difficulty of getting rid of it in the market?—Yes.

12691. Do you trade in all articles?—I do.

12692. You do not think if there was no gin that you could sell tobacco and salt and cloth as freely as you sell it now?—No, I would not sell so freely.

12693. In your opinion, if there was no gin, all the trade now done in gin would be lost, and also part of the trade now being done in cottons and tobacco?—Yes, there would be a depreciation in trade in every way.

12694. You do not think that the gin trade does any harm, do you?—No.

12695. You agree with what Chief Cooky Gam told us that gin was used as an article of trade in very many cases and not simply for drinking purposes?—Yes.

12696. Are you satisfied also that the area over which gin is distributed is so very large that the actual consumption per head cannot be very great?—Yes, most of the people do not drink it at all.

12697. (*Mr. Welsh.*) The trade in cloth is not so great as it was formerly with you, you say?—There are certain times when you can sell, but there are other times when you cannot sell so much.

12698. Has your trade in gin fallen off, or do you sell more gin now?—I am selling more gin now than I sold formerly.

12699. What is the price of gin now here in cash in Opobo?—1*s.* a bottle.

12700. Supposing the price was raised to 2*s.* a bottle, would the people buy as much?—No, they would not buy as much.

12701. Would they buy more cloth then?—The cloth trade is quite different from the gin trade.

12702. They buy palm oil and kernels with cloth, as well as with gin: cloth is an article of trade?—They do not buy palm oil with cloth. They buy it with manillas, and if you have not enough manillas you can make it up with gin, but they will not take cloth. They will buy the gin and give you manillas for the cloth.

12703. Then the effect of stopping the manillas has been to stimulate the trade in gin?—Yes.

(*The witness withdrew.*)

Chief SHOO PETERSIDE (Native), called and examined.

12704. Are you a member of the Opobo Council?—I am.

12705. Are you a Pagan chief or a Christian chief?—A Pagan chief.

12706. Have you heard the evidence given by the other chiefs?—I have.

12707. Do you agree with it?—Yes.

12708. Is there anything you wish to add to it?—I have nothing else to add, except to say that the gin helps the trade considerably.

12709. (*Mr. Cowan.*) Can you tell us anything from your personal experience as to the effects of strong tombo?—Fresh tombo undiluted, if you take about two or three glasses of it, makes you drunk, and makes you feel very bad next morning.

12710. We have had certain evidence with regard to it, and certain people say that tombo is very strong, whereas others say it is not strong. We do not care to pry into any man's private affairs, but have you proved this strong tombo yourself, for instance?—Yes, during one ceremony up country I drank two tumblers full of this tombo, and I went to another chief's place and had one more—that made three altogether; this was about 12 o'clock mid-day, and that made me drunk, and I was drunk the whole day, and drunk the next day also until six o'clock in the evening.

12711. That was tombo alone?—Yes.

12712. Thirty hours on three glasses of tombo?—Yes.

12713. You are quite satisfied that strong tombo like that can make a man drunk?—Yes, I have proved it myself.

12714. (*Chairman.*) Do you mean it made you maudlin, or helplessly drunk?—Drunk.

12715. (*Mr. Cowan.*) From 12 o'clock one day until six o'clock the next day you did not know what was going on?—No.

12716. Did your people try to wake you up?—Yes, they tried to wake me up, but I only opened my eyes and then shut them again.

12717. Then you have no doubt in your mind as to the strength of this tombo?—No, that is my own experience I have told you of.

12718. You adopt what the other chiefs have said regarding gin as being helpful to trade generally?—I do.

(*The witness withdrew.*)

Dr. WILLIAM HENRY GEORGE HERBERT BEST, called and examined.

12719. (*Chairman.*) What are your medical qualifications?—Licentiate of the Royal College of Surgeons and Physicians, Ireland.

12720. What appointment do you hold?—I am Senior Medical Officer of Southern Nigeria and Captain in the Royal Army Medical Corps Reserve of Officers.

12721. In addition to your ordinary medical curriculum, you have gone through a special course of bacteriology, I think?—Yes, hygiene and public health at University College, London, and the diseases of tropical countries, London, and at Paris I took also parasitology and the diseases of tropical countries.

12722. Was that in connection with the Tropical School of Medicine, or only at those two Universities?—The special course of tropical medicine was at the London School of Tropical Medicine.

12723. This was a special course of your own?—A special course of my own. I was sent by the Government to the London School of Tropical Medicine for special instruction in tropical diseases and bacteriology and parasitology or tropical diseases, and I went through a course of bacteriology on my own account, and after that I went to Paris.

12724. How long have you been in this country?—Nearly 12 years.

12725. Did you do any practice at home before you came out here?—No; I was Resident Surgeon in a hospital for a year, but I did no private practice.

12726. Now you are Senior Medical Officer in Southern Nigeria?—Yes.

12727. How long have you been in the Opobo District?—I came here, I think, in October, 1906, and I did about five months here. Then I went home on leave. I did 13½ months here last tour, and this tour I have done six or seven weeks.

12728. You have just come back from leave again?—Yes.

12729. You have had about a couple of years' experience of this district?—Roughly, yes.

12730. Have you got a hospital here?—Yes, we have a native dispensary.

12731. About what attendance do you have at the native dispensary?—Last year we had roughly 7,500.

12732. Does that give you a general insight into what we may call the diseases prevalent in the district?—It does. Then one travels regularly through the district and sees cases which of course are never recorded here in the local dispensary.

12733. You have done a good deal of travelling in the district in connection with vaccination, have you not?—Yes, I have visited most parts of this district, and also the Aba District, which was formerly under the medical direction of Opobo.

12734. I think the medical officers also have private practice among the natives, do they not?—Yes.

12735. First of all, apart from any medical question, what should you say simply as a traveller moving through the country with regard to the drinking habits of the people—what do you see as to drunkenness?—The people really have no drinking habits at all, that is to say, they do not drink and get drunk. They do not abuse alcohol; you do not

see them going about in the market places or in the roads drunk, nor do you hear drunken squabbles at nights when you are camping in their villages.

12736. You camp in their villages when you go on tour, I suppose?—Yes. The rest houses in this district and in some of the towns are built actually in the village, and they are nearly all close to the villages.

12737. So that if a good drunken row was going on you would be able to hear it?—Yes.

12738. What do you say as to the character of the Opobo people intellectually? How do they stand as compared with other tribes?—I consider them a very intelligent type.

12739. They are mostly traders, are they not?—Yes.

12740. They can hold their own in that respect?—Yes, in fact they are rather shrewd traders.

12741. You would not class them as intellectually dull?—No.

12742. When you have been up in the country behind, what class of people have you come across there—where you have been vaccinating?—Lately I have been in the Ogoni country, that is an unknown country, but the people are of good physique and fairly intelligent; they understand vaccination, and are beginning to understand the white man's doctor, as they call him. They come in for treatment.

12743. Otherwise are they in a somewhat wild and savage state?—Yes, no officer has ever been stationed in the district. I mean there has been no District Commissioner there permanently.

12744. They accept vaccination?—Yes, and come up for treatment.

12745. Now to come to your experience as a medical officer in this district. Although you have not seen drunkenness, there may be drunkenness existing, may there not?—Naturally.

12746. Have you come across any alcoholic disease among the people?—No; you mean, for instance, diseases like delirium tremens.

12747. Yes, I was going to say delirium tremens, first of all.—No, I have never seen a case in a native.

12748. You have in Europeans, of course?—Yes, I have.

12749. Have you ever come across a case of alcoholic mania?—No.

12750. Is cirrhosis of the liver a common sequel to hard drinking?—It is.

12751. Have you known any cases of cirrhosis of the liver in this country that you have attributed to alcohol?—No.

12752. Now take renal disease; what is your experience with regard to that?—That is very rare.

12753. In the cases of renal disease that you have seen, have you ever been able to attribute any alcoholic origin to it?—No, I have not been able to trace one.

12754. Have you come across alcoholic neuritis?—No, that is unknown here.

12755. If there were a considerable amount of drunkenness in the place, even although it was not visible, you would expect it to leave constitutional effects upon the natives?—Yes, you would. In the course of a large practice you would expect to see cases of renal disease or cirrhosis of the liver, or an odd case of delirium tremens cropping up, but you do not find them.

12756. What are the main diseases in this district that you find prevalent—the main causes of mortality and disablement?—Malarial fever, dysentery—that includes diarrhœa—diseases of the respiratory organs, bronchitis, and pneumonia.

12757. Is that confined to the rainy season, or do you come across it generally?—More or less generally, but in the Harmattan season the people are more affected by bronchial catarrh and respiratory troubles. The air is full of very fine sand, and it is inhaled, and sets up an irritating effect, and the nights are cold, and if they do not get bronchitis they get pneumonia, and pneumonia is very fatal in the case of the native.

12758. Is malaria a common disease?—In early childhood 50 per cent. of children up to the age of 15 harbour the malarial parasite in their blood—in the peripheral blood circulation.

12759. You have made a good many bacteriological examinations of blood?—Hundreds of them.

12760. And you find the parasite in 50 per cent. of the children?—I do.

12761. I suppose if you have found the parasite in 50 per cent. of the cases, it would occur in a great many more cases which have not been observed?—Yes. I am speaking of actual cases where it has been seen under the microscope—that is in the blood taken from the peripheral circulation from the finger tips.

12762. Is syphilis prevalent here?—Yes, all venereal complaints are very prevalent here.

12763. Have you come across much yaws?—They do not come to the hospital for treatment, but you see them about with it in the district. It is a disease they think they must have and must get over again, and they do not come for treatment.

12764. Yaws is not allied to syphilis, is it, as is sometimes said?—No, it is a distinct disease in my opinion.

12765. Have you found any cases of hereditary syphilis?—You very rarely get children in the dispensary; when they do come it is usually in the case of an accident, or something of that nature.

12766. Have you paid any attention to infant mortality?—Yes, I have formed an opinion as to the cause of the infant mortality in Southern Nigeria.

12767. It is high, is it not?—Yes. Of course, statistics are difficult to get.

12768. What is your idea of the cause of infant mortality in this district?—I should put it down to malaria and diseases of the digestive organs, such as dysentery and diarrhœa.

12769. Is that caused by improper feeding?—Yes, and probably bad water.

12770. How long do the mothers suckle their children here?—Varying up to three years.

12771. Is that good or bad, in your opinion?—I think it is bad, both for the mother and for the child. I think it causes deterioration in the mother, and that it has effects upon the other children that are born later.

12772. If syphilis is prevalent, that of course would affect the mothers also?—Yes, it causes deterioration.

12773. Have you had many complaints made to you by natives of impotence?—Now and again somebody comes up and wants some medicine to make him strong, as they express it, but not very often. It is more or less rare.

12774. One medical officer told us that he attributed the complaints of impotence to the abuse of alcohol. Have you had any experience of that kind?—No, not to the abuse of alcohol. I think it is probably due to over-devotion at the shrine of Venus; it is not alcohol in my opinion.

12775. Would temporary excess in alcohol, for instance, have any effect on a man's powers or not?—It might; it would diminish the sexual appetite altogether.

12776. For the moment, do you mean, or permanently?—No, only for the time being.

12777. To diminish it permanently, he would have to be a hard drinker, I suppose?—Yes, he would have to be a rather hard and continuous drinker.

12778. You have not come across cases of that kind?—No.

12779. Have you operated here much?—Yes, but not so much in Opobo as in Lagos. I used to operate in Lagos every Sunday as a general rule, and occasionally patients came up during the week.

12780. How long were you at Lagos?—I was there for nine years.

12781. Operating continually during those nine years?—No, not continually; you mean with chloroform?

12782. Yes, under anæsthetics.—In the bush one rarely had to perform operations, except from the result of injury, but in Lagos I was in the hospital for about five years, and regularly every Sunday I did the operations, and chloroform was administered.

12783. So that you must have operated in many hundreds of cases?—Yes; I could not state the number.

12784. Did your operate yourself?—Yes, I generally operated.

12785. Do the natives take chloroform well?—Yes, in fact they take it so well that the District Commissioner is generally the anæsthetist to the medical officer in the bush, because there is so little danger of an accident.

12786. Chloroform is the anæsthetic used, I suppose?—Yes.

12787. You cannot use ether in this climate?—No, we only use chloroform.

12788. That is on account of the climate?—Yes.

12789. Here chloroform is a safe anæsthetic, and is used easily?—Yes, I have frequently given it in Opobo, and it has always worked all right, I mean to say, the patient has taken it well, with one exception, and that was in the case of a lady patient who came to me suffering from a large tumour.

12790. A native patient?—Yes, she had an enormous tumour situated in a certain part.

12791. An ovarian trouble?—No, the labia—the lips of the vagina—due to elephantiasis. She was very anxious to have the operation done, and I asked one of the medical officers of the steamers to come and administer the chloroform. She took it very badly, and we had to put the operation off for a few months. She was much run down in health, and I kept her and fed her up and gave her tonics for about six months, and as she was very anxious to have the operation, I got the help of the doctor who relieved me last tour, and he administered the chloroform and I performed the operation, and everything went off successfully.

12792. There are well marked symptoms, are there not, in the case of alcoholics as regards their taking chloroform?—Yes.

12793. They take it very badly?—They do.

12794. The period of excitement is prolonged, and the symptoms are pretty well marked?—Yes.

12795. Have you ever had any trouble of that kind with the native here?—No, I have never seen it.

12796. You have never seen any alcoholic symptoms in administering chloroform?—No; of course one sees it so frequently at home in a large hospital, but you do not see it out here—that is, judging from my experience, both in Lagos and here.

12797. You say you were five years in Lagos?—Yes, and two years here, and, as I say, I have given chloroform in the bush also. That has been in the case of soldiers occasionally, and they always take it well; they do not drink.

12798. In your hospital practice here and in Lagos, you have never come across a well marked case of a patient which showed alcoholic symptoms when going under chloroform?—No, never.

12799. If you were told that 20 per cent. of the patients in a particular district showed those symptoms, should you think the statement was exaggerated?—Yes, I should think it was.

12800. I suppose there is always a certain amount of idiosyncrasy on the part of the patient when taking chloroform?—Yes, but most people take it all right here.

12801. Coming to your particular experience here, do people generally take alcoholic liquors in this country?—Yes, I think the average native has a little, but he does not drink to excess.

12802. Does he drink both trade spirits and native liquors, or only native liquors?—No, the native will drink his gin when he can get it, but the chief drink is tombo. Of course among the better classes they go in for other drinks.

12803. What do you say as to the effects of drinking tombo?—Tombo is always, I may say, drunk largely diluted with water. It acts as a diuretic, and perspiration takes place. The people here are very fond of diuretics; they come to the hospital and ask for them.

12804. They believe in them?—They believe in them; they say it does them a lot of good.

12805. On the whole, if a man drinks his weak tombo, it does him good?—I think so; it certainly does not do any harm.

12806. Do you know anything about atalla bark?—Yes, I know they put it into the tombo to keep it fresh.

12807. Do you know what its qualities are?—No, I have not examined it. I think it has some peculiar quality in stopping fermentation.

12808. You have not made any examination of it?—No.

12809. The atalla bark is not known in European medicine, is it?—No, not that I know of.

12810. What do the better class of natives drink, according to your experience?—I have seen them drink sherry and bitters, gin and bitters, and beer, and stout, and small bottles of champagne.

12811. Pretty well what Europeans drink?—Yes, they live generally in European style, the principal chiefs, but these things are never taken to excess. I have never seen a chief drunk.

12812. You have never had a patient who has come to you through excessive drink?—No.

12813. Since you have been in the country, have you seen any change for the better or the worse in the drinking habits of the people?—There is no change at all; they are sober now; they always were.

12814. Among children, have you seen any signs of alcoholic parentage?—No.

12815. In fact from the medical point of view you do not regard the trade liquor question as a matter of any importance?—No, neither from the medical point of view nor from the medical racial point of view. I think any deterioration is simply due to the bad hygienic surroundings.

12816. Are natives very careless with regard to the water they drink?—They are more or less careless in that respect, although in Opobo the chiefs applied to have wells, which were given to them, but the people of Opobo generally do not mind very much what they drink. They have generally got a running stream near their villages and they take the water at the lowest ebb.

12817. Is small-pox prevalent in the district?—There has just been an epidemic in Ogoniland. I went there and came back last Saturday. I have paid four visits to the Ogoni country.

12818. Do you find much illness through the drinking of bad water?—Occasional dysentery and diarrhœa crop up, but, of course, they may be due to other causes.

12819. Does the custom of burial in the compounds prevail here?—It does.

12820. Is that custom confined to the big men, or is it universal?—Chiefly to the big men.

12821. That is not hygienic, I suppose?—No, that is the difficulty as regards sanitation, but in Opobo town, when a chief dies, they generally make his grave and fill it in with cement all round.

12822. That, of course, would be perfectly sanitary?—Yes, but that only applies, unfortunately, to the wealthier people.

12823. Taking this district generally, would you say that drink or syphilis was the more serious evil?—I should put down venereal complaints as the more serious of the two.

12824. (*Mr. Welsh.*) If trade spirits are not of importance as affecting this country from a medical point of view, do you think they are important from an economic or from a social point of view?—Except as to native customs. Gin and rum are largely used here when natives die. A barrel of rum or gin is opened and the contents are spilled all over the place.

12825. That is social?—Yes.

Dr. William Henry George Herbert Best.]

12826. Would it affect the productive power of the people; would you not expect to find a teetotal race more industrious than a race which uses spirituous liquors?—I do not think so, not if they are not taken to excess.

12827. So far as you know they are not taken to excess in this country?—So far as I know they are not.

12828. Might there not be a good deal of excessive drinking going on in the compounds without your knowledge or without the knowledge of other Europeans?—Naturally, but if there was, one would expect to see diseases resulting therefrom such as we have already mentioned.

12829. We have been told that there is a good deal of drinking amongst Sierra Leone men and Lagos and Gold Coast people in Southern Nigeria. I take it that their increased wealth is largely responsible for that?—Very likely.

12830. Then if the wealth were more widely diffused in this country up in the interior, it is not unreasonable to suppose that there would be an increase of drinking, is it?—I think you might reasonably suppose that, but the African down here, as a rule, is not given to drink.

12831. It might be desirable in the interests of the people, might it not, to increase the price of spirits of all kinds?—It might be.

12832. An increased price would lead to a decreased consumption, would it not?—Yes, an increased price would probably lead to a less consumption of gin, unless the people worked harder and brought down more produce and exchanged it for gin.

12833. Of course the man who drinks as a rule is not the most industrious member of the community?—No, but I think he would work for his gin.

12834. (*Mr. Cowan.*) You have never seen any drinking that would interfere with the working capacity of the people?—No, that is, leaving out the question of occasional festivities when a man may get drunk and get unfit for duty.

12835. That, of course, is a special occasion?—Yes.

12836. You have not seen anything at all in the native, either here or in the other provinces in which you have been, that would lead you to think that Government action might be necessary either in the way of placing further restrictions upon the sale of spirits, or in prohibiting the import of spirits altogether?—No, not from our medical point of view; there is no reason to cut off the supplies.

12837. You would say that the people are fairly well able to look after themselves, and quite competent to exercise self-control?—I would.

12838. They are not a weak people that would require Government assistance to protect them against themselves?—No, they are not. I presume if they wanted drink there is plenty of gin in the district, and they could work hard and buy it and drink it.

12839. You know the Yoruba people fairly well, do you not?—Yes.

12840. How would you compare those people with the Opobo chief, for instance?—They live differently. I should say the Yorubas are a more teetotal race.

12841. If there is any difference at all between them, you would say that the Yoruba is the more teetotal?—Yes.

12842. But you have formed a fair opinion of the Opobo man as a native on the whole?—Yes.

12843. As I gathered from one of your answers to the Chairman, you would not consider them mental sluggards in any way?—No, I think rather the reverse.

12844. Anyone using that term of them you would say was rather misrepresenting them as a people?—Yes.

12845. (*Chairman.*) We were told by one witness that the Yoruba people were dying out through drink—what should you say of that assertion?—I should deny that. I think I have been all over Yorubaland—all through the country.

12846. You say they are a remarkably sober people?—Yes.

12847. I think you said you had studied at University College, London, for some time?—Yes.

12848. How would Lagos compare with the Euston Road as regards drunkenness?—Very favourably—you mean the number of people you would see drunk in the streets?

12849. Yes, the number of people under the influence of drink.—I regret to say that our country compares unfavourably from that point of view with West Africa.

12850. Do you know anything about kola nut?—Yes, firstly it is an aphrodisiac; secondly, it is used in cases of snake poisoning; and, thirdly, as an abortive.

12851. Is it an assumed abortive, or an actual abortive?—I have not seen the actual results of it, but it is said to be an abortive. It is also used at all native ceremonies, and always when welcoming strangers. If a native chief does not give you a kola nut he is not a friend of yours. They have a proverb that:—"Angry words draw arrows from the quiver: Soft words draw kolas from the bag." It is a perfect sign of war if you do not have a kola nut offered you, and it is supposed to stave off hunger, and also to be a great restorative if fatigued. The name of the kola nut tree is Sterculia acuminata. Those mothers who use it as an abortive take it in the form of a powder, finely ground, drunk in a wineglassful of lime juice. The leaves also when made into a decoction act as a substitute for copiaba in gonorrhœa cases.

(*The witness withdrew.*)

Chief AKPAN OWO (Native), called and examined (through an interpreter).

12852. (*Chairman.*) You are one of the Kwa Chiefs?—I am.

12853. The Kwa chiefs are quite distinct from the Opobo Chiefs?—Yes.

12854. And speak a different language?—Yes.

12855. It is a different tribe altogether?—It is.

12856. How far off do you live from here?—At Ikot Obong, about five miles from here.

12857. Is your village or town a big one?—Yes.

12858. Would there be several hundred houses in it?—No, not many houses.

12859. Are the houses scattered about in your district?—Yes.

12860. Are your yourself a trader?—No.

12861. Only a chief?—Yes.

12862. Are you a member of the Native Court?—I am.

12863. Is there any drunkenness among your people?—No.

12864. Apart from drunkenness, what do they drink?—They always drink tombo, and occasionally they have gin.

12865. On what occasions do they drink gin?—When a man intends to marry they drink gin, and if anyone wishes to join the Egbo Society they give him gin.

12866. On those occasions do they get drunk with it?—No, if anyone gets drunk he always goes to his bed and sleeps until the next morning.

12867. Does that happen often?—No, they do not drink it often.

12868. Does that happen with tombo or with trade gin, or with both, when it does happen?—They always take gin in the morning, and they have tombo at mid-day.

12869. Do you know of any evil effects caused among the people by taking gin?—No, there are no evil effects.

(*The witness withdrew.*)

Chief UKO EKONG (Native), called and examined (through an interpreter).

12870. (*Chairman.*) You are also one of the Kwa Chiefs?—Yes.

12871. Where are your villages?—At Ikot Abassi.

12872. How far is that from here?—About two miles away.

12873. Do you agree with what Chief Akpan Owo said?—Yes.

12874. Do you wish to add anything to it?—No.

(*The witness withdrew.*)

Chief UDO UDO (Native), called and examined.

12875. (*Chairman.*) You are from Ikot Inen, Essene?—Yes.

12876. That is about 12 miles from here, is it not?—It is.

12877. Are you a Kwa Chief?—Yes.

12878. In your District is there much gin drunk among the people?—No.

12879. What happens to the people that do use it: is it good for them or bad for them?—It is good for them.

12880. Does it ever cause fights?—When two men get drunk sometimes they used to wrestle and fight.

12881. Have you had many cases of that, or only a few?—Not many.

12882. Do they fight more if they drink gin than if they drink tombo?—Both; when they drink gin and the tombo at the same time then they will get drunk and fight.

12883. When they mix their liquors?—Yes.

12884. As I understand they do not do that often. Do you wish to see gin forbidden in your district?—No.

12885. (*Mr. Welsh.*) Do the poor people buy much cloth?—Yes.

12886. Is cloth a good thing for them to use?—The cloth generally is when they are married to pay for dowry, and also gin, and most of the gin is for trading.

12887. What good does gin do to the country: what good does it do to the people that drink it?—They do not all drink it.

12888. What advantage is it to those that do?—I do not know.

12889. You know what you buy cloth for, do you not?—Yes.

12890. (*Mr. Cowan.*) Does gin help trade in your country in any way?—From the beginning when the trade was established here they have always traded with gin.

12891. Could you sell more tobacco and more cloth if there was no gin?—No; gin is most prized.

12892. If there were no gin, could you sell as much cloth or tobacco as you do now?—No.

12893. If there were no gin you could not do as much trade in cotton, tobacco, and other things?—Gin is the important thing.

12894. Do you think gin does any harm to the country?—No.

12895. You do not think the people take too much of it?—No.

12896. Is it used more for trade than drinking?—Yes.

12897. Then gin really makes more trade than cloth?—Yes.

12898. You do not want to see the gin trade stopped?—No.

12899. Do you trade yourself?—Yes.

12900. Then you speak for yourself and all your people who trade as well?—Yes.

12901. If a man wanted to get drunk, could he get drunk on strong tombo just the same as he could on gin?—Just the same.

12902. You have not had much trouble with your people through drink? They are not addicted to excessive drinking?—No.

12903. (*Chairman.*) Are you a member of the Native Court?—Yes.

12904. Which Court is that?—At Essene.

(*The witness withdrew.*)

Mr. JAMES PICKLES called and examined.

12905. (*Chairman.*) Are you a merchant here?—Yes, I am the representative of the African Association here.

12906. How long experience have you had of the country?—19½ years.

12907. During that time have you travelled about much, or have you been stationary?—I have been pretty well confined to the Opobo District and Bonny.

12908. Have you had an opportunity of forming an opinion as to the drinking habits of the people?—So far as I have personally seen them I have seen very little drunkenness in the country at all.

12909. Can you tell us at what price trade spirits are sold here?—If they are sold for cash in the shop, trade gin is 15*s.* a case—that would be the retail price.

12910. It would increase in price, of course, as it got up country because of the extra carriage that has to be paid?—Naturally so.

12911. Now take rum.—There is not a very large rum trade here.

12912. It is mainly gin?—Principally gin.

12913. Where does the gin come from, from Hamburg or Rotterdam?—From Rotterdam.

12914. You do not know anything about the manufacture of it there, whether it is patent still or pot still, or what?—No, the only thing I know about it is that it is supposed to be a grain spirit.

12915. Is there any difficulty in getting the people to take English cash?—There is a fair quantity, but it does not get so much into the interior. I do not think the interior native knows so much about cash.

12916. They are still in the barter state?—Yes, I think the bulk of the cash is used really for buying manillas with, and then they take the manillas up country to exchange for produce.

12917. Are manillas native manufacture?—No, they are imported.

12918. What are they, copper or mixed metal?—They are a mixed metal.

12919. The importation has now been stopped, has it not?—Yes, mainly.

12920. What is used now?—I suppose gin really is one of the mediums in exchange for manillas, and of course there is a percentage of cash.

12921. Cash is making its way slowly when you get outside the big towns?—Yes, I do not think the new coinage introduced by the Government is making strides at all.

12922. People are suspicious of it?—Yes, I know an instance where I have given a man three native pennies when he has actually required change, and he has refused the three pennies and taken the value in goods rather than accept the imported currency.

12923. The currency is always depreciated, is it not?—Yes, the new stuff.

Mr. James Pickles.]

12924. Do you think that is merely a passing phase, and that the people will get to understand it in time?—I do not know, I am sure, about the pennies, but of course there is no question about it so far as the English shillings are concerned, they seem to be taking them pretty freely everywhere. They do not care for the half-crowns and the two-shilling pieces; they are not in great demand, but the shillings seem to be the coin they readily take.

12925. The minor currency they still regard with suspicion?—Yes, they will take an English threepenny bit in preference to three pennies.

12926. Supposing trade spirits were prohibited, the people would have more money and more produce to spend on other articles, would they not?—I think there would be a decrease in the trade altogether myself.

12927. Why is that?—I do not know; they get quite sufficiently supplied with cloth and other articles.

12928. You mean their wants are few, and you cannot create wants?—That is so.

12929. Trade spirits are a stimulant to trade generally?—I think so, there would be certainly a decrease in the trade to my idea.

12930. You cannot suggest what could be done to create a demand for other commodities?—The demand is pretty well supplied for other commodities.

12931. Do you mean there is only a limited demand for anything?—No, there is a big quantity of cloth sold, but I do not suppose if gin were abolished, that there would be any more sold.

12932. You do not think if gin were abolished that a demand would spring up for other European goods?—There is a pretty good supply of almost everything in this country.

12933. Is there a ready sale for it?—Yes, a fair sale; soap and kerosene and innumerable articles besides gin, and quite sufficient for their needs. Gin really induces the extra volume of trade.

12934. (*Mr. Welsh.*) You have just referred to kerosene. I suppose you know that 30 years ago or 35 years ago kerosene was practically unknown on the West Coast?—Yes, but candles were not.

12935. There has been a demand for kerosene created, and there is a big trade in it now?—Yes, but the sale of candles, of course, has gone.

12936. I suppose the trade in spirits must have had a beginning, too. There was a time when no gin or rum was imported into this country, I suppose?—I presume there was.

12937. With the opening up of the country we are reaching places where European articles never penetrated to before probably?—Yes, very likely.

12938. So that it is possible that your opinion may be a mistaken one that the demand for cloth is fully met at present. The demand may increase in the near future, may it not?—Yes, it may, of course, under those circumstances, but we will always be in a position to supply the demand.

12939. Generally speaking, in Europe at all events, the nation which spends the least on liquor has most to spend on other articles.—Yes.

12940. Is it not generally admitted that intoxicating liquor is a very fertile source of crime?—That is so—that is understood at home any way.

12941. That has not been your experience in this country?—It has not.

12942. Can you give us any idea as to the proportion of oil and kernels and native exports from Opobo, which are paid for in spirits?—I have no doubt the Government returns are available, from which you would get the absolutely correct figure.

12943. Approximately would you say that half the exports were paid for with spirits. Chief Cooky Gam has just told us that so far as his trade is concerned, half of it is done with spirits. Would that apply to the general exports from Opobo, do you think?—I could not really say about half, but there is a fair share any way.

12944. Probably 35 to 40 per cent.?—Yes, say 35 per cent.

12945. (*Mr. Cowan.*) Do you push the gin trade to the detriment of other goods?—No, I do not, not at all.

12946. Is your firm in the habit of sending out samples of new lines that they think might be taken up in particular markets?—Almost weekly we send out new lines.

12947. And you would be only too pleased to see an increase in any other article of trade?—Certainly.

12948. Have you ever found a market become glutted with any particular staple?—Yes, I have seen it glutted often.

12949. From that would you say that expansion in those particular staples would require to be very gradual indeed and over a period of several years?—Yes, I could name articles at the moment that the market is stodged with.

12950. Can you tell us what those are?—Matchets, hunting knives, and yarn.

12951. Cotton yarn?—Yes, there does not seem to be any demand for any of those articles just at present.

12952. Do you think that the country as it stands at present is capable of absorbing greater quantities of cotton—piece goods, for instance?—Not as it stands at present.

12953. Should you say that the trade in gin actually stimulates the trade in other staples?—I have no doubt it does to a certain extent; I do not think if a man went up to the markets with cloth or cotton goods of any description without a percentage of gin that he would do the same volume of trade.

12954. He would have to be content with a much lower turnover?—Yes, and much slower.

12955. You have told us that you have seen practically no drunkenness in the country?—Very little; practically none. I can count on my fingers the whole number of cases of drunkenness that I have seen on the coast during the time I have been out here.

12956. That is over a period of 19 years?—19½ years.

12957. You could count on your fingers all the cases of drunkenness you remember during those years?—Yes, amongst the natives.

12958. I suppose you look on gin more as an article of trade, than as an article of consumption?—Yes, I believe it is more an article of trade.

12959. You heard the native evidence that was given this morning, I think?—Yes.

12960. Do you agree that the area over which trade spirits is distributed is so very large that the consumption per head must be very small indeed?—Yes, very small indeed, and the spirits are very much reduced from the strength we sell them at.

12961. Speaking generally, you look upon the people of this country as a very temperate people?—Very temperate, indeed.

12962. Would you say that the people are intelligent or would you call them mental sluggards, to use a term that has been used before?—No, I think they are very intelligent.

12963. Comparing them with other natives, you have come in contact with, would you say they were more or less intelligent?—More intelligent.

12964. Generally speaking, you feel as a trader that you require to keep your wits about you when dealing with them?—It is absolutely essential to do that, else you would be left altogether.

12965. (*Capt. Elgee.*) Do you take steps not to sell bad spirits to the natives?—There is a certain standard of spirit exported from Europe. That is the standard we sell, and I presume it is quite as good as some of the inferior whiskies that are sold at home—better as a matter of fact.

12966. Do you notice amongst the natives that their taste determines the quality you supply them with. Is their taste improving?—Down in Opobo—there is gin and Old Tom and good qualities of whisky there.

12967. Have you heard of a brand of gin called the "Freebooter" brand?—No, I have not.

12968. What is the average price of gin as you retail it to the natives?—15*s.* for a case of 1¾ gallon —8*s.* 4*d.* a gallon.

12969. And whisky?—I have some whisky I could sell to the natives for 16*s.* for two gallons, imported from England.

12970. That would be cheaper than the gin?—Yes.

12971. How about rum?—There is not much demand for rum here, and I cannot really say; there is not a big sale for it.

12972. Do you ever get complaints from the natives as to the qualities of any of the stuffs you sell them? —I have not heard of any.

12973. I do not mean with regard only to spirits, but with regard to other things also?—Of course, I have had one or two complaints I must admit—when I have sold them a mouldy cask of bread for example.

12974. If you were putting a very inferior gin on the market to-morrow they are sufficiently particular, I suppose, and would not be long before they found it out?—I do not suppose they would ever come back to you if you did that.

12975. Judging by the quality of the articles stocked by Europeans now, would you say that the taste of the people is improving?—Yes.

12976. In fact, the character of your stock is determined by the native taste?—Yes, during my experience out here I have seen that the quality of a great many articles has improved, particularly in the case of cottons, but of course we used to sell much cheaper than we do now.

12977. Could you tell us what difference the extra shilling per gallon duty on imported spirits in Lagos has made in the retail price of a bottle of gin here? —It would probably make a difference of a shilling or 1*s.* 6*d.* a case more, but if we were to sell odd bottles—it is not very often we do that—we should just charge 1*s.* 3*d.*, the same as before.

12978. A merchant in Lagos told us that they could not make a less increase of price than 3*d.* or 6*d.* on the bottle for the purpose of convenience in reckoning —that if you were selling gin at 6*d.* a bottle and the taxation was increased, and he had to increase the price at all the next increase would have been to 9*d.* Do you find that difficulty here?—We should sell a single bottle as we did formerly before the imposition of the duty, but as far as the case itself is concerned we should charge 1*s.* more for it

12979. You could, without inconveniencing your own trade, increase or decrease the price of a bottle of gin by a penny or fraction of 3*d.*, could you not?— I do not know, I would not like to say anything about that, because there is very little small coinage used with the exception of manillas here.

12980. That was my point, I thought if you had the manilla you could deal in fractions of pennies. —It depends on the value of the manilla. You buy them sometimes 10, 12, or 14 a shilling.

12981. Are you hoping that the British coinage will sooner or later be customary in this country?—Yes, I think it would be a great advantage to all of us.

12982. But it will take time, I suppose?—It will take a considerable time—years as a matter of fact.

12983. Are these new tenths of a penny any good? —I have found the new coinage pennies and tenths of pennies useless; the natives will not have them at any price.

12984. Which are you referring to?—I am referring to the new ones at present in use. If a native brings any pennies into my shop, the only way I can get rid of them is to send them to the post office and buy stamps.

12985. You are referring to the nickel coinage?— The new tenths of a penny.

12986. You have not yet seen the new aluminium tenths?—No, I have not.

12987. (*Chairman.*) Do you know why manillas should be preferred to coinage? because, in my opinion, they are an inconvenient size and weight and shape for carrying.—These natives are rather conservative in their mode of going round, and they have got rather accustomed to these things, and they are afraid of being cheated over a currency which they do not understand, I think.

12988. There is no intrinsic advantage in the manilla?—No, I do not think there is the slightest, but they have got accustomed to them, and they do not like discarding them.

12989. How long have manillas been in use?—I could not really say. They were in use when I first came to the Coast.

12990. More than 20 years at any rate?—Yes.

12991. I think the traders here did not volunteer any evidence. They simply said they would be willing to give evidence if they were asked.—That is so.

(*The witness withdrew.*)

Mr. JOHN SMITH, called and examined.

12992. (*Chairman.*) You have heard Mr. Pickles' evidence?—I have.

12993. Do you agree with it generally?—Yes.

12994. What firm do you represent here?—Miller Bros.

12995. Have you anything to add to Mr. Pickles' evidence?—No, I have nothing really to add to what he has said.

12996. (*Mr. Cowan.*) You are quite in agreement with everything Mr. Pickles has told us?—I am.

(*The witness withdrew.*)

Mr. CYRIL WATSON, called and examined.

12997. (*Chairman.*) What firm do you represent?— The Company of African Merchants.

12998. How many years' experience have you had in Southern Nigeria?—Almost ten.

12999. You have heard Mr. Pickles' evidence?—I have.

13000. Have you anything to add to it?—No, I think he gave a very fair illustration of things generally.

(*The witness withdrew.*)

Mr. CHARLES WILLIAM LEESE, called and examined.

13001. (*Chairman.*) What is your present appointment?—Supervisor of Customs.

13002. How long have you held that appointment here?—Since August last year.

13003. You have access to the Customs documents and statistics?—Fully.

13004. Can you give us any figures as to the various exports from and imports into Opobo?—Yes, I have the figures here.

13005. Are they in tabulated form?—I have them in tabulated form for the last three years. (*Producing document.*)

Mr. Charles William Leese.]

13006. From that table, which I daresay you will hand in, will you kindly tell us the total value of exports for the year 1906?—£411,222.

13007. And the total value of the exports in 1907?—£611,263.

13008. And the total value of exports in 1908?—£535,499.

13009. 1907 was a bumper year apparently?—Yes.

13010. Now can you give us the imports for those three years?—Yes.

13011. Take 1906 first?—£311,518.

13012. Is that the total value of the imports?—Yes.

13013. Does that include Government imports?—It does; would you like it exclusive of Government imports?

13014. No, I want it inclusive of Government imports?—£311,518.

13015. Now 1907?—£445,423.

13016. 1908?—£328,152.

13017. How are those figures arrived at?—From the invoices submitted.

13018. They are invoice prices?—Yes.

13019. For instance, as regards imports, would they be invoices at the port of departure?—Yes, the cost in Europe.

13020. Will you give us for those three years the value of the imports of trade spirits?—Yes, I have it for trade spirits, gin and rum; whisky is practically a negligible quantity.

13021. Brandy also I suppose is a negligible quantity?—Yes.

13022. What was the value of the imports of trade spirits during the same three years?—In 1906, £59,590; in 1907, £67,337; and in 1908, £48,646.

13023. Could you give us the duty for those years?—The total duty on trade spirits in 1906 was £117,225; in 1907, £142,997; and in 1908, £96,621.

13024. This year the duty has been raised?—It has.

13025. Has that had any effect on imports yet?—Not as yet, there is no appreciable difference at present.

13026. Can you give us the total amount of duties derived from other goods exclusive of spirits?—In 1906, £39,631; in 1907, £54,968; and in 1908, £39,357.

13027. The duties on the various goods are levied at different rates, are they not?—Yes, there is an *ad valorem* duty of 10 per cent. on the majority of goods; of course, there are exceptions.

13028. On the majority of dutiable goods the duty is a 10 per cent. *ad valorem* duty?—Yes, with the exception of tobacco and spirits and salt, for instance.

13029. I suppose here, as in Lagos, the duty on spirits is about 250 per cent. on the invoice prices?—Yes.

13030. You are stationed at the mouth of the river, I suppose?—Yes, of course there are two ports, this is one port really, and there is the entry port. My station is there, but I work my customs here. There are two Custom houses here, one at Norah Beach, right at the mouth of the river, and one up here. I am in charge of both, but I divide my time between the two. When a ship arrives in the river two Customs officers go on board and remain on board till the ship leaves the river, taking account of everything that is landed and everything that is shipped.

13031. Are the duties collected at the port of entry?—Yes, there are two factories below there, and the duties are collected there, and for the rest of the factories the duties are collected here at Egwanga.

13032. Egwanga being four miles from the native town of Opobo?—It is four and a half to five.

13033. How do you account for the fact that dutiable goods are not collected on the way up?—As I say there are two Customs officers who go on board the ship directly she comes into the river.

13034. There are no bonded warehouses here?—No.

13035. So that duty is paid directly on landing?—Yes.

13036. In the course of your duties you do not see much of the native towns, I suppose?—No, very little.

13037. So that you can hardly form any opinion as to the drinking habits of the natives?—Not as Supervisor of Customs.

13038. (*Mr. Welsh.*) Take your figures for the year 1907. You say the total exports for that year were £611,263?—Yes.

13039. Does that include Government exports or is it African produce only?—African produce only.

13040. The total imports for the same year were £445,423?—Yes.

13041. That includes spirits and all goods?—Yes, including native importations.

13042. Have you any idea of what the Government imports were?—The Government imports for 1907 were £884.

13043. The total imports plus duty on spirits and plus duty on other goods amount to £643,398?—Yes.

13044. The duty on other goods is £54,968?—Yes.

13045. The duty on spirits is £142,997?—Yes.

13046. That is a total of £643,398. That may be considered the duty paid value of the imports into Opobo during the year 1907?—The total duty for that year is not the figure stated there. £142,997 is the duty on trade spirits, and the duty on the rest of the imports is £54,968.

13047. The home value of the total imports is £445,423?—No, the total revenue is £197,965.

13048. The value of the total imports apart from duty, I mean?—Yes, that is £445,423—I thought you were talking of the total revenue.

13049. Those amounts added together make up the sum of £643,398?—Yes, that is the total value of the imports plus the total of duty from them.

13050. The total value of the trade spirits was £67,337 in that same year, 1907?—Yes.

13051. The duty on trade spirits being £142,997?—Yes.

13052. That amounts to £210,334, so that, roughly speaking, a third of the imports, or rather more than a third of the imports, consist of spirits, taking their duty paid value?—A third of the value? Of course, the duty on spirits is in excess of the duty on other goods.

13053. Quite so, but I am adding the cost of the spirits to the duty paid on the spirits, and the total amount is £210,334?—Yes, that is so.

13054. So that at least a third of the imports consists of spirits?—I should take it that a third of the revenue is derived from the importation of spirits.

13055. I am not speaking of the revenue at all. I am speaking of the cost, plus duty, of the imports. The total imports are £643,000, the imports of spirits being £210,000?—Yes.

13056. The total exports of African produce are £611,263?—Yes.

13057. And as the cost of the spirits is £210,000, roughly speaking 30 per cent. of the exports must have been paid for with spirits. The total value of spirits imported is £210,000, and the total value of exports is £611,263, so that, roughly speaking, a third of the exports from Opobo are paid for with rum and gin. That is correct, is it not?—Yes, the figures you give are correct, £611,263 and £210,000.

13058. The proportion must be more than 30 per cent., because no account is taken in those figures of working expenses or of profits, and those amounts should really be added to the cost of the spirits—the cost of the working expenses and profits, if there were any?—Yes.

13059. So that probably we may take it that 40 per cent. at least of the export trade in Opobo is paid for with rum and gin. Do you admit the accuracy of my figures?—I am not in a position to admit that it is paid for exactly in those things, but the figures I have given you point to the fact that the ratio is about one-third.

13060. Those figures which you have given take no account of working expenses or of profits?—Not of the merchant or of the importer.

13061. (*Mr. Cowan.*) Are you in a position to say whether the working expenses have been met, far less a profit made on the trade of 1907 or 1908?—I am afraid I am not in a position to make any statement with regard to the working expenses or the profits.

13062. Therefore you could not say whether such an assumption was correct or otherwise?—No.

13063. Whether expenses had been met and also a profit secured?—The figures as I have given them are correct, but I have no knowledge whatever of working expenses or profits.

13064. In making up Customs returns for statistical purposes is it common to include the duty you ultimately levy on goods and speak of that as the imports. Giving the value of imports in the ordinary statistical way, how is it done? Do you first add the duty? In this instance you say the imports were £445,423.—Yes, exactly.

13065. That does not include duty?—No.

13066. Is it common to include duty when speaking of imports?—No, not in that way.

13067. Speaking of spirits here as being equivalent to about one-third of the total might possibly lead to a misapprehension, might it not?—It is quite possible it might.

13068. In the ordinary way of making up returns?—Yes, we quite distinguish between them. The value I gave to you of imports is the invoice value given to us on which we levy the duty, but the duty is not added to that in any way, and these returns are perfectly separate.

13069. Speaking of imports, imports are understood as to the value of what is exported from other countries and what is received into this country—that is how you would do it making up returns?—Yes.

(*The witness withdrew.*)

(Adjourned to Bonny.)

TWENTY-THIRD DAY.

Tuesday, 25th May, 1909, at Bonny.

ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH OF THE

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

A. A. COWAN, Esq. | Captain C. H. ELGEE.

D. C. CAMERON (*Secretary*).

Capt. FREDERICK MELLOR LEIGH-LYE, called and examined.

13070. (*Chairman.*) You are District Commissioner here?—I am.

13071. How long have you been in Southern Nigeria?—I came out in July, 1905, and this is my third tour.

13072. How long have you been at Bonny?—I was here from early in July, 1907, till the middle of June, 1908.

13073. Then you went home and came out again?—Yes. I went home on leave, and when I returned to duty I was sent to Meko in the Western Province for two months, and then I was transferred back to Bonny.

13074. What is the size of your Bonny District?—It is rather difficult to say. It is very scattered, the majority of the people are living in the plantations.

13075. There are no big towns here?—No, but Bonny town, which is quite near, is a much bigger town than it looks. It is said to contain about 4,000 people.

13076. Are you in camp much in your District?—No, there is practically no travelling; the chiefs live in the plantations, but they are always in touch with Bonny. There is no road travelling, it is all water transit, and it is all fairly circumscribed; it is a small area.

13077. Are most of the chiefs traders here?—Yes, practically all.

13078. What should you say as to the state of the people as regards drink? Is there much drunkenness in your District?—I say now, as I have previously said, there is absolutely none. In my personal experience I have not met with any drunkenness at all.

13079. As District Commissioner, what class of cases come before you in Court?—More or less petty assault cases. In the Native Courts they are usually adultery cases and larceny.

13080. What do you do with the more serious cases of crime?—They are committed for trial to the High Court; the depositions are taken before me.

13081. In dealing with the cases that have come before you, have you found any cases of crime which you have attributed to drink?—No; drink in connection with crime is very rare indeed; it is very rarely that we have had any criminal cases for the High Court.

13082. The District is an orderly and quiet one?—Yes.

13083. In the cases you have dealt with you have come across no case of crime attributable to drink?—No.

13084. And you have not had any petty charges of actual drunkenness?—I have had cases, but they have been acquitted; there have been no cases of drunkenness proved.

13085. What is your number of police here?—Fifteen is our full complement, but at present we only have 12.

13086. Is that for the whole District or only for Bonny town?—For the town and District.

13087. Do you know anything about the Brass District?—Yes, I was there for a full tour as A.D.C., my first year.

13088. That is as Assistant District Commissioner?—Yes.

13089. Who was the District Commissioner at that time?—Mr. Holt was District Commissioner when I arrived. He was relieved about three months after-

wards by Mr. Cheke, and then Major Cockburn was District Commissioner.

13090. What do you say as regards drink in the Brass District?—I make the same remark with regard to that as I do with regard to Bonny. In my experience there there was only one case of a drunken woman in the whole time I was at Brass, who had to be locked up.

13091. Were you at Brass when Dr. Adam was there?—No, Dr. Christian was the doctor there at the time, but he was afterwards relieved by Dr. Graham. Dr. Adam was not there in my time. I was there from July, 1905, to July, 1906.

13092. Dr. Adam says in his printed answers to the questions that we put to him: "A considerable number of cases have come under my notice during my service in this country where disease was, in my opinion, clearly due to alcohol, but all these observations I can only speak of from memory. They were met with in the ordinary pursuit of my duties, and are not the result of any study directed to this question. Brass is the station and District of which I have most experience, and there I met with a considerable amount of habitual drunkenness." Do you agree with that statement?—I absolutely disagree with it.

13093. If there had been much drunkenness there, must it have come before you?—It would have come to my knowledge sooner than to the doctor's, as I was doing much more travelling.

13094. And also dealing with cases in Court?—Exactly.

13095. I think the Bishop made a statement about the Brass District. Bishop Tugwell handed us in a typewritten statement from which I will read you an extract. He says:—"In the Delta of the Niger drunkenness is also very rife. At Brass Nembi there is a drinking club known as the 'Penny Adultery Club,' the proceedings of which I am told are very shameful. In the same town the 'Warri House' has been ruined by drink." What do you say to that statement?—In my time I never heard of the existence of this adultery club, that is all I can say from my own person knowledge, and as regards the Warri House they had a very ineffective man as chief, and he was afterwards deposed at Warri. I have never heard it asserted, even of him, that he was a habitual drunkard or anything of that kind. I never heard that brought forward as a reason that the House was in such a bad state—through drink. They always told me it was entirely through the laziness and carelessness of the chief, and he was deposed, and I understand since then that the House has been in good order.

13096. When did you leave Brass?—In July, 1906; but I recollect the Provincial Commissioner going up to Brass in connection with the Warri House matter when I was at Bonny here.

13097. If there had been such an institution as the Penny Adultery Club, would it have been reported to the police and to the District Commissioner?—I cannot go so far as to say that I am certain of that, because the police are not always perfect.

13098. If it had been known to Mr. Holt, would you have heard of it?—Most certainly; at least I imagine so, and I never heard a word about it from him. He gave me all particulars of the District when he handed the District over to me for a month when he went away on patrol.

13099. When was that?—In September, 1906—the Tilly Creek Patrol.

13100. You were there when he left?—Yes.

13101. How long had he been there?—I think he had done his whole time there as District Commissioner, and he was a man who knew the District because he had been there as Assistant District Commissioner some years before.

13102. However, you know nothing about this Penny Adultery Club?—No, absolutely nothing.

13103. It is supposed to be a drunken club with other matters attached?—I never heard about it at all.

13104. Have you heard of any similar institution anywhere else in this country?—Nothing in connection with drink. There are undoubtedly so-called clubs that they have for dancing and singing.

13105. Among the natives?—Yes, quite harmless amusements among women and children and men.

13106. You say there is practically no drunkenness, as far as your knowledge goes, either in Brass or Bonny?—That is my experience.

13107. Apart from drunkenness, do you know anything about the drinking habits of the people: do the women drink, for example?—To the best of my knowledge they do not drink; in fact the chiefs here when they have been offered refreshment I find almost universally prefer to have cocoa. Yesterday, Empire Day, we had celebrations here, and the chiefs were invited, and I particularly asked some of them, and they all preferred to drink cocoa.

13108. On the whole, you give both these districts a good character for sobriety?—Absolutely so.

13109. Have you had any experience of any other part of Nigeria?—Only at Meko and a few weeks at Lagos.

13110. I ought to have asked you first what you did to make known the meetings of this Committee—that the Committee was coming here to take evidence?—I have my instructions in a drawer, which I would like to refer to. I carried all those instructions out. I read out the paper which I was told to read out to the native chiefs, and I wrote to all the agents and to the Missionary Society—there is only one here, that is Archdeacon Crowther's, that is the only one at Bonny. There is also one at Peterside, a little distance off, but that is under the same management.

13111. Is that connected with the Church Missionary Society?—Yes, I understand it is all one concern; Archdeacon Crowther is the representative here now.

13112. What reply did you have from them?—I received a paper with the names of his witnesses and their statements. I verbally informed him that I was certain the Commission would not accept any of those statements as they were produced in that manner, and that the witnesses themselves must come forward and give their evidence verbally.

13113. Certainly. The statements would only be useful as a means of examining the witnesses?—Yes. I was instructed by the Honourable Provincial Commissioner to inform witnesses that all their expenses would be refunded, and I have done so.

13114. Were any of the chiefs desirous of giving evidence?—When I brought this matter up at the Native Council they informed me that they had really no wish to come forward and give evidence, but that if they were wanted they were quite willing to come forward.

13115. Was that at the Native Court at Bonny?—Yes.

13116. How many chiefs attend that Court?—Usually about six, often more. It requires four to form a quorum always, otherwise there is no meeting, and there are generally three or four others sitting there. Chief Squiss Banigo and Chief Herbert Jumbo are two of the witnesses, and the names of the other two are on the paper that I gave Mr. Cameron. Those are the only witnesses whose names have been given to the District Commissioner, and with regard to the missionary witnesses, as I say, I have received their names, but they have not yet appeared.

13117. Did you discuss with any of the chiefs the answers given to the questions circulated?—I just told them exactly what I had said. I read out the answers. I had to do so from memory, as I had not got the duplicate copy. I only received one copy of the questions I answered on board ship when the Provincial Commissioner was travelling through.

13118. Did the chiefs agree with your answers?—They did.

13119. And were willing if necessary to come forward and state their own opinion?—They are quite willing.

13120. You have a number of chiefs in the Native Court here?—Yes.

13121. Are they pagan or Christian chiefs?—To my knowledge they are all Christians.

13122. They will be here to-morrow?—I think Chief

Ezekiel Hart may be able to arrive to-day; they have all been warned.

13123. You did not know perhaps that we were going to take any evidence this afternoon?—No.

13124. I am sorry if you have been at all inconvenienced.—Not at all.

13125. (*Mr. Cowan.*) What do you say as to the character of the Bonny people generally as regards drink?—I think they are orderly, and willing to be friendly with Europeans, and are a tractable and cheerful people.

13126. We were told by one witness that people throughout the district might all be classed as more or less mental sluggards, would you agree with that statement?—I disagree with that sweeping statement, I think it is the reverse; I think the Bonny people are decidedly clever; I do not think they are as industrious here, as in some parts; but I do not think they are mental sluggards at all.

13127. From what you have seen of them you have formed a fairly high opinion of them as natives?—Yes.

13128. We may presume, of course, that there will be some drunkenness possibly, or rather an excess of drinking, at funerals and on play occasions. At such times can you tell us whether trade spirits or native liquors are more in demand?—There have been no cases brought up at all. I may say that all permissions to hold plays are only obtainable through the police. If a man wishes to have a play he applies to the Inspector of Police, who sends the application to me and I endorse it, and if anything wrong occurred the police would report it at once, but there have been no rows or drunkenness on those occasions.

13129. I gathered that from your answer to the Chairman, but if there is any drinking there may be a certain amount of jollification and noise, and so on, without actual drunkenness?—Quite so.

13130. But even that has not been in evidence?—No, in my experience they all drink ginger ale and light refreshments of the sort, and do not drink strong drink.

13131. In your experience here, and also at Brass, you know of no cases of serious crime traceable to drink?—Certainly not here, and I do not recollect any at Brass.

13132. You did a fair amount of travelling when in the Brass District, did you not?—Yes, with the Native Courts.

13133. Would you say you have travelled more than the District Medical Officer?—I should certainly say I travelled more when I was there—decidedly more, because it was launch travelling. The doctor travelled on his vaccination business, but not so frequently as I had to travel visiting the Native Courts.

13134. Had you much to do with the supervision of the Native Courts?—Yes.

13135. How many of those Courts were there?—Six in my time; one at Brass, the Twon Native Court, and the remaining five were at different places, Amassama, Olobiri, Nembe, Sabagreia, and Ekow—those were all visited every month by me.

13136. That being so, you are in a fairly good position to speak as to what was going on?—Yes.

13137. Had there been any drunkenness amongst the people you must have observed it?—It could not have escaped my knowledge. I have just remembered a case of a Bonny man who ran after and assaulted a native woman in the market. He was punished for a slight assault, and it transpired that he was slightly under the influence of liquor at the time; it may have been tombo or it may have been gin. There was also a case of an engineer in a launch who got drunk and was duly punished at Akassa; he was a Government servant.

13138. Was he a foreign native?—Yes.

13139. (*Capt. Elgee.*) Could you tell us during your tenure of office as District Commissioner here whether you have had any complaints with regard to drunkenness from any of the leading lights of the missionary societies?—I have not.

13140. Or from any medical officer?—No.

13141. (*Chairman.*) Neither Archdeacon Crowther' nor Bishop Johnson have called your attention to any drunkenness in the district?—No, they have not brought any complaints to me.

(*The witness withdrew.*)

Dr. WILLIAM FRANCIS MANNERS, called and examined.

13142. (*Chairman.*) What are your medical qualifications?—I am a Member of the College of Surgeons, Licentiate of the Society of Apothecaries, and M.A. Cambridge.

13143. How long have you been practising in Southern Nigeria?—Between seven and eight years.

13144. Before that were you in practice?—Yes, before that I was a country doctor for 15 years in England, and before that again, for about five years, I was doing work in the slums of London.

13145. What was your hospital?—St. Thomas's.

13146. How long have you been in this district, the Bonny District?—A year.

13147. Have you a hospital here?—Yes.

13148. And a dispensary?—Yes.

13149. About what number of patients attend?—It is quite small; we have six beds.

13150. What number of people attend the dispensary roughly?—We see about 200 or 300 a month.

13151. Do you have any private practice among the natives?—Considerable.

13152. Do you find much alcoholic disease among them?—No, I do not.

13153. Have you found any disease at all which you have attributed to the abuse of alcohol?—I have not out here come across any diseases which have been directly traceable to alcohol, such as I could easily find at home.

13154. For instance, have you treated any case of delirium tremens?—No.

13155. Or of cirrhosis of the liver due to alcohol?—No, I do not think so.

13156. Or renal disease due to alcohol?—No, I do not think so. There may have been two or three cases of renal disease on which my mind was not clear as to how far alcohol was responsible for it. They were elderly men, suffering from depression, and they admitted that they took alcohol, but how far that conduced to it I could not say.

13157. Is renal disease rare here?—It is; it is not common.

13158. Have you come across alcoholic neuritis?—No.

13159. Or alcoholic mania?—No.

13160. Have you had much gastric disturbance that you attribute to the presence of alcohol?—Only a few cases; special cases where I have advised a man not to take alcohol.

13161. Was that in the case of chronic disease, or merely a temporary symptom produced by a bout of drinking?—A temporary symptom.

13162. Is there much syphilis here?—Yes, I should say there is a larger proportion here than in other parts of Nigeria.

13163. Dealing with the cases that come before you, is syphilis or the abuse of alcohol the greater evil here?—Syphilis certainly. I should put it like this: that I have only had two cases of alcoholism which stand out in my mind—one a case of a man who died of alcoholic coma at Calabar, another a woman here who died shortly after childbirth, suddenly, after drinking a bottle of gin.

Dr. William Francis Manners.]

13164. That was a case of acute alcoholic poisoning?—Yes, and I think perhaps I could think of a third case, but those are the only cases I prominently remember. On the other hand, comparing it with syphilis, I do find syphilis running through a number of people where it causes a considerable amount of harm. In some cases it is acute among individuals, and in other cases I find hereditary syphilis.

13165. You have come across both hereditary syphilis as well as acquired syphilis here?—Yes.

13166. So that you would describe syphilis as a greater evil here than the abuse of alcohol?—Certainly.

13167. What are the diseases you most have to contend with here?—Diseases due to damp, insanitary dwellings, and the wearing of unsuitable clothes, and consequently from that numerous chest diseases.

13168. Respiratory and lung diseases?—Yes, they easily become consumptive.

13169. Do you get tuberculous disease here?—Yes.

13170. Is infant mortality high?—Yes, I take it to be quite high.

13171. There are no statistics available—figures are not taken?—No, people do not like their child births registered.

13172. There is a strong feeling against it?—There is.

13173. To what do you attribute infant mortality in this district?—I think when the children are born, as very often happens at home, they are not very carefully handled in the earlier months, and they probably have some constitutional trouble as well, such as syphilis, which requires very careful treatment.

13174. Is there much malaria among the children here?—Yes, they have a good deal of that.

13175. Do mothers suckle their children for a period of three years in this district?—Between two and three years.

13176. Is that injurious also in your opinion?—Oh, yes.

13177. Does the superstition as regards twins prevail here or not?—I do not think it does so much.

13178. Do you know the Brass District?—Yes, I was there for a year in 1903-4.

13179. Was that before or after Dr. Adam was there?—Before. I handed over the District to him.

13180. Do you agree with him that there was a great deal of disease due to the abuse of drink in the Brass District?—No, I am opposed to that. I am fairly familiar with this question as I knew both the European missionaries there, and one of them took a more or less reasonable view, but the other man persistently declared that people were lying drunk and incompetent in the ditches, but he never showed me one, and although I was in their houses a great deal I came across no signs of drink.

13181. Do you mean in the people's houses or in the missionaries' houses?—In the people's houses. I never found any case where a man was stupid drunk. At a funeral or at some play or other festivity they would get excited, but that was as much from shouting as from what they took to drink.

13182. You did not find this drunkenness that Dr. Adam spoke of?—No, I never saw it.

13183. And you had ample opportunities of going about?—Yes, I lived at Nembe, which is a crowded place, and I walked about the streets morning and evening, but I did not see anything which from my previous training and experience I should call a wave of alcohol.

13184. Have you operated much?—Yes, I had a hospital in Calabar for a year, and I was at Lagos for some time.

13185. Have you operated in the Brass District at all?—Not very much: I had not many facilities there, but they were operations requiring an anæsthetic, which were very difficult to manage.

13186. Do you know whether Dr. Adam operated more?—Yes.

13187. Had he more facilities than you had?—No, but I think he had more aplomb.

13188. Is it not well known that when an alcoholic person is put under an anæsthetic he goes under with great difficulty?—I used to find it so at Greenwich Hospital.

13189. There are pretty well marked symptoms by which you can judge?—Yes.

13190. You can judge by the way a man takes chloroform whether he is an alcoholic subject or not? Yes, an alcoholic will not be able to take ether at all owing to his violence, and he has to have chloroform administered.

13191. The period of excitement lasts longer in his case, and there is more struggling?—Yes.

13192. Do you find that the natives take chloroform well?—Yes, very well.

13193. Have you found many cases of what I may call alcoholic diathesis?—No, I do not think I have. It is a little difficult to say, because the native when he is going under begins quietly and ends by singing, and then indulges in wild cries—you do not know quite what he means.

13194. Is it part of the nervousness of the moment, or is it due to idiosyncrasy?—I think it arises from his vigorous animal nature.

13195. But, on the whole, they take chloroform well and safely?—Yes, and do well under it.

13196. Judging from your experience as a surgeon you would not say that you have had to deal with a population of alcoholics here?—Oh, no.

13197. Bishop Tugwell, in a statement which he handed in to us, says, "In Brass Tuwon again drunkenness is common, especially in Kemmer Town. At Akassa, near Brass, drinking amongst the African clerks at night was described to me by an Englishman resident there as disgracefully common." What is your experience as regards that?—I used to know those villages very well, and I suppose I was more in them than anybody else, but I did not see that. As regards the clerks, that is a different question. They are foreigners in a foreign land, and their habits are more or less the affair of the small society they are in.

13198. Do you mean English clerks?—No, we speak of them as foreigners, meaning that they are natives of West Africa, but not natives of the particular place in which they happen to be.

13199. Natives coming from the Gold Coast or from Sierra Leone, for example?—Yes.

13200. Is there more drinking among them?—Yes, an Accra cook, for instance, is very often an alcoholic person.

13201. The Bishop further says, and I should like to know if you know anything about it: "In the Delta of the Niger drunkenness is also very rife. At Brass Nembi there is a drinking club known as the 'Penny Adultery Club,' the proceedings of which, I am told, are very shameful. In the same town the 'Warri House' has been ruined by drink. Mr. Holt, lately District Commissioner, could give information on this point." Can you give us any information with regard to it?—I am afraid the Bishop has been deeper into these matters than I have been able to probe. I am not exactly a person of innocence from my previous training, and I have been amongst these people and eaten and drunk with their chiefs and smoked a pipe with them, and I have never seen anything unbecoming a gentleman in their ways, and the people themselves have never bumped against me in the streets, not being able to steady themselves, and I have seen no evidence of undue drinking. If a few men were to shut themselves up in order to drink they might do so without being addicted to drink; but I think the doctor would get some hint when attending a patient, from the people about him, that the man was a drunkard if his illness was due to drink.

13202. Is adultery a thing that is cognisable by the Courts?—It is a matter of £ *s. d.*, I think.

13203. But still it is cognisable by the Courts?—Yes.

13204. If there had been a Penny Adultery Club in that town, do you think it would have come before the Courts?—Yes, I think so, but I have never heard of such a club as that; the amount would be a little higher than that, I should say.

13205. At any rate, you have never heard of such an institution?—No.

13206. Comparing the towns here with, say, Lambeth, and the district behind St. Thomas's Hospital, how would they compare?—Lambeth would not compare well. I do not take Saturday nights, because that would be unfair, but an ordinary night in Lambeth would not compare favourably with any village in the Brass District. If I were to walk in any village in the Brass District I should not expect to be molested or interfered with by people under the influence of alcohol.

13207. In the Westminster Bridge Road you would be?—It is possible that I might be.

13208. What you have told us applies both to Brass and even more to Bonny?—Yes.

13209. Do I understand on the whole that you think there is more drinking in Brass than in Bonny?—I should not so much say that, except that Brass is a little duller than Bonny.

13210. Are you speaking of Europeans or natives?—Natives; and these people who live in wet houses, and who have not very much to amuse themselves with, and whose trade is not very brisk, are more likely, if drink is attainable, to take it as a distraction than the people who are better educated. The people here are very bright and intelligent and clean-limbed and well formed, and take a good deal of interest in life.

13211. They have been educated?—Yes.

13212. On the whole would you describe them as a sober, healthy people?—Yes, especially the children.

13213. Speaking of Europeans as well as natives, in the conditions of this climate is total abstinence or the strictly moderate drinking of alcohol the preferable habit?—I think it is so much a question of eugenics—that the man who never has drunk or the man who finds that it does not agree with him is certainly better without it. The native who has never touched liquor is certainly better without it, and I myself find that while on my first arriving on the coast, I can take what seems good to me in the shape of alcohol in different forms, as the months go by I feel less and less able to take it; I know it at once, it makes a distinct difference to me in my ability to talk or think.

13214. Is that a question of individual temperament or do you put it as a general rule for the coast?—I do not know, I do not know if other people find it so, but I think it is quite possible they might find those effects if they thought much about it.

13215. Do you draw any distinction between the effect of alcohol on the native constitution and on the English constitution, bearing in mind that the native is living in his own country?—As to the native constitution, I take it that people who are in the open air a good deal and taking vigorous exercise take very little harm from it. From Brass I had care of Akassa as well, and I used to take a boat and generally travel by night to Akassa, it was a six hours' steady pull, and I used to take a shilling bottle of gin with me, and when we got half-way, where the tides turned, I used to solemnly hand it out to the boys. The stroke took a mouthful and handed it along. I noticed that they never took a second mouthful, and never emptied the bottle, and they would go on rowing again then. They were as distinctly moderate as if they only took it with the idea that it was a refreshment.

13216. Do you think when natives do take trade spirits they, as a rule, take them habitually or only at feasts and funerals?—I think at feasts and at funerals. It is so difficult to say what the habits of individuals in particular places are, but that is my own experience of these people.

13217. Do you know anything about the native drinks here?—Yes, I am quite interested in tombo.

13218. Tombo is usually watered, is it not?—Yes, it is always watered, and every few hours makes a difference to its character. At 24 hours it is still sweet and mild, but 48 hours' and 60 hours' tombo has become very acid, and the fermentation has made it strong.

13219. There is an acid fermentation as well as an alcoholic fermentation that sets in?—Yes.

13220. Is the acid fermentation injurious to the stomach?—I should think it probably is. The effects, as described to me, are that a man who gets drunk on old tombo and gives his mind to it becomes insensible for several days. Mr. Proctor, the Church Missionary Society missionary at Brass, told me that was the thing desired.

13221. That was his impression?—That was his impression; that is what he told me he had noticed himself, but I was very anxious from my own point of view to see something about it, and I told him how interested I should be if I could only come on these cases, which to him were happening daily, but he never could lead me to one, and I myself have never been able to see the ill-effects of tombo. Probably it takes the shape of heavy slumber and headache.

13222. It is a rather stupefying drink, is it?—Yes, I think so.

13223. Men do not become violent, but stupid?—Yes—I do not think they become violent.

13224. As far as you know there is not much drinking of tombo to excess either in Brass or Bonny?—No, I think they drink a good deal, and I think tombo is the drink and not so much gin. I have just come from the tombo market, I have been professionally engaged there in cutting down a tree, and I saw people coming up and putting down their manillas and taking away half a gourd of fresh milky-looking tombo with them.

13225. It is usually mixed with water you say?—It is always mixed with water. I think it is difficult to get it absolutely pure, I think they add water to it as they draw it.

13226. Does this watered tombo become strong on the second or third day?—Yes.

13227. You spoke about manillas. In the Brass District and here is English currency still looked on with suspicion?—No, the silver money is quite good, but here I think they prefer manillas.

13228. For copper currency?—For copper currency, although the old-fashioned English penny was tolerated.

13229. But the Nigerian small coinage is looked upon with suspicion?—Yes, with great disfavour.

13230. When you were in the Brass District were they still mainly dealing by way of barter instead of using money—were gin and tobacco mainly used?—Gin was the chief currency, and after that came cloth. I do not remember really anything else that they particularly went in for.

13231. Brass rods and copper wire we found in some places were preferred as currency?—Yes, that is more among the Efik people.

13232. Are they now getting used to the British coinage?—I have not known Brass now for some time.

13233. Have you had many complaints from natives suffering from impotence?—Yes.

13234. Would you attribute that to the abuse of alcohol?—No, I do not think it is due to alcohol.

13235. What is it due to, sexual excess?—Sexual excess.

13236. You have never had a case yourself which you attributed to the abuse of alcohol?—No, I must explain that gonorrhœa runs right through the country. The average native, when he is free from gonorrhœa, considers it an abnormal condition, and gonorrhœa goes on so that they get various after effects, such as hydrocele, and stricture, and various troubles, and the chronic forms of this disease invariably end in impotence. I think that was so in nearly all the cases I have had.

13237. You would attribute it to neglected gonorrhœa?—Yes.

13238. Of course, where the population does suffer from syphilis, you would have miscarriages among women?—Yes, certainly and also from gonorrhœa. That is the more common cause. A woman suffering from gonorrhœa is more likely to be sterile or to abort than in the case of syphilis, perhaps.

13239. As regards the increase of healthy population, venereal diseases play a much more mischievous part than alcohol?—Oh yes. I cannot call anything to my mind except those two or three cases, which I

can count on my fingers, of acute alcoholic poisoning. The people that have been in the habit of taking quantities of drink, and who have come to me, are simply people that you tell they had better not take too much as they are getting on in years, and so on, and beyond friendly guidance in that way they have not made me think that they were alcoholics in the ordinary sense.

13240. I dare say you were familiar at home in your practice with the symptoms of alcoholism?—Yes.

13241. Therefore, if those symptoms had been present in this population you would have recognised them pretty readily?—I think I should.

13242. You practised, I think you told us, for some years in London?—I was for about five years in London doing hospital work, and also helping with a philanthropic scheme in the north of London, round King's Cross.

13243. Euston Road way?—Yes, I saw a good deal of the seamy side of life there.

13244. You found one side of it reproduced here, but not the other?—Yes.

13245. (*Mr. Cowan.*) I am not quite clear as to what your opinion is as a temperate drinker. You said that it might be as well, perhaps, in the case of a person who had not taken spirits, that he should not take them?—I think distinctly that anyone who has not begun to take alcohol should avoid it—I think I am a temperance man really.

13246. Which would you say was better suited to stand this climate, the total abstainer or the temperate drinker?—The total abstainer, provided that in time of stress he was not bigoted and would take advice.

13247. Are you against the temperate man because you are afraid of his going to excess?—No, I think the man is better in every way who is able to do without it.

13248. Have you come across many people who are able to do without it?—Yes, I have met a certain number.

13249. And invariably you say the health those men enjoy is better than that enjoyed by the temperate drinker?—Yes, in those cases they were always much better off.

13250. (*Chairman.*) You are speaking of Europeans, of course?—Yes.

13251. (*Mr. Cowan.*) With regard to the conversation you had with Mr. Proctor at Brass with reference to the effects of drink on some of the people, I understood you to say that what they had been drinking was old tombo?—It is old tombo which is the strong stuff.

13252. Where he spoke of people becoming dazed and remaining so possibly for a few days, it was after having drunk this tombo?—It was always tombo he spoke of.

13253. He did not draw your attention to the same thing from drinking trade spirits, did he?—No, he said that trade spirits were in the same category, but the most virulent drinking was of the tombo.

13254. Do you know anything about this atalla bark which is put into the tombo for the purpose of keeping it from fermenting?—No, I do not know anything about that.

13255. You have seen a good deal of tombo in the course of preparation, I understand, from what you told the Chairman?—I have seen it drawn from the tree; I have seen the women preparing it as a market commodity.

13256. Have you seen it diluted?—No, I have never seen water poured in, but I have seen them with their casks. My own tombo came from one particular man, and I always understood that the bottle my boy took over was clean, and that the water, and so on, was proper.

13257. Generally speaking, would you not be afraid, from the indifference shown by the native as a rule to the water he drinks, that water not altogther pure might be used for the purposes of dilution?—I should say that the dirty vessel was about the worst part of the business.

13258. Have you ever traced any intestinal troubles to the drinking of impure water or to the vessels which contained tombo being dirty?—Do you mean in the case of Europeans or of natives?

13259. Natives.—No, I have never been able to diagnose any such cases.

13260. Have you come across intestinal troubles at all?—I have.

13261. In the cases you have come across, to what cause have you attributed them?—Chiefly to the parasites, which are mainly waterborne, and to the eating of irritating matter such as coco yam. I have never been able to find any instance of what we call ptomaine poisoning through the eating of bad meat or bad tinned meat. They will eat bad meat, but the natives themselves are most scrupulously particular against eating decayed fruit—they will not eat a banana, for instance, that we consider was just ripe; they like them hard.

13262. (*Chairman.*) Will they eat decayed fish?—Yes, and it will not do them any harm. It must be a case of the survival of the fittest, I think.

13263. (*Mr. Cowan.*) Still I suppose there is no doubt that some of the intestinal troubles you have come across have been due to the drinking of impure water?—Yes, no doubt, but it is a very difficult matter to go into the question of the natives' water supply.

13264. You consider, on the whole, that the people are a bright and intelligent race?—I do, I consider they are an improving race, that they are getting better as they go on, and that they are not retrograding, in any way.

13265. Does that apply to the Brass and the Bonny native?—Chiefly to the Bonny native, and I think also to the Ejaw man.

13266. Would you say that they had been rather misrepresented by any one who called them mental sluggards?—Yes, I think so.

13267. And going down the hill every day, practically through the drinking of trade spirits?—Yes, I should say that was altogether wrong.

13268. You would put that down as a mis-statement?—I would.

13269. You mentioned incidentally that there might be a few clerks or foreign natives in the Brass or Akassa District who did drink a little more than the actual native of the place?—Yes.

13270. What would those men drink as a rule?—Anything. I knew three or four who, when they had not got any gin, drank bitters by themselves. They used to have a club where they met every evening, and they would have a jollification.

13271. They were what you call foreign natives?—Yes, they were advanced, their education had come quickly.

13272. Have you seen them drink whisky?—Yes.

13273. In that case, had there been any drinking to excess, the prohibition of trade spirits would not have much effect on those particular people?—No, I do not think it would.

13274. Not there?—No.

13275. Taking it all round, you have not seen any evidence of drunkenness?—I have not.

13276. Neither have you come across any evidence of drink being a cause of disease?—No, I have not been able to trace any evil effect of drink on the people out here, as I have been accustomed to do in other places.

13277. Had drink been playing the part we have been told by some it has played you think you would have been able to trace it?—I should; it would have been my business to have noticed it, and I think I should have reported it.

13278. You mentioned as a very frequent cause of disease in this country, the damp insanitary dwellings in which the people sometimes reside?—Certainly.

13279. I gather from that that you believe a great deal more might be done in the way of giving increased attention to sanitation?—Yes, that is the great future for the country—to improve the native

towns. Directly you get the natives to build houses with through ventilation you alter the conditions of health entirely. I am quite convinced that the mortality among the children, and the mortality amongst the adults is through their living in dark, cobwebby rooms, where the air is perfectly still, and is never renewed. I think that would be the salvation of the African in these low-lying waterside towns.

13280. You do not look upon the question of the importation of trade spirits or the question of native liquors which may be consumed as a question at all calling for either legislation or serious consideration?—One difficulty in which that places me is that an enormous quantity of gin goes into the country. I do not think that it stops within my purview. I think it goes on further into the interior, but there are certainly an enormous number of empty gin bottles lying about. I cannot connect the drinking of the gin with the people. The link is missing to me, but what part gin plays in affecting people at a distance from me I cannot say. I can only speak from my own experience, and I have lived in different parts of the country.

13281. In what other parts of the country have you lived besides Brass and Bonny?—I spent a year in Benin City, a year in Brass, and a year in Calabar, where I had the native hospital and all the native practice, and saw all the Europeans in the town. I also spent six months at Epe, and I have been at Aro, and also at Sapele, and now here.

13282. What you have told us to-day applies generally to all the native populations with whom you have had to deal?—Yes. During the year that I was at Benin I certainly travelled more than a third of the time, and I was living for a week at a time in strange villages, where they did not speak a word of English, and sometimes I would ask a chief or an old native doctor to have a glass of gin or whisky from my bottle, but it was an affair of ceremony, and was conducted with all dignity, and they showed no particular familiarity with it or any desire for more.

13283. They treated it more as a luxury than as a beverage?—Yes.

13284. Of course, you could not tell us how long these empty bottles that you refer to have been lying about?—No, but I might say that I was cleaning out a water market here, and I got the place absolutely clean, but next morning there were four empty gin bottles there which no doubt somebody had thrown there during the night.

13285. Can you tell us what the population of Bonny is?—It is about 4,000 or 5,000 just now, but it has been six times as large I believe.

13286. Was this place you were cleaning out in a central position at all?—Yes, it lies near a thoroughfare.

13287. It might be that those bottles had been lying in somebody's house and they may have made up their minds to throw them away at that particular time?—Yes, somebody may have been making a clearance, and may have thrown them there to dispose of them in that way.

13288. (*Capt. Elgee.*) Do your remarks with regard to venereal disease refer only to the Eastern Province, or generally to the Western and Central Provinces also?—Not so much to the Western. The Yoruba man is a much cleaner man. I speak generally of the much maligned dweller by the waterside, who is considered to be a most abject person. One of the troubles is the promiscuous intercourse and the evils which follow from it which necessarily affect innocent people.

13289. Have you seen much small-pox in this country?—Yes, I have seen a few cases in different directions, but I have never been engaged in an actual epidemic.

13290. Have you heard of epidemics having taken place?—Yes, small-pox is almost raging not very far from here at this moment.

13291. From what you have seen and heard would you say that small-pox causes more deaths among the natives of Southern Nigeria than the drinking of imported spirits does?—That would be a very hard thing for me to form any idea about, because whether the small-pox happens to be virulent or not depends so much on the particular outbreak.

13292. If, according to your evidence, gin does not cause any harm, and you know of epidemics of small-pox, the answer can only lie in one direction, can it not?—If I may put it the other way; if you were to ask me does coco yam cause more harm than small-pox, I should say that coco yam is a most deleterious food, but I do not know the proportion of deaths between those two diseases, and I consider also that drink is harmful.

13293. You told us that you had seen no ill-effects of drink amongst the natives?—That is so, with the exception of a few cases which I can remember.

13294. Would you say that malaria caused more or less deaths among natives than alcohol or did more or less harm than alcohol?—Malarial fever, of course, is very fatal in the early stages of native life. I should say that the relative importance would lie greater on the side of malaria in early life and greater on the side of alcohol in later life.

13295. (*Chairman.*) Are you speaking in the abstract?—In the abstract.

13296. (*Capt. Elgee.*) With regard to the consumption of spirits by natives, are you not aware that the consumption per head of the population works out at a very low figure?—No, I have no knowledge whatever of such figures.

13297. Assuming that the consumption of spirits per head of the native population of Southern Nigeria was very low, would that not help to solve any difficulty you have in your mind?—Yes, it would help me a great deal.

13298. (*Chairman.*) I suppose it is very difficult to fix the amount of alcohol a man might take in the year without hurting him. There is the old rule, is there not, of two ounces a day?—I should prefer to say that alcohol is absolutely a poison—that small doses may be taken with a beneficial effect, or without material harm, and as long as intervals are allowed for the alcohol to get out of the system so that it does not produce its most fatal form of hardening what should be delicate nerves, I should then say that alcohol might be taken for an indefinite period without doing much harm.

13299. Would you describe tobacco also as a poison?—Yes, distinctly out here, much more so than in temperate climates.

13300. Still people can use a good deal of tobacco without suffering much in health?—I do not think the average European out here smokes as much as he would at home. He smokes, but it is usually after his meals or in the early morning.

13301. Do you think tobacco is a poison to which a man gets absolutely immune after a time, or do you think it always has some toxic effect?—I think tobacco has an immediate toxic effect in the sense that a tobacco heart is sometimes only a matter of a very few months, and tobacco amblyopia, loss of vision, which may become permanent. We do not quite know the time it takes, but it might occur in the course of a year's heavy smoking. The prolonged far-reaching effects of alcohol, however, are in a different category.

13302. They produce permanent organic lesions?—They do.

13303. Which tobacco does not, as a rule?—It does not.

(*The witness withdrew.*)

Ven. Archdeacon DANDISON COATES CROWTHER (Native), called and examined.

133304. (*Chairman.*) You are an archdeacon, I think?—Yes.

13305. Of what district?—Of the Niger Delta.

13306. When were you ordained?—I was ordained priest in 1870.

13307. Are you attached to the Church Missionary

Archdeacon Dandison Coates Crowther,]

Society?—We were attached to the Church Missionary Society financially, but since the last 18 years we are self-supporting though under the aegis of the Church Missionary Society.

13308. You still keep up your connection with the Church Missionary Society?—Certainly.

13309. How long have you been archdeacon?—I was made archdeacon in 1876.

13310. How long have you been in this district?—Taking it altogether I have been 38 or 39 years in this district.

13311. In the Delta?—Not only the Delta, but on the Niger, up to Onitsha.

13312. You have a church here, I think?—We have.

13313. How many church attendants have you? What is the number of your congregation?—We have an average number of attendants at church of from 900 to 1,000 at one sitting.

13314. All through the Bonny District?—Yes, and smaller churches at out-stations—we have four or five.

13315. Generally under your supervision?—Exactly, only we have an assistant bishop who is over me.

13316. Who is that?—Bishop Johnson, and then we have the diocesan bishop.

13317. Who is that?—That is Bishop Tugwell.

13318. Your church is now self-supporting you say?—It is.

13319. Are you alone here; have you other ministers with you?—We have two other ministers, myself and the Reverend Mr. Boyle, the minister of the cathedral, and a curate, the Reverend Mr. Cole.

13320. What do you say about the drinking habits of the people of this district?—When I first came to Bonny there was not so much of gin seen. The trade at that time—I am speaking now of 30 years ago—was in two or three different commodities, cloth, iron pots, gunpowder, and so on, but occasionally you would see a case of gin put in the crate just for the use of the boys.

13321. And rum?—Yes.

13322. Now the trade has increased very much?—Yes, very much indeed, in fact gin constitutes the majority of the trade now.

13323. What are the effects of it?—From what I have seen myself, the effects are that the more the gin comes the more the people drink.

13324. Do they drink in moderation, or do they drink to excess?—I would say that a great many of the middle class and poor people drink to excess, but among those who are traders and chiefs, you see no drunkenness at all.

13325. It is the middle class and the labourers who drink to excess?—Yes, the poorer classes.

13326. What about the farmers?—We have no farmers here; they are all traders, you get the farmers in the interior.

13327. Bonny is a small town of about 4,000 or 5,000 people?—Yes.

13328. And about one-quarter of those belong to your congregation?—Yes.

13329. Do you have any trouble in your own congregation as regards people drinking to excess?—We used to have, but by dint of preaching and using discipline, we have got many away from drinking, and they have got apparently, we are thankful to say, more sober.

13330. Would you describe your congregation as a sober good-living people?—Now I would.

13331. How long has this improvement been going on?—We have been here on an average for 45 years—since we got established.

13332. When was the worst time, and when did it begin to get better?—Just about 20 years ago—Just about half the time we were here. The first 10 years we could do nothing, because the people were persecuted and prevented from coming to church, so that that 10 years could not be taken into account at all.

13333. Who persecuted them?—The pagan chiefs.

13334. When they ceased to be persecuted they took to drink?—No, they drank just the same. It was after the persecution was over that we began to get hold of the people and use our influence.

13335. Has there been a progressive improvement under your ministrations from 20 years ago until now?—Yes, I am thankful to say there has. When we came here we found it was a custom of the women when a child was born for the first thing that was given to that child to be gin. We have put a stop to that; our church people do not practise that now.

13336. That was done medicinally, was it not?—When we asked them, the reason they gave is they said it makes them strong, it keeps them away from colds and that sort of thing.

13337. It was not given habitually to new-born children, was it?—Yes, habitually.

13338. I mean it was not given habitually; it was only given as a medicine?—I should not say it was only given as a medicine, because I found instances in which they gave the grown up ones gin as well.

13339. Are most of your congregation teetotalers, or do they drink moderately?—There are no teetotalers; you might find one or two who had not tasted gin, but, as a whole, I could not say they were teetotalers.

13340. Strictly moderate drinkers?—Yes.

13341. After 20 years of improvement have you any left who drink to excess?—You find one or two here and there; I could give you an instance of one young man at Okrika.

13342. What was his position in life?—A sort of sub-chief, a very good young man, the first who was baptised at Okrika. He became a communicant and got on fairly well, but, as soon as he began to trade in gin, he commenced to taste the gin himself and very soon became a drunkard and left the church and lost everything, and notwithstanding all we and his wife begged him to leave it off, he said he could not help himself and he died a miserable drunkard.

13343. How many years ago was that?—In 1885 we were established—this happened just about six years ago.

13344. Generally speaking, your congregation now are sober—they are moderate drinkers?—Exactly.

13345. Do they take trade spirits as well as tombo, or do they only take tombo?—The majority drink tombo. Those who can get the money to buy gin would get gin too, but tombo is the general drink.

13346. Taking the population outside your congregation, what do you say about them?—I could not say much of the people outside our congregation, because I do not go amongst them.

13347. You are not in and out among them in the same way?—No. After establishing one station we go to another and get acquainted with the people in that way.

13348. What is the total number of Church of England people under you as Archdeacon?—There are about 1,000 here, and at Okrika about 900, and at Opobo about 900.

13349. Is Opobo in your District?—Yes, and at Bakana 400, and at other places.

13350. You have between 3,000 and 4,000 altogether?—Yes.

13351. What you have told us about your congregation here would apply to the whole, I suppose?—It would apply exactly to the whole.

13352. Among your church people generally, is there a desire that trade spirits should be prohibited or not?—Amongst a few of them, especially those who have experienced the effect of gin drinking among their families, instances which are given me of their fathers buying drink, and things of that sort. Those people wish for prohibition.

13353. But the majority are temperate and do not wish for it?—They do not, or if they do wish for it, they just let it lie chiefly where it falls.

13354. In other words they are neutral?—Exactly.

13355. Is the mortality among infants here very large?—That I cannot say.

13356. You have not got any figures?—No.

13357. Have you any medical missionaries?—No.

13358. You have schools?—Yes.

13359. How many children attend your schools?—Every station has a school attached. In the Cathedral school we have 250, at Opobo we have 50 to 80, at Okrika about 100, and at Bakana about 30, and so on. Every station has got a school attached, because we make it a point to get hold of the young ones as the future staff of the church.

13360. Do you find the children that come to your schools on the whole healthy and bright?—Very healthy and bright after they have come to the school, because of the discipline and cleanliness and exercises, but before they come they are miserable creatures.

13361. How young do they come?—We take them quite young now, and we are building an infants school. We find it better to take them quite young.

13362. Do you give them technical education, or only literary education?—We give them first and foremost spiritual education, because that is what we come for, and then we give them reading, writing, and arithmetic. As regards the teaching of industries, we tried that once, but we found that our funds would not admit of it.

13363. You cannot teach them manual trades?—No, we have not got the strength of money for that.

13364. You find the children bright and intelligent?—Very bright and quick.

13365. As a rule they grow up healthy, do they?—They do.

13366. Do you think the population is increasing or decreasing?—It is hard to say positively, because they are so scattered now into plantations. Formerly they used to be all at Bonny, but now every chief has got his own plantation, and it is very hard for me to say whether the population is increasing or decreasing.

13367. There is a great objection on the part of the native to allowing anything like a census to be taken?—Yes, they think the taking of a census means taking their houses away from them, and they think there is some sinister motive in it.

13368. They have a great fear of it?—A great fear of it.

13369. Even if a census were taken, it would be very hard to get true figures, I suppose?—Yes, you would not get half.

13370. Have the people any objection here to the registration of births?—They had a very great objection to it at first, but they are getting used to it now after explanation.

13371. Do you teach your church people sanitation?—Yes, we work under the Government, and we have a chance of telling them that the thing is good for them, and we teach them sanitation, and I am thankful to say they are taking to it. Formerly they used to get into their houses through circuitous holes, but now they are knocking them down and building parlours and bedrooms, and you constantly see them cleaning their houses out?

13372. Is there a water supply here?—Since the last two years the Government have made wells in a great many places.

13373. Are the people about here sensitive of any new form of taxation?—Very sensitive.

13374. I mean in this way: assuming that trade spirits were prohibited, and the existing revenue from those spirits had to be made up by new taxes, would there be much difficulty about it, do you think?—It all depends upon what the taxes are. If the tax falls on the natives themselves they would rather let the drunken people go on getting drink, because they will tell you they are not all drunkards, and they do not care to pay for what wants to be done.

13375. (*Mr. Cowan.*) You tell us that the trade in spirits in Bonny now is very much greater than it was 30 years ago?—Yes.

13376. Have you any figures at all in support of that statement?—Missionaries do not take figures; we go by what we see.

13377. Figures are much more convincing than general statements, are they not?—Yes, but we had no idea we were going to come before the Commission on Liquor Traffic, and we have got no figures.

13378. What are you basing your statement upon?—From what I see in the shops and stores. At one time they were well filled with all kinds of stores, but now it is just the reverse.

13379. Do the merchants not keep stocks of tobacco now?—I do not say they do not; what I say is that gin is in the excess.

13380. If figures can be brought forward to show that the imports of gin into Bonny were actually less at the time you state, would you feel that you had made a mistake?—I would not feel so at all, because I state what I see, and I feel convinced by what I see. The figures might be equally as wrong as I might be myself.

13381. Of course that is a matter of opinion?—Yes.

13382. At any rate you have no figures to put before us by way of corroborating the statements you have made?—No; if I had known I was coming here I should certainly have tried to obtain figures.

13383. You have told us that excessive drinking occurs more among the middle class and the poorer classes of the people?—Yes.

13384. Where do the people get the money with which to buy drink?—They get money for drink because gin is so very cheap. They can buy gin with one manilla.

13385. How can people get drunk with one manilla?—I do not say they would get drunk with one manilla, but if they want drink they will get the money.

13386. If they are poor, how can they get the money?—I do not mean so poor that they have to go to the workhouse; a man who is very poor in Africa can certainly get some money, and get something to eat.

13387. At what price is gin sold per bottle in Bonny, do you know?—I cannot answer that; I have not bought any myself.

13388. When you say gin is cheap, that is merely a general impression again?—At one time it used to be 3*d.*, then it was 6*d.*, and the price has gradually grown up.

13389. When could a bottle of gin be bought for 3*d.*?—35 or 36 years ago, when I first came here.

13390. What sized bottle would that be?—That I cannot say.

13391. Have you seen any difference in the size of the case during your time?—No, a case of gin is a case of gin to me; I do not know what the duty is now, but I know it has increased.

13392. Was there more drunkenness when gin was cheaper than there is to-day now that it is dearer?—That would be rather a hard question for me to answer.

13393. Generally speaking, what would you say?—I do not think I could answer that positively, because I like to answer only what I know really is the case.

13394. You are not quite sure whether there was more drunkenness when gin was cheaper than there is to-day?—Exactly, because since the trade has come, and now there is more money in the country, men labour so much more and make money.

13395. Generally speaking, you would say the country therefore is more prosperous than it used to be?—With regard to money that is so, but not with regard to gin.

13396. As far as the chiefs and the traders go, you say there is not much drinking in their case?—No, I have never seen a drunken chief at Bonny.

13397. Have you seen much drunkenness among the common people?—I cannot say many—I would say a few.

13398. How many drunken people have you seen within the last year, for example?—Just an average of one or two. Unfortunately, the last one I saw was on Christmas day, but that is not to say they do not drink in their houses. I am talking of drinking outside in the streets.

13399. Did you know those people that you saw drunk last year?—I knew one of them, and I knew another woman also. Those were members of our church and had been disciplined.

13400. You say the church people or adherents generally are more sober now than they used to be?—Much more.

Archdeacon Dandison Coates Crowther.]

13401. And that that condition has been progressive for the last 20 years?—Yes, through the effects of the preaching against drunkenness.

13402. Amongst those people were many of them hard drinkers at one time?—A few of them were habitual drunkards at one time.

13403. Have they quite stopped drinking now?—Yes, as far as we know.

13404. You cannot state definitely that there has been any actual reformation?—I can speak to one whom I have seen drunk and who has been reclaimed.

13405. You referred to a custom of women giving their children gin just after they were born?—Yes.

13406. Is that a common custom?—Yes, when we first came here. I have actually seen it done myself, and, consequently, we all told our people to desist from it.

13407. (*Chairman.*) Up to what age did they continue giving their children gin. Was it immediately after birth, or did it continue for a few days?—It was just after birth. One of our missionaries called my attention to the practice.

13408. (*Mr. Cowan.*) You are quite sure it was a custom; it was not an exceptional case?—No, many of them were asked about it, and they said they did it in order to strengthen the child's inside.

13409. (*Chairman.*) Was it one dose that was given or two or three doses?—No, only one dose.

13410. (*Mr. Cowan.*) How much would a dose be?—Just a small English wineglass—about half of that was given. I spoke against it and our Church people desisted from the practice.

13411. You say most of your Church people are moderate drinkers?—They are.

13412. They have not said much about whether they would like prohibition or not?—In private conversation with them, those who have suffered, and their families, as I say, from the evils of drunkenness, say they will be very glad indeed to see it prohibited.

13413. Perhaps they take pronounced views on the question?—Those are only the people we know and see.

13414. They are very few from your answers to the Chairman. How many could you say now are in favour of prohibition?—I could mention about six.

13415. You are quite sure that there are six?—Yes, I am quite sure, here and in Okrika.

13416. Have you tried to induce your people to get up a petition in favour of prohibition?—Bishop Tugwell sent us a paper to that effect.

13417. Was it put before the congregation?—The majority of those who signed the petition thought that it would be a good thing.

13418. I am speaking of the church. You have a body that more or less governs the church?—Exactly, and a few of them signed the petition.

13419. Were they in favour of prohibition, was a meeting called about it, or did they decline to go any further in the matter?—They only just followed the petition of Bishop Tugwell, there was no meeting.

13420. How many out of your congregation of 1,000 signed that petition?—Unless I have the papers with me I should not like to give you the figures, because those were sent to Bishop Tugwell.

13421. Would you have 50?—No, not 50.

13422. Something under 50?—Yes.

13423. You told us you were not able to speak much with regard to the population outside your own congregation?—No.

13424. You have not made any statements anywhere else, have you, involving those people?—At Okrika they gave statements that at Ekwere gin is very much drunk.

13425. But in Bonny more particularly have you made any statements as to the people being very degraded through drinking gin?—I should not like to use the word degraded.

13426. Deteriorated. Do you think the people are deteriorated and have you made any statements to that effect?—From the very axiom that I say our people are sober people I cannot speak of any deterioration, because if I speak of deterioration and demoralisation, what have we been doing here?

13427. Generally you would give the Bonny people a very good character?—Certainly.

13428. Would you call them a sober and self-respecting people?—Certainly I would.

13429. I gather from your answer to the Chairman again that you have not much idea as to whether infant mortality is very great or not?—No, I do not go in for that at all.

13430. That concerns the population very deeply, does it not—the good of the people?—Yes, but as I say the people are so scattered into plantations that if I give you a statement I may be giving you a statement about something I do not know.

13431. You cannot say very much about that?—No.

13432. You recognise if infant mortality is high, it would be as well to rectify matters and put that right?—If it is so.

13433. I gather you also attach great importance to the question of sanitation?—Exactly.

13434. In Bonny would you say there was more ill-health and death due to drink than to insanitary houses?—That question I cannot go into at all.

13435. And insanitary conditions generally?—I could not answer that. If I had made it a study I would answer you, but I have not.

13436. You say the children are not so bright when they first come to your schools?—Yes.

13437. How do you account for that?—Because of the home influence; their fathers and mothers leave them to do exactly as they like. Even if they do anything wrong, they will not punish them—lying and all sorts of things they go on with, and the fathers and mothers have no control over them, and the first thing when the children come to the schools that we do is to teach them discipline in a very short time.

13438. From the very fact that they become bright and intelligent children it shows that the people are not a deteriorating race at all, does it not?—It all depends upon what deterioration goes on. If you say intellectually, I will agree that they are intellectually qualified at school but deteriorated at home.

13439. The very fact of their being bright and intelligent shows that there is no race deterioration at all, does it not?—Whether the children are not intelligent through drink I could not say.

13440. Would you say the Bonny people are also bright and intelligent? Take the ordinary chief who engages in trade, and takes part in the town business and so on. What do you say with regard to him?—I should say they are keen, shrewd, and intelligent. They come to market with their heads clear, and it would be hard for a merchant to take them in.

13441. You would not call them mental sluggards?—No, not at all.

13442. Have you seen much tombo drunk by the people?—Yes, tombo is the national drink.

13443. If tombo is taken with very little dilution, it is very strong, is it not?—It all depends on the dilution you are alluding to.

13444. If a man wanted to get very drunk, could he get drunk on tombo?—If he leaves it until it is fermented.

13445. He would require to take more tombo than he would of spirits if he wanted to get drunk?—If tombo is taken as an ordinary beverage it does not get you drunk, but if you leave it three or four days, it gets a sourish taste and a cup of it might make you intoxicated, but there is such a small supply of tombo that there is no chance of its being left three or four days until it gets fermented.

13446. There is a tendency we have been told on the part of some of the young men of the different communities to drink more than they used to do. Do you find that common here?—Amongst foreign natives, and those who have taken to civilisation I am sorry to say they have taken to drinking.

13447. What do they drink?—Brandy, whisky, and old Tom.

13448. If the importation of trade spirits were prohibited, it would not quite cure those men, would it?—It cannot cure them, because you give them such great heavy salaries from Government so that they can afford to buy whisky and brandy.

13449. If we prohibited trade spirits and reduced their salaries it might be cured in that way, you think?—I do not think they look at gin; it is whisky and brandy. It is only a matter if they have the money to buy it with.

13450. Could you give us any more specific cases, such as the case of the young man at Okrika, whose death was directly traceable to drink?—I knew him myself.

13451. That is what we want; something that you can speak to personally. Can you give us any more specific instances?—I know of another young man here at Bonny. who is one of our churchmen. He took drink to excess one day, and coming from Endelli he fell out of the canoe and got drowned.

13452. What had he been drinking?—Gin.

13453. Are you quite sure of that?—Yes, his body was recovered afterwards. He was a man I was particularly interested in.

13454. How long ago did that happen?—Three years ago.

13455. You have given us one case that occurred at Okrika six years ago, and another case of a man coming from Endelli to Bonny three years ago who fell out of a canoe and was drowned?—Yes.

13456. Is there any other case that you could give us direct evidence about?—No, but I have heard of many others.

13457. (*Capt. Elgee.*) You spoke about the Rev. Mr. Boyle and the Rev. Mr. Cole as helping you in your mission work?—Yes.

13458. Are they natives or Europeans?—Natives.

13459. Have you ever been to Brass?—I have.

13460. Do you know Brass fairly well?—I do.

13461. Have you ever heard of a drinking club in Brass known as the Penny Adultery Club?—I cannot say that I have heard of it in that way, but I know that young men have a club for drinking at Brass, but not for the purpose of which you speak?

13462. Nothing to do with adultery?—No.

13463. What do you know about the drinking club?—A set of young men who get their money together and have what they call their social evenings and get drunk.

13464. Have you any reason for thinking they go to excess?—Yes, because there have been instances which I have seen, and I have reproved them for going to excess.

13465. (*Chairman.*) Were they Christians?—Not Christians; they were not baptised members of the Church, but they were adherents.

13466. To what class did they belong?—To the middle class—young men who go up the rivers to trade.

13467. How many would belong to that club?—I did not take the number, but I know there was a club.

13468. You know there was a club where young men passed social evenings and some of them drank to excess?—Yes, they go there just to drink.

13469. (*Capt. Elgee.*) Did they hold these social evenings very frequently—every night?—No, I cannot say every night—once in a while.

13470. What would that mean—once a month, or once a year, or what?—I cannot give you data.

13471. In your opinion was the result of that club scandalous and disgraceful?—Yes, in fact some of the chiefs brought those boys up to me to be reprimanded.

13472. Did you report it to the District Commissioner?—There was no District Commissioner then.

13473. (*Chairman.*) How long ago are you speaking of?—Twelve years ago.

13474. (*Capt. Elgee.*) You have no knowledge at present whether that club is still in existence?—No, I left Brass 12 years ago.

13475. (*Chairman.*) You are speaking of what happened more than 12 years ago?—Yes.

13476. The report which has reached us with regard to the Penny Adultery Club is that it is still in existence.—I have not heard of it.

13477. Do your duties ever take you up to Brass now?—I have only been there for a flying visit.

13478. Then you cannot tell us anything about the Warri House from your own experience?—No.

(*The witness withdrew.*)

Chief JIM STANDFAST JACK (Native), called and examined (through an interpreter).

13479. (*Chairman.*) Of what town are you chief?—Of the town of Abonnema in the Degema District.

13480. Are you a member of the Native Court?—Yes.

13481. Are you a trader?—I am.

13482. Do you trade in gin among other things?—Yes.

13483. Does gin do any harm to your people?—No.

13484. Do many of them drink to excess?—No.

13485. I suppose you do not wish to see the import of gin prohibited?—No, I do not wish it prohibited.

13486. Are there many people in your district who do wish it prohibited?—No, none of the people in New Calabar wish it to be prohibited.

13487. Are you a Christian or a pagan chief?—A Christian.

13488. To what Christian community do you belong?—The Protestant community.

(*The witness withdrew.*)

Chief JIM GEORGE AMACHAREE (Native), called and examined (through an interpreter).

13489. (*Chairman.*) Of what district are you chief?—Bugama.

13490. How far is that from here?—About four hours away by launch.

13491. Is that in the Degema District?—It is.

13492. Are you a trader yourself?—Yes.

13493. Do you trade in spirits as well as other things?—Yes.

13494. In your opinion do trade spirits do harm or not?—I have been trading in spirits for a long time, and have never found any harm in them.

13495. For how many years have you been a trader?—Since I started the trade in spirits it is about 12 years now.

13496. What is the custom with regard to drinking trade spirits in your district, are they drunk only on festival occasions, or are they drunk every day?—They use them mostly at times of plays and in entertaining strangers and friends.

13497. How long does a play last as a rule?—From the 25th of December to the 30th.

13498. Does the man giving the play keep open house, do all his friends come, or is it only people who are invited that come?—Only those that are invited.

13499. Hiw many people would come in the five days about?—For the five days not everybody keeps on; if a man wishes to keep it on five days he might invite only 10 friends, or 15.

Chief Jim George Amacharee.]

13500. Is food supplied as well as drink on those occasions?—Yes.

13501. What is the occasion for giving a play such as you have spoken of—is it to celebrate any event? why are these plays given?—As Christians we are told that on Christmas Day we are supposed to have a play, and we gather our families and friends around us and enjoy it.

13502. And keep it up for five days?—Five days is not compulsory, but anybody who wishes to carry out the five days can do so. Fishermen also do it, because they go fishing and like the spirit because they go in the water.

13503. How many plays would a chief have in the course of the year?—There is no time excepting Christmas time, unless it is a special occasion.

13504. Such as marriage and deaths and burials? Yes, in the case of marriages and so on.

13505. Is tombo supplied with food when a play is given?—Yes.

13506. Do people take either tombo and gin as they like, or do they take them together?—If you want to take tombo you take tombo, and if you want to take gin you take gin.

13507. Is kola nut supplied?—In New Calabar they do not use kola.

13508. What is the price of a bottle of gin at New Calabar?—Do you mean in the factory or in the town?

13509. In the town—the retail price?—1*s*.

13510. What is the price of tombo? I suppose tombo is sold by the demijohn?—Yes, the price is two Calabar manillas.

13511. That is the price of a demijohn of tombo?—Yes.

13512. Are you a member of the Native Court?—I am.

13513. Are you a Christian chief?—Yes.

13514. Belonging to the Delta Church?—Yes, the Baptist Church.

13515. Are you opposed to the prohibition of trade spirits?—I do not wish trade spirits to be prohibited.

13516. If they were prohibited would you have more of other kinds of trade, do you think?—No, if gin is prohibited there will be no more trade; they will not trade with whisky.

13517. They would have more money to buy other articles with would they not if gin were stopped?—If gin were prohibited there would be no trade. The interior people would not trade with you; they prefer to trade in gin rather than in cloth.

13518. Have you seen many people in New Calabar get actually drunk on these festive occasions?—I cannot exactly say that I have seen many drunken people at a time of general play, but there must be one or two that get drunk.

13519. Generally speaking, do the people drink in moderation?—Yes, unless it is in time of play no one will get drunk.

13520. During the time the play is going on are the great number of the people sober?—Yes, the majority are sober.

13521. Are the women allowed to take any trade spirits at these plays?—They are not allowed to take them to excess.

13522. No, but are they allowed to take them at all—to have a taste?—They are.

13523. Are the children also allowed to taste trade spirits?—Yes, children are allowed to have a taste, but not too young children.

13524. Do you know anything about what we have been told is the custom of giving new-born children gin for any purpose?—I have never witnessed that, but when a little child is suffering from its stomach then it is customary for a little drop of gin to be given.

13525. (*Mr. Cowan.*) Is the gin given by itself, or is it mixed with some native medicine?—With some native medicine—a very little quantity is given.

13526. How much would that mean—a teaspoonful? Not as much.

13527. Half a teaspoonful?—Yes.

13528. They mix gin with the native medicine and give it to the child in order to put the child right?—Yes.

13529. Is that a country custom; is it a common practice?—It is a country custom.

13530. Is it given whether the child is ill or not, or only when the child is ill?—Only when the child is suffering from the stomach.

13533. You told us that if trade gin were prohibited it would stop trade. Did you mean that it would stop trade altogther, or that the trade would be very much less?—It would bring trade to a very low ebb altogether.

13532. Does gin help to sell other articles, such as cloth and tobacco, and so on?—Yes, it does help the others.

13533. If the import of gin were stopped the trade in tobacco and cotton and other goods would actually be less than it is to-day?—Yes.

13534. Are all the Bugama people in agreement with you?—Yes, they asked me to come and represent them.

(*The witness withdrew.*)

(Adjourned till to-morrow morning at 9.30.)

TWENTY-FOURTH DAY.

Wednesday, 26th May, 1909, at Bonny.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B, C.S.I. (*Chairman*).

T. WELSH, ESQ.,
A. A. COWAN, ESQ.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Hon. JOHN MILLER, called and examined.

13535. (*Chairman.*) What company do you represent here?—The African Association.

13536. You are a member of the Legislative Council of Southern Nigeria?—I am.

13537. Do you live here?—No, I travel about all the time from place to place.

13538. Where are your headquarters?—Here.

13539. Do you travel over the three Provinces?—No, the Eastern and Central Provinces.

13540. How many years' experience have you had?—I came out in 1885 first, and I have been in Southern Nigeria all the time since, except one year in the Congo Free State. Most of my time, however, has been spent in Bonny and Opobo—about 20 years, roughly.

13541. What do you say as to the drinking habits of the people? You have seen a good lot of them?—Yes, I used to know the people here most intimately; I know them still pretty well, and I have never seen anything much wrong with them.

13542. Have you occasionally seen people drunk?—Very, very seldom. I have been out this tour six months, and travelling all about, and I have not seen a drunken native, not one; I have been all over the Eastern and Central Provinces.

13543. Your firm, I suppose, trades in all merchandise?—It does.

13544. Cotton goods, trade spirits, tobacco, hardware, and so on?—Yes.

13545. Knowing these two Provinces as you do, do you find there is any difficulty in getting the natives to accept English cash?—There is a difficulty still, but there was a very great difficulty at one time. There is a difficulty now to get them to accept the small values—pennies.

13546. They accept the shillings now, do they?—Yes, shillings and two-shilling pieces.

13547. Is that general throughout the Central and Eastern Provinces?—Yes, I think it is pretty general.

13548. How long has that been the case?—Only for a few years. It is not very many years now since the Interior natives would accept our English currency.

13549. Everything was done by way of barter?—Yes.

13550. And I suppose gin was found a convenient medium of exchange?—Quite.

13551. Because the value of the case was pretty well fixed, and it was divided exactly into 12?—Yes, the barter prices on the different rivers were always fixed on a standard of gin.

13552. Why was that, do you know?—Because it is one of the principal articles of currency, and the natives base their values of other things on the value of gin pretty much.

13553. Did any of them stock it by way, so to speak, of capital?—I believe so. I know of a man in one of those districts—I do not want to mention his name—but I understand he opened a store where gin had been stored for probably 10 years, and he suffered a very heavy loss when he turned his gin over on account of the corks having been eaten away by white ants. He had stored it for a long time as a standby for his house.

13354. I suppose gin had a pretty constant value, it was easily transported, and each case was divided into 12 equal parts, so to speak?—Yes.

13555. That made it convenient as currency?—Exactly.

13556. What was the other article of currency?—Manillas in the Bonny and Opobo Districts.

13557. They at that time were more or less a penny a piece?—No, they varied according to the season of the year. The exchange value goes up and down.

13558. Are they convenient currency for any large sum?—No, they are not. They are very heavy things to carry about.

13559. Do you know what a manilla weighs?—I really could not tell you, but they are very heavy. I could let you know the weight later on.

13560. Judging from your own experience, what would be the effect of prohibiting the import of trade spirits into this country?—I think it would injure trade very much, because I believe the Interior native has got very few wants really. His wants are easily supplied, and if he had not a prospect of being able to buy gin, which is a luxury more or less with him, he would not have the incentive to work.

13561. You do not think that the suppression of gin would lead to a largely increased demand for other goods?—I do not think so, because the Interior people only want a very few things. They want a piece or two of cloth, and a singlet, and a shirt and a hat, and they last them for a very long time. They do not need to trouble about buying food, so that they have really very few wants.

13562. Although there is this general taste for spirits you yourself have not seen much drunkenness?—No, very, very little.

13563. Do you think in your travels if there had been much you must have come across it?—I certainly think, during my residence in Bonny and Opobo that I had a very good opportunity of knowing exactly how things were. I mixed amongst the natives and was very friendly with them, and certainly these last six months since I have known about this Inquiry coming forward I have kept my eyes open, and I certainly have not seen one drunken native all through the course of my travels.

13564. And, as you have told us, you have travelled about a good deal?—Yes, I have been up the Cross River and all through this Province, and all through the Brass District, and the Benin District and Warri and Sapele.

13565. How long have you been a member of the Legislative Council?—Since the end of 1906.

13566. Do you know whether the question of the drink traffic has been brought prominently before that Council by anybody?—I believe it has been raised; there have been discussions in the Council, but I have not been present.

13567. (*Mr. Cowan.*) Could you give us any idea of the imports of gin into Bonny, as to whether they are on the increase or the decrease, going back a matter of 20 years or so?—I do not think they are on the increase, but I am only speaking from a general idea, not from statistics.

13568. You have no actual figures that you can produce?—No.

13569. But would you say that the imports have decreased rather than increased?—I would. Of course, the trade has decreased more or less here. I do not think the amount of spirits sold now is more in proportion to what it was 20 years ago.

13570. The quantity of gin given per puncheon of oil is less now—I mean the number of cases—is it not?—Yes, I recollect the time when we paid as much as 40 cases for a puncheon of oil. That was just a short time before I came out here. Not very many years ago it was 60 and 80 cases for a puncheon of oil, and now the price is under 20.

13571. It would almost follow from that that the proportion of produce purchased with gin to-day would be very much less than the proportion purchased 20 years ago, if the imports are no more?—Yes.

13572. Can you tell us anything about native drinks—tombo, for instance? In your view, would it be possible for a man to get drunk on tombo?—Yes, I have seen people drunk on tombo. As a matter of fact I used to go into this town very often when I was here during the day and during the night, and I have never seen anybody the worse for liquor or anybody with signs of liquor on him, except in one part of this town, that is just close to the market place where they sell tombo. I have seen people there with bleary eyes, not making a riot or anything of that sort, but people if you looked at their faces you could tell they had been drinking to excess.

13573. In a kind of dazed condition?—In a kind of dazed condition. I have seen the same thing in Opobo town, in the Ogolo House quarter, where a great deal of tombo is drunk. That is the only place during the day where I have seen anything like signs of drunkenness.

13574. Any drinking to excess that may have taken place in the past, either at Opobo or Bonny, you would say is in all probability perhaps more due to the drinking of tombo than to the drinking of trade spirits?—I do not know of any excessive drinking. When I was here I knew all the—what you might call—confirmed drunkards in this place; there were only about five or six of them, and some of them drank tombo and some of them drank gin.

Hon. John Miller.]

13575. Are the imports of gin distributed over a very large area?—Yes, a very large area.

13576. In your opinion, quite apart from the question of excessive drinking, is there really very much trade spirits consumed per head of the population?—I should not say so.

13577. You have seen no more drunkenness on the Cross River than you have in other parts? Are the conditions there pretty much the same as prevail in Bonny and Opobo?—Just the same.

13578. I presume your firm do not push the sale of this trade spirit as against the sale of other staples?—No.

13579. They are always anxious to introduce new cargoes?—Yes, everything.

13580. Are you in the habit of sending out samples frequently of new lines in order to try and create a demand for them?—Yes, by every steamer samples come out of new things.

13581. Would you hold that it would not be possible to increase any trade in any particular staple very much except in a gradual way?—I should say so—very gradually.

13582. Have you ever known of markets becoming glutted with any particular staple?—I have.

13583. For instance, have you known the markets become overstocked with tobacco and cottons and piece-goods?—Yes, cottons repeatedly, and tobacco also.

13584. As things stand, the markets surrounding you here are only capable of absorbing limited quantities?—I should say so.

13585. Gin, of course, is a freer trade?—Yes, gin is a very free trade.

13586. From one of your answers to the Chairman I gathered that you consider gin actually helps or stimulates the trade in other goods?—I certainly do think so.

13587. And that if the importation of trade spirits were prohibited, the trade in cottons and tobacco and salt and other commodities would actually be less than it is to-day?—I should say it would not be any more enhanced, and very probably it would be less. I think if any attempt were made to stop the importation of gin the natives would kick against it, and they would very probably pretty nearly stop trading altogether for quite a while; that is my idea.

13588. You would not look forward to the future with any degree of confidence if trade spirits were prohibited?—I would not.

13589. Have you ever attended any of these native festivals or house dinners?—Very many of them, both here and in Opobo—plays and house dinners.

13590. Is it the custom on those occasions to supply food as well as drink?—Always, I believe.

13591. In your opinion what would cost more, the gin and spirits and tombo on the one hand or the food on the other?—I do not know, but I should think that the food in some cases would cost quite as much, if not more than the drink.

13592. Food is supplied liberally?—Yes, very liberally, at least that is my experience.

13593. At such times would it be possible for anyone, not perhaps actually mixing up with the natives, to think that these people, when dancing and playing and rather exhilarated, were the worse for liquor, when in reality that was not the case at all?—I cannot recollect having seen any unseemly exhibitions at any of the plays I have been at. The people certainly dance around and get a little bit excited, but that might be just as much due to the dancing and singing as anything else, although, of course, they certainly take something to drink.

13594. Certain statements have been made as to the drunkenness that goes on at these plays; is it possible that some of the people who have made these statements may have thought that these people were drunk when they were simply enjoying themselves in that way?—It may be that a man who was not in the habit of seeing these things, and who happened to see a play and saw the people dancing round and making a noise, might possibly get an idea that they were intoxicated.

13595. What is your opinion of the people generally in, say, the Eastern Province here—would you call them mental sluggards?—I certainly would not. The people of Opobo and of Bonny engage in trade, and I certainly would not call them mental sluggards, nor in fact would I call any of the natives mental sluggards.

13596. You have formed a fair opinion of them as natives?—I have.

13597. You would say that they were fairly well able to look after themselves?—Yes, quite well able, and more than that, you would want to get up very early in the morning to be able to get round the average native; that is my experience.

13598. Would you say they were deteriorating in any way from the race point of view?—I have not observed anything of that sort. I think the people of Bonny here have improved tremendously since I knew them first 20 years ago.

13599. You have never been induced to think that the children of to-day are not what their fathers were, through excessive drinking on the part of their parents?—No.

13600. As a matter of fact you think that the people are really improved?—I do certainly.

13601. Are their conditions better than they were say 20 years ago?—I should think so, taking them all round they are.

13602. Generally speaking the people have improved in every way, both morally and socially?—I will not say that they have improved morally, but socially I should say they have.

13603. In the course of your travels, have you come across or heard anything about any desire on the part of some of the natives to have prohibition?—I have not come across a native yet who was in favour of prohibition, and I have discussed the question with very many.

13604. I understand from another of your answers to the Chairman that, knowing this Committee of Inquiry was coming out to take evidence, you have been discussing the question of prohibition with different people?—Yes, in all the different places I have been to, practically, getting their ideas about it, and I have not come across anyone in favour of prohibition.

13605. Do they include Church people and others?—Yes.

13606. You have not come across a single man who has expressed any desire to have prohibition?—Not a single man.

13607. You say you have seen very few cases indeed of drunkenness, and that you have not actually seen a drunken man in your present tour for the last six months?—No, not a drunken native.

13608. How long would it be since you saw a drunken native?—I really could not say. I have seen very few of them during my whole experience.

13609. It is so long ago that you really could not recall when you last saw a drunken man?—I really could not.

13610. (*Capt. Elgee.*) If the prohibition of trade spirits were enforced, do you think there is a chance of the natives taking to distilling their own liquors?—I think there is a great probability of it.

13611. They have got sufficient intelligence for that, you think?—I should think so.

13612. The climate of this country is rather suitable for fermenting liquors, is it not?—It is.

13613. Also, again, if the same prohibition were enforced, what would you say as regards smuggling, either on the coast line or from the French and German territories?—I think smuggling would be almost certain to develop.

13614. If it did develop to an enormous extent, would it be difficult or easy to stop it, in your opinion?—I should say it would be very difficult.

13615. It would cost much money?—Yes, I should say it would cost a lot of money.

13616. Apart from the French and German boundaries, taking the coast line alone, would it be worth a man's while, if the importation of liquor were stopped in this country, to charter steamers of his own and do a roaring trade in smuggling by landing spirits in surf boats along the coast?—Yes, it certainly would, I should say.

13617. To prevent that, would the Colony have to keep a large preventive fleet?—Yes, it would have to have a large preventive staff all along the coast, there are so many river mouths.

13618. For instance, if the "Ivy" were detailed off to protect the Southern Nigeria coast line from smuggling, would that be sufficient?—No, I do not think so; the "Ivy" could not be everywhere.

13619. Supposing the prohibition of liquor were enforced, would, in your opinion, the palm oil export trade of the Colony suffer by reason of the natives cutting down and tapping more trees in order to obtain larger quantities of palm wine?—I think it is quite possible that that would be the case.

13620. In your opinion, if liquor were prohibited, material harm would be done to the Colony?—I should say so. There was one thing I omitted to say in connection with tombo. I think that tombo might be looked upon as very injurious from the fact of its being mixed with very bad water. I have had experience of that myself, and I have been very ill for several days after drinking tombo, and I put that down to the very bad water with which it had been mixed.

13621. (*Mr. Cowan.*) Have you any reason to suppose that the natives are careless in that respect as a rule?—I have, and I would not drink tombo in the dry season unless I saw the water being added to it.

13622. Have you ever seen gin bottles used for any other purposes than for holding gin. What, for instance, do the natives put the oil in that is meant for domestic purposes?—They use gin bottles for keeping the oil which is used in the preparation of their food.

13623. The probability is that gin bottles would be stored for that purpose?—I should say so.

13624. And kept for some considerable time and made use of in that way?—Yes.

13625. You have actually seen them used for that purpose?—Yes, in a great many places.

13626. (*Chairman.*) Have empty bottles in this country any saleable value?—They have in some cases. I believe Van Hoytema's bottles have a certain value in the market. I am not prepared to say what it is, but they have a certain sale value empty.

13627. (*Mr. Welsh.*) You have told us that no native whom you have spoken to is in favour of prohibition?—I cannot remember any native that I have spoken to who has been in favour of it.

13628. The natives with whom you have spoken would be chiefs and traders, no doubt?—Yes.

13629. Naturally you would not expect a man who was engaged in selling gin to suggest that it should be prohibited?—I have spoken also to Church members and people connected with the Church, and men who were what I would call thinking men, and if they thought that gin was injuring the people out here in the way that has been represented, I take it they would refuse to trade in it.

13630. Still, if a man is engaged in selling gin, it is to be assumed he considers it a perfectly legitimate trade, and would never dream of suggesting that it should be prohibited?—Not unless he thought it was injuring the people very much.

13631. You think there has been an improvement in the social condition of the people during the last 20 years?—I do. In Bonny particularly I think the people are ever so much improved.

13632. May that not possibly be due to the increased cost of gin? When there was no duty on gin of course there was a much larger number of cases given for a puncheon?—Quite.

13633. Now that the cost is so very much enhanced by the duty the gin would be more of a luxury?—Yes.

13634. And the poor people cannot afford to drink much of it?—I do not see, as far as I remember, any difference now as regards the drinking of gin or the evidence of gin having been drunk to excess any more than when it was three or four manillas a bottle.

13635. The cheaper an article is the more largely it enters into consumption; that is usually the case, is it not?—Yes.

13636. Poor people, such as the inhabitants of Southern Nigeria are as regards money, could not afford to spend much on liquor, could they?—I should not think so.

13637. Therefore, might not that account for the improvement in their social condition?—I do not think so. I think they are improved generally. I do not mean that they drink any less now than they did before, because I have never seen any evidence of any drinking in this place at all.

(*The witness withdrew.*)

Archdeacon DANDISON COATES CROWTHER, re called and further examined.

13638. (*Chairman.*) Do you know of any Mission witnesses who wish to come forward and give evidence here?—Not from the Mission station, except myself. The Rev. Mr. Boyle is away, and Mr. Cole, the curate, is being ordained at Lagos, so I am the only one representing the Mission now.

13639. Do you know of any laymen who wish to come forward?—No, I know of no layman that I can produce. The layman we have now only came six months ago, and knows nothing about the question.

13640. Nor any of the members of your congregation?—There are three men here now from the congregation.

13641. Are those all you know of who wish to come forward?—Those are all.

(*The witness withdrew.*)

Mr. THOMAS JAYNES, called and examined.

13642. (*Chairman.*) What firm or company do you represent?—The African Association at Degema.

13643. The same firm as Mr. Miller represents?—Yes.

13644. How long have you been in West Africa?—Twenty-five years.

13645. Most in this Province?—No, I have been here eight years.

13646. Where else have you been?—Mostly in Angola—Portuguese West Africa.

13647. Have you heard Mr. Miller's evidence?—I have.

13648. Is there anything you wish to add to it?—No, I can only confirm what Mr. Miller has said.

(*The witness withdrew.*)

PHILIP WARRIBO FINECOUNTRY (Native), called and examined.

13649. (*Chairman.*) What are you?—A shoemaker.

13650. Do you belong to the Mission Church here?—Yes.

13651. What do you know as regards the drinking habits of the people here?—I know that drink is an evil.

13652. Why?—Because I have seen many of my companions who drink and who have started beating their mothers.

13653. Who was the last man you saw beat his mother?—I saw a young man at Bonny in the Market Square.

13654. How long ago?—Not quite two months ago.

13655. What did he do?—I heard that he had got drunk and caused great trouble, and when the mother got near to him he started beating his mother.

13656. Did you see him beating his mother?—I was just coming out from my house, and I heard the shouting, and people told me that he had just beaten his mother.

13657. Did you see him beat his mother?—Not exactly myself, but when I came out I heard the noise, and when I went to the place the mother was crying.

13658. Was she hurt?—He knocked his mother on the floor. I do not think she was hurt very much.

13659. How did you know he had been drinking?—I saw him and I heard how he spoke, and found out that he had been drinking.

13660. How?—Because I saw a lot of whisky bottles and gin bottles in his house.

13661. Were they empty or full?—The time I saw them they were half full—about the middle of the bottle.

13662. What time of day was this?—I cannot remember the date.

13663. Did you tell the police about it?—No.

13664. Do you know the man?—Yes.

13665. Have you ever seen him drunk before or since?—No.

13666. It was not merely a quarrel—was he quarrelling with his mother, do you think?—Not in my presence, but I heard that he had been drinking and caused great trouble.

13667. You heard that he had been drinking and then that he quarrelled with his mother?—Yes.

13668. Is there anything else you can tell us as regards drink?—Last night I can prove that a woman was badly drunk.

13669. What with?—It might be gin.

16370. But it might be something else, I suppose?—Not water.

13671. What did she do when she was badly drunk?—She caused great howling in the yard—making a noise and singing all night.

16372. Did you tell the police?—No.

13673. What did you do when this woman was making this noise?—I cannot do anything, because if I go and tell the police I would get myself into trouble.

13674. Were not other people disturbed as well as you?—I do not think there any rule here when a man is disturbing others to stop him as they do in England. If a man makes a row you have no right to stop him because he is making the row in his own house.

13675. This was last night, was it?—Yes.

13676. How long did it keep you awake?—Nearly the whole night.

13677. Did anybody else hear this row going on?—Yes.

13678. Were they all kept awake?—I do not know. Of course, I am not inside their houses, but one fellow himself told me he could not sleep.

13679. Who was the woman?—Tom Pepple is the boy who heard the noise, and he came to me this morning and complained that it had kept him awake all night.

13680. Did not you hear it yourself?—This woman got drunk and came and bothered me myself last night. She brought some complaint to me, but when I found she was so drunk I did not listen to her.

13681. What has Tom Pepple to do with you and the lady?—Because Tom Pepple is a friend of mine and the lady has some relation with us, and so he complained to me this morning.

13682. Who asked you to give evidence?—When I heard that the Drink Traffic Commission was coming here I was one of the members of the Church, and having seen a lot of things concerning drink I got up in the Church and gave evidence of what I had seen.

13683. Is either the woman, or the man who beat his mother, the worse for it now—is the woman any worse this morning?—I cannot tell you; I did not see her this morning.

13684. How near is her house to yours?—It is as far as from *here* to *that* house (*indicating*).

13685. That kept you awake all night, you say?—It kept people awake all night, and the boy, Tom Pepple, came to me this morning and complained that the woman kept him awake all night.

13686. (*Mr. Welsh.*) Have you noticed any change amongst your countrymen in Bonny as regards the use of liquor? Are they drinking more or less than they did formerly?—As far as concerning young men, I think they drink more now than they did before.

13687. Are the young men any better off than they were before?—I know that our young men used to be better off before than they are now.

13688. You say that, although they were better off before, they are drinking more now than they did formerly?—I think so, because whenever we have a play or a dance if we do not get any drink the dance will go on well, but when the boys have drink then a quarrel comes at once.

16389. (*Mr. Cowan.*) Have you ever seen anybody drunk on tombo?—Yes, I have seen a lot drink tombo.

13690. Have you ever seen anybody drunk on tombo?—Not yet.

13691. Do you live in Bonny?—Yes.

13692. You have never seen anybody drunk on tombo?—Not yet, but I have heard people say in the market that if you drink tombo which has just come down from the palm tree you will get drunk, but I have never seen anybody drunk on it.

13693. Do you go outside your house?—Yes, I do go out.

13694. Do you know what this woman got drunk on that was making the noise in the yard?—I did not see her drink gin or tombo, but as far as concerning drink, when she came to speak to me I smelt the scent of liquor in her mouth.

13695. You did not see what she had been drinking?—No.

13696. Was Tom Pepple holding you responsible for her conduct when he came and complained to you this morning?—Yes.

13697. Does she belong to you?—No, she does not belong to me, but she is some connection of my cousins.

13698. Are you not able to look after your own family?—I do not think I could in that case.

13699. What do the young men drink now?—Gin, rum, whisky, brandy, Old Tom, beer.

13700. If there was no gin at all, would they still drink brandy, Old Tom, gin, whisky, rum, and beer?—My opinion towards the drink traffic is that if they stopped gin, therefore the gin drinking will be ceased, but I think drinking will be continued just the same because they have whisky, brandy, Old Tom, and so forth.

13701. They could also get drunk on strong tombo if they wished, could they not?—I have never seen anybody that drunk tombo drunk.

13702. You know they could get drunk if they took a sufficient quantity of strong tombo?—I cannot tell, because I have never seen anybody drunk on it, and

when I have not seen anybody drunk on it I could not tell you whether they could get drunk on it or not.

13703. In any case the stopping of trade gin would not be sufficient to keep these people that you speak of right?—They would still get drunk?—Yes, they would drink just the same.

13704. Are you sure there is more drinking in Bonny now than there was 10 years ago, or that you have seen more of it?—I have not exactly been here all those 10 years, because I have been travelling about.

13705. You do not know whether there is more drinking now or not than there was 10 years ago?—No, I do not know anything about now and 10 years ago. I have been away from the town.

13706. How far back can you remember?—I remember when I was a young boy.

13707. You have been going about a good deal, and you are not very sure whether the place is better or worse?—No, not since 10 or 12 years.

13708. (*Chairman.*) I want to ask you about this man who beat his mother: was he a Church member or a Pagan?—He used to go to church.

13709. Does he belong to any House?—I think so.

13710. Who is his chief?—I could name the chief, but a Bonny chief palaver is rather a difficult palaver, and I have no right to call another man out to give evidence against him, because it will live for another House.

13711. What you mean is that you do not wish to give evidence against another House, is that it?—Yes.

13712. If the chief had known about it, would he have punished him?—I do not know.

13713. Was the woman you told us of who was creating a disturbance last night a Church member?—She may be; I do not know.

13714. Do you know her name?—I do.

13715. But you do not know whether she is a Church member?—I do not.

13716. Does she go to Church with you?—I have not seen her since my return from England go to Church.

13717. Does she belong to any House?—Yes.

13718. The same House as you?—Not exactly, but she is some relation of mine.

13719. She is a relation of yours?—Not exactly a relation of mine. My uncle married a woman from their house, so there must be some relation between us and them.

13720. Is that why Tom Pepple complained to you about it?—It may be so.

(*The witness withdrew.*)

ABEDNEGO PEPPLE (Native), called and examined (through an interpreter).

13721. (*Chairman.*) What are you?—A trader.

13722. Are you a Christian or a Pagan?—A Christian.

13723. Belonging to this Mission here?—Yes.

13724. What do you trade in?—Oil and kernels.

13725. What do you want to tell us about trade liquor?—I find that liquor is an evil here, and has destroyed many people.

13726. Do you drink yourself, or are you a teetotaler?—I take whisky and brandy sometimes.

13727. Does that do you any harm?—I find that whisky does not do any good to me, but brandy is better.

13728. Brandy suits you better?—Yes.

13729. Who is the last person you know who was destroyed by liquor?—One of my brothers.

13730. How long ago is that?—More than three years ago.

13731. What happened to him?—He was sent up from the plantation to come to the town to buy some provisions, and when he came he got drowned.

13732. What had that to do with drink?—He came to the town and he got drunk, and when going back to the plantation he tumbled into the water.

13733. Did you see him drunk?—Yes.

13734. Why did you let him go in the boat when you saw he was drunk?—Nobody knew where he was going.

13735. If he was drunk, did not you take care of him?—I cannot chain him; when a man is drunk I cannot help it.

13736. Was he very drunk?—He was very drunk.

13737. Could he walk?—Yes.

13738. Could he talk?—Yes.

13739. What had he been drinking?—He had been drinking gin and rum as well as several other drinks.

13740. All on this day?—Yes.

13741. Do you know of anybody else who has met with the same fate—have any other of your friends met with the same fate?—Yes.

13742. What are their names?—Accra was one.

13743. What happened to him?—He had a quarrel with his brother, and he loaded up his gun and went in the roadway and waited for his brother, and when his brother came along he shot him. A certain woman who was passing saw him doing this and went up to him, and he gave her about nine wounds with a matchet, and the woman was cured by Dr. Shackleton.

13744. What happened to the man?—He was brought to the Court and sentenced to 10 years.

13745. How long ago was that?—About 12 years ago.

13746. Do you know of any other cases?—After the completion of the 10 years' imprisonment that same man quarrelled with his wife when he was drunk, and stuck her in the stomach with a knife.

13747. Did he kill his wife?—No.

13748. What happened to him for that?—He was brought to the Court, and when he was asked why he did it he said he was drunk.

13749. That is a very easy thing to say, but was he really drunk, do you know?—He was drunk, and some time before that he nearly killed another man when he was drunk.

13750. Have you seen him drinking?—Yes, I have seen him drinking.

13751. Did you see him do all these things?—Yes.

13752. You saw him stab his wife in the stomach and give nine wounds to the other woman?—Yes, we are of the same family and of the same House.

13753. Did you not interfere?—I was afraid when I saw him do it.

13754. You were afraid to interfere?—Yes. On the second charge he was brought to the Court and sentenced and sent to Calabar.

13755. Is he there now?—He died there.

13756. When did he die?—About two years ago.

13757. Do you think that drinking gin is worse than drinking brandy?—Yes, several times when a man is weak or sick the doctor has advised him to take brandy, and if you find yourself sick, brandy is the best thing to use.

13758. If these men had drunk brandy instead of gin, do you think they would have committed the crimes you have told us of?—It is very hard for a poor man to afford to buy brandy.

13759. That is not what I asked. If these men had drunk brandy instead of gin, would they have committed these crimes?—Yes, when a man is drunk on brandy he will commit the same crime as when he is drunk on gin.

13760. Do you know of anyone else who has committed any crime when he has been under the influence of drink?—Yes. Itchi was a friend of mine who got drunk and fell out of a canoe into the water.

13761. When was this?—About four years ago.

Abednego Pepple.]

13762. Was that before or after your brother had the same fate?—After my brother.

13763. Were you in the canoe with him?—No.

13764. How do you know about it?—I got to know because he was known to be a drunkard, and several times I used to see him drunk in the town.

13765. Did he ever get into the hands of the police? —At that time it was not like this present time; when a man is drunk the policeman arrests him now.

13766. If a man gets drunk and makes a row now the police take him up, do they?—Yes, and there is a law now that you cannot sell any liquor unless you have a licence.

13767. Do you mean there is less drinking and drunkenness now than there used to be?—No, just the same as before.

13768. Then the police and the licences have done no good?—When they land the gin here it is not to be sold here. Our people buy them here and send them up to the markets.

13769. That is not what I was asking you. I was asking whether the police and the licences had done any good or not?—They do good.

13770. In what way?—Formerly when the police were not in the town a boy could get drunk and fight his mother, or his master, and both of them had to come to the Court, but at present the police guard the town; and the liquor is not now sold by everybody, so that that has ceased a bit.

13771. Are there many among the Church people who drink too much, or do they mostly drink moderately?—Some of the Christians drink and some do not drink at all, but it is very hard to find out, because everybody does not say what he drinks.

13772. (*Mr. Cowan.*) Are you quite sure that all you have told us are facts?—Yes.

13773. You told us that your brother was drowned two years ago?—Yes.

13774. And the man Itchi was drowned four years ago?—Yes.

13775. Then you told us that the man Itchi was drowned after your brother?—About 12 years after.

13776. After what—after your brother?—Yes.

13777. (*Chairman.*) So that that is 10 years hence? —No. The one I said that was two years ago was the one that stabbed his wife.

13778. (*Mr. Cowan.*) No, what you told us was that your brother was drowned two years ago, and then Accra shot his brother 12 years ago, and then stabbed his wife ten years after, and died two years ago. Have you not got mixed up?—I want to change it to 12 years ago.

13779. Then all these instances are a long time back?—Yes, but all the same liquor business.

13780. But things are better now?—Many look after themselves much better than before.

13781. You must have had a bad lot of relations who were always getting drunk like that. These were all your own friends?—Yes, relations, friends, and brothers, even myself; I used to take much and I found it did not do any good to me, so I did not take it any more.

13782. Were you ever drunk yourself?—Several times.

13783. Did you ever do anything that was wrong when you had been drinking?—I never assault anybody when I am drunk, but I do not get drunk now.

13784. You hold strong views—you like a little brandy for yourself, you say?—Only when I am sick and the doctor advises me to take brandy.

13785. If another man wants a little gin when he is sick, ought he not to get it?—I remember some time ago when I was sick I was advised to take gin. I drank about 10 bottles and it did not do any good to me, and when the doctor saw me he advised me to take brandy, and that made me better.

13786. That is your own experience?—Yes.

13787. You told us you bought oil and kernels?— Yes.

13788. What do you buy them with?—When I was a trader for my master in the market I used to trade with cloth, black rum—that is demijohn rum—and gunpowder and other things.

13789. (*Chairman.*) Are you not a trader now?— No, I have stopped trading for some time.

13790. (*Mr. Cowan.*) You told us to begin with that you were a trader?—Yes, I am a trader, but sometimes I stop and sometimes I go up to the market.

13791. What are you doing now?—I have been three months in the town doing nothing.

13792. When you do trade, you deal in rum, cloth, tobacco, gunpowder, and other things?—Yes.

13793. Do you sell gin?—In the market where I am trading, gin never passes.

13794. They do not want gin there?—No.

13795. Is that why you do not take it there?—Yes.

13796. What is the name of the market?—Endelli.

13797. Do the new Calabar chiefs never sell gin there?—Now when we mix up the trade with the New Calabar people in that market we do sell gin.

13798. Are you selling gin now too when you go there?—I am not trading there again since.

13799. Where are you trading now?—Sometimes I trade at Orata market and sometimes at Essene.

13800. Do you take gin there?—They are selling gin there.

13801. Do you buy oil and kernels with gin there? —No, I never trade with gin.

13802. Only with rum?—No, only with manillas.

13803. You are quite sure you have not traded in gin?—I have never traded in gin, only demijohn rum.

13804. (*Capt. Elgee.*) Are you literate or illiterate; can you read and write?—I know a little bit, not much.

13805. What is your country?—I was born in the Ibo country, where the palm oil comes from, and then I came to Bonny.

13806. You are not a proper Bonny man?—I am a native of Bonny now.

13807. Were you born in Bonny?—No.

13808. Then you are not a native of Bonny?—I was born in the Ibo country and sold to Bonny.

13809. Sold as a slave?—Yes.

13810. Now you are free?—I am.

13811. Whom do you live with?—I am staying at George Pepple's house—my master's.

13812. Who asked you to come forward and give evidence this morning?—Our minister.

13813. Which minister?—The archdeacon.

13814. Was any reward promised you for giving evidence?—No, he put the question to us in the church that the Commissioners were coming about the liquor traffic, and anybody who knows anything about liquor would they make a statement, and I was one of the people who got up and said that I knew something about the liquor traffic, as I have relations both here and at Ibo, and that I would give evidence.

13815. (*Mr. Welsh.*) The people connected with the church were asked to come forward voluntarily if they wished to give evidence, were they not?—Yes.

13816. No money or reward was offered to any person should he come forward?—No.

13817. You do not sell spirits yourself when you are trading because you do not consider it a suitable article of trade?—Formerly we used to buy this gin and pass it before.

13818. Do you sell rum and gin now, that is the point?—No.

13819. You do not sell it?—No.

13820. (*Mr. Cowan.*) Did you not tell me just now that you sold rum but not gin?—I sold rum formerly, but not now.

13821. You are not selling anything now. The last time you were trading you said you sold rum?—Yes, when I was trading.

13822. (*Chairman.*) Do you belong to a House now?—Yes

13823. You said somebody was your master; who do you say is your master?—I was bought by the late King, and the present King George, his son, is my master.

13824. When you were trading, were you trading for your master or for yourself?—I was trading for the late Manilla Pepple.

(*The witness withdrew.*)

MOSES HART (Native), called and examined (through an interpreter).

13825. (*Chairman.*) Do you belong to the Mission Church?—I do.

13826. What are you?—I am a Christian, and do a little trade running up and down the country.

13827. What do you mean; what do you trade in?—I run up with potash and some goods from some Syrian people that I have bought.

13828. Where do you run to?—Sometimes to the Kwa market.

13829. Do you trade on your own account or for somebody else?—When my master was alive I was trading for him, but now I am trading for myself.

13830. Have you got a House here?—Yes.

13831. Do you belong to any House?—Hart's House.

13832. What do you say about drink?—When I was a child I was with my master by the name of Aaron Hart, and he never drank. I was with him up to the time he got a little money, and then he became a drunkard.

13833. What happened to him?—All his money is gone, not only his own, but also mine that I gave him for safe keeping.

13834. When did this take place?—About eight years ago, and since he died is about six years ago.

13835. Are you a Bonny man?—Yes.

13836. Were you born in Bonny?—No.

13837. Where were you born?—In the Ibo country.

13838. How did you come here?—I was sold as a slave.

13839. Are you a free man now?—I am not free; I am still under Hart's control.

13840. (*Mr. Cowan.*) Do you sell gin yourself?—When I was trading for my master I used to sell gin.

13841. Now that you trade for yourself, what do you trade in?—Presently, all my first money is gone, and whenever I am given liquor to trade in I take it.

13842. Do you take gin if you get it?—If anyone were to give me gin to trade in I would take it.

13843. You trade in gin as well as in other things?—If I had got money to the value of the gin, I would buy it and sell it.

13844. If you can get gin you have no scruples with regard to selling it?—No, but I find gin does not do any good to anybody who drinks it.

13845. You sell it, although you find it does not do people any good?—As it does not do any good to my body, it is no good my selling it to another person.

13846. But you have sold it?—Yes.

13847. And if you could get it to-day you would sell it again?—Yes.

13848. Have you ever known anybody lose money without drinking gin?—Several people.

13849. Without drinking gin?—Yes.

13850. It is not simply gin that makes people lose money?—Not gin alone, but gin is the principal cause of it.

13851. Do more people lose money through drinking gin than by trying to have too many wives and keeping up too much expense?—I speak for myself and not for others, because I do not go into other people's houses to interfere with what they are doing in their houses, but I know it was this very gin that lost my master's and my property.

13852. And you have told us of a lot of other people who have lost their property without drinking gin?—Yes.

13853. Do you know anybody who has lost their property through spending too much money in buying wives and keeping up expense?—I do not know.

13854. Do you remember Chief Sam Hart?—Yes.

13855. Is he in charge of the Hart House now?—No.

13856. How did he come to leave it?—He is a fool, and if he had not been a fool he would have been in the House now.

13857. He spent too much money, did he not?—Yes.

13858. Then you do know somebody who has spent too much money and lost his House?—Yes.

13859. Have you ever seen anybody drunk on tombo?—If a man takes too much tombo it would make him drunk, just as gin would?—Yes.

13861. Tombo is much cheaper than gin?—It is.

13862. (*Capt. Elgee.*) Are you literate or illiterate?—Illiterate.

13863. Are you rich or are you poor?—Poor.

13864. Are you of any importance at all in this community of Bonny, or are you of no importance?—I cannot tell; that is not for me to say.

13865. Who asked you to give evidence?—I heard it in church that whoever knew anything about gin from what he has seen, and not from what he has heard, he must come and give evidence.

13866. That is why you came?—Yes.

13867. Did you discuss the matter with your master before you came?—My master is dead.

13868. Who are you living with now?—I am a member of Hart's House.

13869. Did you discuss the matter with the head of Hart's House before you came here?—No.

13870. Did you discuss the matter with the last two witnesses?—No.

13871. Do you know the last two witnesses?—Yes.

13872. They are in the same church as you, are they not?—Yes.

13873. Some of the members of your church are big men, and some are small men?—Yes.

13874. I suggest that you and the last two witnesses are very small men?—We are not small people in the church, but we are small people with regard to money.

(*The witness withdrew.*)

Chief EZEKIEL HART (Native), called and examined.

13875. (*Chairman.*) Were you formerly chief of the Hart House?—Yes.

13876. Do you still belong to the Hart House?—Yes.

13877. You have resigned your active duties in connection with it?—I have.

13878. Are you a Bonny man?—Yes.

13879. A member of the church here?—Yes.

13880. How long have you been a member of the church here?—I think about 20 years.

13881. You have also been a trader here, I think?—I have.

Chief Ezekiel Hart.]

13882. You trade in all goods, I suppose—cotton, gin, tobacco, everything?—Yes.

13883. Is there much drinking done among the people here?—Presently I do not see much.

13884. You belong to the church: do you know the three last witnesses who have given evidence?—Yes.

13885. What do you know of Philip Warribo Fine Country?—I do not know him; I used to see him when he was a small boy, but for some time he went to England, and I never see him.

13886. Do you know anything about those fights that Fine Country told us about?—No, I do not know anything about it; I live far distant from him.

13887. Do you know anything about Moses Hart who gave evidence?—Yes.

13888. Of what standing is Moses Hart—what position does he hold in the town?—Formerly he was trading for his master, but after the death of his master he has been trading for himself.

13889. He is a small trader?—Yes.

13890. Do you know about Aaron Hart: is it true that Aaron Hart took to drink and lost all his money?—I do not think he lost his money by drinking. We all belong to the same House. Sometimes people lose their money through carelessness and being foolish, but of course I did not interfere in his House. We did not stay together.

13891. You belonged to the same House, and you knew him pretty well, I suppose?—Yes.

13892. Was Aaron Hart a great drunkard?—Before he died; it is about six years ago. He used to take gin sometimes, and tombo sometimes, and whisky and all other kinds of drinks. I used to see him taking all those kinds of drinks.

13893. Was he a drunkard?—I used to see him drink, but I never saw him drunk, but he used to look like a drunkard.

13894. He did drink hard, did he?—Sometimes I used to meet him in the street, and he talked like a man who got drunk, but I never met him in a very bad condition.

13895. Do you think he lost his money through getting stupid?—I think when a man is lazy and sometimes careless in his business that his money must get lost.

13896. Was it through drink that he lost his money, or through being a bad trader?—I cannot distinctly say.

13897. Is there much excessive drinking in the town—do many people get drunk?—I never see anybody drunk; I am not in their houses, but I never meet anybody drunk.

13898. You live in the town, do you not?—Yes, and I never meet anybody in the streets drunk.

13899. If many people get drunk you would know about it, I suppose?—If there are many drunkards you would meet them in the streets. Sometimes a man will look like a drunkard, but so long as he speaks like a sensible man you cannot call him a drunkard.

13900. Do you wish to see trade spirits prohibited?—I do not wish it.

13901. Do many people in your congregation wish to see them prohibited?—I think many will not like this gin to be stopped, because many traders mostly trade with gin.

13902. Are there many people in the church congregation who wish to see it stopped?—I cannot tell, because what I know is that those who are traders would not like to see it stopped, whether he is a church man or not.

13903. Do you think gin does harm to the people here, or not?—Unless a man is so foolish as to finish a bottle at once. If he takes it moderately I do not think it would do him any harm.

13904. Quite so, but among the people here generally, has any harm been done through the drinking of gin?—I do not know; I have never seen anyone harmed by it.

(*The witness withdrew.*)

Chief SQUISS BANIGO (Native), called and examined (through an interpreter.)

13905. (*Chairman.*) Are you a member of the Mission Church here?—I used to go to church, and whatever duty I had to do to the church I used to do.

13906. Do you go to church now?—Sometimes.

13907. Are you a trader?—Yes.

13908. Do you trade in spirits?—I do.

13909. Does the spirit trade do any harm to the people in your opinion? Do trade spirits do any harm to the people?—No, gin came before we were born.

13910. That is a long time ago?—Yes.

13911. What is your age?—I am over 70 years of age.

13912. Is there more drunkenness now than there used to be, or less?—In three weeks' time it is very hard to see anyone the worse for liquor.

13913. Is there anything more you wish to tell us about the liquor traffic?—If the liquor trade is stopped, there will be no trade in this part, and then the trade will cease.

13914. (*Mr. Welsh.*) Why will trade cease if no spirits are sold?—If you buy cloths to-day and to-morrow you buy cloths, the next day you will not buy cloths again.

13915. But you always buy gin?—The manillas we have got will not be enough for trade, and gin is another thing to assist the manilla in trading.

13916. In what way does gin assist the manillas in trading?—Because when you trade with the interior people they ask for gin and manillas.

13917. Do they use gin as money?—Yes, they prefer gin as money to cloth.

13918. Do they use gin as currency, I asked?—Yes.

13919. You do not think that gin has done any harm in this country?—No, I do not think gin has ever done anyone any harm, and I have never seen anyone burn a house down because he is drunk with gin.

13920. (*Mr. Cowan.*) If you thought gin was doing harm, you would be quite willing that the trade should be stopped?—Yes.

13921. If it was doing harm you would be willing to see it stopped?—If I found that gin was doing any harm, I would say that gin should be stopped.

13922. But you are quite satisfied that it is not doing any harm?—Yes, unless a man takes too much, but presently I do not see anybody doing it.

13923. Are there many people who take too much?—I never see anybody the worse for it.

13924. Is the condition of the people of Bonny to-day better than it was?—Yes; formerly a bottle of gin cost 4*d.*, and now it is much more, 1*s.* 3*d.*

13925. And the people are all healthy and strong?—It is not everybody who feels healthy and strong. Sometimes some people are sick, and sometimes a little gin helps you and will not stop you from work next morning.

13926. Are the people as healthy and strong as they were 20 years ago, for example?—Yes, but we are talking about the liquor traffic and not sickness.

13927. Yes, but there is no sickness due to the liquor traffic, you think?—No.

13928. The gin trade helps other trade, does it?—Yes. If gin were to stop now, all trade would be slacked.

13929. Would there be less trade in cottons and tobacco and other things if there was no gin?—Gin and tobacco are the principal trading goods.

13930. If you have those things they help other things to sell as well?—Yes.

(*The witness withdrew.*)

Chief HERBERT JUMBO (Native), called and examined.

13931. (*Chairman.*) Are you a member of the Native Court here?— I am.

13932. Are you a trader?—Yes.

13933. Do you belong to the church here?—No.

13934. You are a pagan chief?—No, I am not a pagan either.

13935. You do not belong to any religious community.—I belong to the Church of England, but I very seldom go to church.

13936. Did you hear what Chief Ezekiel Hart and Chief Banigo said in their evidence?—Yes.

13937. Do you agree generally with them?—I do.

13938. Is there anything you wish to add?—Nothing.

13939. Do you know what position Abednego Pepple and Moses Hart hold in the community here?—They have no position in the community; they are simply boys of houses—they are not traders either.

13940. Philip Warribo Fine Country is a shoemaker?—He only came back here about six months ago. He ran away from the country, and knows nothing about it. I did not know who he was when I saw him here.

13941. There must be a good many members of the church congregation who are well-known inhabitants here?—Yes, a good many, but not these people.

13942. Do none of the others wish to come forward and give any evidence?—Not to my knowledge. As Chief Ezekiel Hart said, any of the principal members of the church who are traders would be very reluctant in saying anything against gin.

13943. Yes, but what do you say with regard to those who are not traders?—Those who are not traders are nonentities in the church.

13944. (*Mr. Cowan.*) You endorse all that has been said by Chief Abednego Pepple and by Chief Ezekiel Hart?—Yes.

13945. (*Chairman.*) Are there any traders in your church who do not sell gin—who trade in other articles, but who do not sell trade spirits—or do they all sell trade spirits?—I do not know anything about the church; I am not a member of that church. Although I belong to the Church of England, I very seldom go to church, not once in two years.

13946. Do they all sell spirits, or are there some who do not?—Spirits is one of the staple articles, and when we go to the markets, whether you are a chief, or a sub-chief, or a boy, you must trade with gin. There is one thing I should like to add with regard to what has been said about the demoralisation of the people. As far as Bonny people are concerned—I do not travel much, and I do not know anything about the hinterland—but as far as they are concerned there is no demoralisation amongst us, and the people are better now than they were 20 years ago.

13947. You see no signs of excessive drinking increasing?—No, we are not inclined that way. It may be so in other parts of the country, but here we are not. I have not seen a drunken man for 14 years in my house, and I have 1,000 boys in my house, nor a drunken woman.

13948. Your house is one of the largest, I suppose?—Yes.

13949. How many large houses are there here?—Two or three.

13950. Would Hart's be among the large houses?—Yes, and the Allison's also. There are two or three large houses. I am one of the largest, and I have never seen a drunken case in my house during the last 14 or 15 years during which I have been chief.

13951. (*Mr. Welsh.*) Do you take spirits yourself?—I have not taken any for 15 years now.

13952. Is it not probable that your example has had a great deal to do with the sobriety of your household?—It has had a considerable good effect amongst the head men but not amongst the boys.

13953. The boys would follow the example of the head men, just as the head men would follow your example, would they not?—Yes, that is so.

13954. Your example is, of course, a good one?—I suppose it is.

13955. You sell spirits yourself?—Yes.

13956. It is a bad thing for your own household, but it is all right for other people?—Where the spirits are sent to the people are not drunkards.

13957. You prefer that your own boys, however, should not drink?—We are not addicted to drunkenness, and where people are not addicted to drunkenness they can take a little if they like. Because I am a teetotaler, I would not stop the boys from drinking. They can drink moderately, but there is very little drinking.

13958. (*Chairman.*) You let the boys have trade spirits?—Yes, at play time, or when there is work to be done, I give the boys a glass of whisky or gin or rum, but we are not addicted to drunkenness; it is not in our nature.

13959. And the women do not drink to excess at all?—No; of course, there is an isolated case here and there, as that boy said, but we are not drunkards at all.

13960. There are, however, a few isolated cases, as you say?—Yes, but they are very, very rare.

13961. The people can drink in moderation—a man who is not a total abstainer can still drink in moderation?—I should think so.

13962. That is your experience among your people?—Yes.

13963. (*Mr. Cowan.*) You have never felt it necessary to pass a law regarding drink?—Never, we are not as bad as that.

13964. You look upon your people as self-reliant and able to control themselves?—Yes, at all times.

13965. You have been in England, I believe?—I have.

13966. Could you draw any comparison between your people and the people of England as regards their drinking habits?—Our people are much better.

13967. Would you say there was no comparison between them?—I should say so.

13968. We have been told that the people of these parts are mental sluggards. Would you resent that imputation on their behalf?—On account of drink, or what?

13969. Yes. We have been told that, on account of their taking drink too much, the children are deteriorating and are poor and puny and in bad health, and that the chiefs are dazed and unable to look after their business. What do you say with regard to an imputation of that kind?—That cannot have been referring to this part of the world; it must have been referring to some part really of Scotland or England or Ireland or Wales, but not here.

13970. You would resent that assertion?—Emphatically.

13971. It does not relate to West Africa?—No, it must relate to some other part of the world.

13972. It was a clergyman who made that statement to us?—Sometimes clergymen get mixed. He must have been thinking of some of the low parts of Scotland, or Liverpool, or Dublin.

13973. Have you seen much of Scotland?—I have not been to Scotland, but there are places in England where you cannot go a couple of yards without seeing drunken people fighting.

13974. To which town, for instance, do you particularly refer?—I have seen that in Liverpool.

13975. If you have not been to Scotland, why do you bring Scotland in?—Because I have heard and read a lot about the drunkenness that goes on in Scotland.

13976. We do not want hearsay evidence. However, you would emphatically resent the imputation that the people of this district are mental sluggards and are deteriorating?—Exactly, that is a mistake.

13977. Do all the chiefs resent such an imputation strongly?—Yes, we all resent it. It is an imputation on our character, painting us blacker than we really are.

(*The witness withdrew.*)

JAMES IJU (Native), called and examined (through an interpreter).

13978. Are you a trader?—I do not trade much—very little.

13979. What do you do?—I do a little trade—not much.

13980. Are you a member of the Church here?—I am.

13981. What do you wish to tell us?—I think the opinion of chiefs as well as the poor people in the town is that if you tax gin the trade cannot go on well.

(*The witness withdrew.*)

(Adjourned for a short time.)

Mr. FRANK SINCLAIR, called and examined.

13982. (*Chairman.*) Are you District Commissioner of Brass?—I am.

13983. How long have you held that appointment?—Since the beginning of April, 1908.

13984. Have you travelled much about the country?—I have travelled over 4,000 miles in this district.

13985. You have therefore seen a good deal of the people, I suppose?—Yes, in every corner of the district.

13986. What do you say generally as to their drinking habits?—They do not have any, beyond drinking in moderation.

13987. You sit in the Court, of course?—I do.

13988. Have you had any cases in Court in which drink has been the cause of crime?—No, I should say not. I have had one man brought up in front of me for drunkenness, but he belonged to the Southern Nigerian Police.

13989. It has not been the cause of other serious crime?—No.

13990. You have had one case where a Southern Nigerian policeman was charged with drunkenness?—Yes.

13991. Was he convicted and punished?—He was punished departmentally, as he belonged to the police.

13992. Were you at Brass when Dr. Adam was there?—I was.

13993. He spoke rather strongly in his evidence of the drinking habits of the people and the effects of drink which he saw, as he said, upon them; what is your opinion with regard to that?—I think for the good reason that Dr. Adam's statements have not as much value as they might otherwise have because his views on drink are so pronounced that he is quite incapable of giving a dispassionate statement about anything dealing with drink.

13994. In discussing matters with him you found that he had very pronounced opinions on the subject of liquor?—Yes, they were almost rabid.

13995. We have heard at a place called Brass Nembe of a certain drinking club, known as the Penny Adultery Club. Can you give us any evidence with regard to such a club?—The Penny Adultery Club was merely a slang term. I do not know who originated it. I have often used the term myself. Both at Nembe and at Ogbayan certain men thought they had discovered a way of living without working. Every native village had their club house for social gatherings in the evenings, and these men used to send their wives there and the wives for a purely nominal sum would induce the young men to commit adultery with them, and the husband then brought an action for adultery and got adultery fees. The person who had committed adultery with the wife had been fined 16 or 18 cases of gin. That became so common that I announced publicly that the next case that came up I would put the husband in the dock for blackmail, and since then I have had no cases.

13996. It was merely a slang name, you say?—Merely a slang name.

13997. But there was an association of men who lived on the proceeds of their wives' prostitution?—Yes, who tried to live without working, but it had nothing at all to do with drink.

13998. That practice has been put a stop to?—Yes.

13999. Can you tell us anything about the Warri House palaver?—That was equally nothing to do with the drink. The late chief of the House, one Alfred Warri, was a spendthrift waster, and the members of the House wanted to depose him. The case was tried by Mr. Fosbery, and the whole of the notes of the evidence are now at Brass and at the disposal of the Committee, if necessary. There was no question of drink at all in connection with that matter either.

14000. It was a case of incompetence and bad management on the part of the chief?—Exactly.

14001. Do you know anything of drinking in Twon and Kemmer Town?—There was no such thing. In every native village you go to there is a club house where the natives gather in the evenings for social purposes, but they are by no means drinking clubs. The natives meet there in the evenings—I do not say they do not drink anything, but they are nothing like drinking clubs, they are merely social gatherings. I have been at Twon for 14 months, and the police have never reported to me any disturbance. The people merely gather socially at these clubs and do no harm to themselves or anybody else. They meet and talk and I have no doubt they dance, but they are not drinking clubs in any sense.

14002. Are these social clubs common throughout the Brass District?—Yes, and not only in the Brass District, but in every district in this country in which I have been. Every village has a club house where the people meet together to dance in the evenings and have a social gathering.

14003. How far in Brass has English currency been accepted, or how far is barter still the rule?—Barter is still entirely the rule, but in the vicinity of the Native Courts they will accept English coinage. Once away from the Courts, however, in out-of-the-way creeks, at times when I have wanted to buy fowls or eggs and that sort of thing, people have told me that the shilling or sixpence is no good to them, and the result now is that when I travel in the country I take heads of tobacco. They are worked out at 3d. each, and they will take those, but not English money.

14004. They are still in the barter stage?—Yes, except in the immediate Court vicinity.

14005. The Courts no longer take payment of fines in gin or other produce, I understand?—Certainly not.

14006. That has been discontinued by order?—By order.

14007. When a man is fined, how does he get the money; what is the process?—That is not for me to say; I know unofficially. Officially the money is paid into Court. I am told that the native goes amongst his friends and converts his bank account, which consists of cases of gin, into money. He sells his gin at a loss, for what price he can get, and then pays his fine.

14008. You mean the ordinary capital a man has is invested, so to speak, in gin?—Yes.

14009. Still?—Still.

14010. What is the reason why gin is preferred to other currency, do you know?—My idea is that the ordinary native is like the European and he likes a drink occasionally. One man has a case of gin, and he wants to buy some fowls or plantains, and the man who is selling them wants a bottle of gin for them, so the whole thing is on a gin basis.

14011. The price of gin is pretty well fixed. The case is divided into 12 equal portions, so that it makes the easiest form of exchange, I suppose?—Exactly.

14012. There is still a suspicion existing of the English coinage you find?—Not of the English coinage. There are many parts of the Brass District, which is one of the biggest in area of the Colony, which are not frequently visited, and the natives

themselves do not visit the factories, and, therefore, the native would much sooner accept a head of tobacco, or whatever it is, which is useful to him on the spot, as a means of exchange, there being no money where there are no stores.

14013. Therefore you find it better to take tobacco and such things with you when you are travelling?—Yes, as I say, if I am going to certain parts, I take heads of tobacco with me.

14014. If a man's capital is invested in trade spirits, do you think it is stored, or is it quickly drunk and replaced?—It is stored. I have had cases of gin paid into Court in cases of refund of dowry, and I have seen the corks simply rotting away with age. Those are cases where the dowry has consisted of gin, and where the lady has got a divorce from her husband, and the husband has had to refund the dowry.

14015. He refunds it in kind?—He has been paid perhaps 20 cases of gin as a dowry with his wife, and he has to refund the dowry when his wife has got a divorce from him, and in many of those cases where the dowry has been refunded I have seen the corks simply rotted away with age, as I say.

14016. Proving that the gin had been banked, so to speak?—Yes, that it had been banked the whole time.

14017. Is Brass a distributing centre at all, do you think?—For gin?

14018. Yes.—There is a lot imported into Brass, but by the time the gin has gone 100 miles from Brass it has trickled right through everywhere. Brass is not a channel where the gin goes straight through.

14019. Have you had any complaints of the gin being diluted as it gets further away from the coast?—Undoubtedly the gin, by the time it gets up to Lake Oguta, may be diluted, but I cannot tell you with certainty. I have only heard of the practice.

14020. You have had no complaints in Court about it?—No, I have had complaints of a bottle of water being substituted for a bottle of gin. They may try and substitute a whole bottle of water for a whole bottle of gin, but I have not had any complaints of dilution.

14021. They may substitute a bottle of water for a bottle of gin, but you have not heard of any actual cases of dilution?—No.

14022. Have you a good many native traders in the Brass District?—Yes, a lot.

14023. Do most of them trade in spirits?—They all must.

14024. They could not carry on trade without it?—No.

14025. What would be the effect, do you think, if the trade in spirits were abolished?—It would kill trade in the Brass District. The Brass man is a middleman, and does not grow any palm oil himself. He has to go up to the markets and buy palm oil and produce, and bring it to the factories, and the natives in the markets must have gin: they will not take money: and if the trader cannot get gin and other trade spirits to take up to the markets, he cannot buy the produce.

14026. What would be the effect of prohibition on the revenue?—They would have to open up some new sources of taxation. The only alternative, in my mind, is direct taxation; the native would have to be directly taxed.

14027. Are there not other articles of commerce which could be heavily taxed and still carry on a good trade?—I am not a merchant, but talking as far as I know, if they taxed other articles of commerce very much more the natives would find that they would be too expensive, and that it would not pay him to collect oil and bring it down for those articles.

14028. You as a Judicial Officer and as an Executive Officer have not seen in your district any ill effects from the traffic in trade spirits?—I have not; I think the natives are remarkably healthy all round.

14029. Your people are healthy and sober?—Yes, I would describe them generally as healthy and sober.

14030. Have you any means of finding out whether the population is increasing or not?—There is no census, but the place is littered with children in every village you go through.

14031. Have you paid any attention to the question of infant mortality?—We have a register of births and deaths in each Native Court, where the chief is supposed to report the death of any member of his house, and any birth, and there is nothing uncommon to remark upon in the returns. That is all I can say.

14032. Practically the whole population belong to houses, and each chief is responsible for reporting as regards his own house?—Yes, he reports to the Native Court Clerk any man who dies in his own house, or any child that is born.

14033. The value of those returns hangs on whether the chiefs make accurate returns or not?—Certainly, but on what one has to work there is nothing abnormal in it.

14034. Is there much serious crime in your district?—Very little. There has been an outbreak very recently, but it is due to the small-pox scare. They hark back to their barbarian ways on such occasions, and there have been about eight people sacrificed to ju-ju over the small-pox.

14035. To avert small-pox?—Yes, but that has still to be enquired into.

14036. In your District, is the superstition with regard to twins prevalent?—Yes, up at Sabagreia I arrested a big chief there, a man called Ejo, for twin murder, and he committed suicide, but their behaviour is better nowadays in that respect.

14037. That was a murder of twins born to some woman in his house, I suppose?—Yes.

14038. You were in the South Africa war, I think?—I was.

14039. Apart from war service in South Africa, did you have any other work there?—Immediately after the war I was appointed to the Natives Affairs Department in the Transvaal, and was transferred from there in 1905.

14040. There the natives are prohibited from taking drink, are they not?—They are.

14041. Are they allowed to drink their own beer?—Yes, native beer.

14042. No European is allowed to sell spirits to them?—No.

14043. What is the effect of that regulation?—That they obtain it by underhand means whenever possible.

14044. Is it possible for a native to get enough to get drunk on in spite of the law?—It is simply a matter of money. If he can afford to pay the price required by mean whites there who charge very high prices, he can buy enough to get drunk ten times over.

14045. Have you seen drunkenness there?—Yes, when I was stationed at Krugersdorp, a big mining centre, it was not an uncommon thing for natives to get hold of liquor, and that led to outrages.

14046. Do you think there is any difference between the effect of liquor on natives here and the effect of liquor on the natives of the Transvaal?—None at all, except that there they have got to buy it by underhand means, and they are therefore in the habit of taking a big lot in a very short space of time, with the result, of course, that the natives get drunk. Here, however, there is nothing to prevent him having a drink if he wants one, and he can take it at his own leisure, and the consequent effect is that it is not so bad in his case.

14047. So that you yourself would not be in favour of anything like a prohibition law in Southern Nigeria?—No, I see no reason for any prohibition at all.

14048. (*Mr. Welsh.*) Speaking about South Africa, you do not think that the effects of liquor upon the native of South Africa are in any way different from what they are on the native of West Africa and Southern Nigeria?—In this way, that a certain amount of liquor will make any native drunk.

14049. There must have been good reasons no doubt for the stringent rules that exist in Cape Colony and the Transvaal, and Natal and the Orange River Colony, must there not?—Because the native in South Africa is a different type of man. The average South African native is a fighting native.

14050. You think the effects of liquor are more dangerous on a fighting race than on an agricultural

Mr. Frank Sinclair.]

race?—No, but liquor is much more dangerous amongst a fighting race than amongst a non-fighting race.

14051. Although natives can obtain liquor by underhand means in South Africa, it can only be a very small number who do obtain liquor in that way?—I cannot give you any statistics with regard to it beyond saying that a native who does want to get drink can get it.

14052. Still, he can only get it at a cost which makes it prohibitive in most cases, or in many cases?—There is no cost that is prohibitive; if a native wants drink he will give anything for it.

14053. A prohibitive cost would be more money than he had got. If the cost of a bottle of gin was 1*s.*, and he only had 6*d.*, he would have to go without it?—I grant you that, of course.

14054. You think it impossible to carry on business in Brass without trade liquor?—Not being a merchant I can only give you my own opinion, but I do not see how business could be carried on without spirits, because the Brass man, as I said before, is a middleman, and has to play up to the native in the markets, and they will not take anything but gin for their produce. They have all told me that it is a matter of indifference to them whether gin is stopped or not as long as the native in the markets will take something else than gin for his produce.

14055. I quite see that, but as a rule the less liquor a nation uses the more industrious they are, and the more produce they produce: is not that so?—I think it is a question of the amount of liquor consumed. Out here the amount consumed in proportion to the amount of liquor imported is very small among the Brass natives.

14056. Yes, but although they use it as a medium of exchange the import goes on all the time, and therefore his capital must be either increasing enormously or someone is drinking the gin?—A lot of the gin that is brought into the Brass District goes up to Lake Oguta, and also as far as Lake Chad by a process of transfer from hand to hand.

14057. Do you know what the population of your district is?—I made out what I call a very rough estimate the other day. It is quite unreliable, but I put it at 97,000 people.

14058. The imports last year were just over 100,000 gallons, and the year before 115,000 gallons of gin and rum.—That would be about a gallon a head, and that is not excessive.

14059. Yes, but one in five of the population would probably get nothing at all, so that that might mean four or five gallons a head perhaps. You have no idea, I suppose, what proportion of the exports are paid for with spirits in Brass?—No, I have no means of judging that.

14060. You have not the figures with you as to the imports into Brass?—No, but certainly a larger part of the imports into Brass are trade spirits, naturally. What the proportion is I do not know; I have no means of getting at the merchants' books.

14061. You have no Customs particulars with you? In my answers to questions I think I stated the amount imported in the last two years.

14062. Yes, in gallons. I have got that. I mean the imports of other articles. Do you know the proportion they bear to the import of spirits?—I certainly think that trade spirits bear a very large proportion to the other imports, because, as I say, gin is wanted in the native markets and other trade spirits as currency.

14063. (*Mr. Cowan.*) Have you seen any drunkenness in the Transvaal?—I have.

14064. More than in the Brass District?—Certainly.

14065. Yet the Transvaal has State prohibition?—Yes.

14066. Do I take it that you look upon the native of Brass and Southern Nigeria as a person who is less addicted to drinking to excess than the native of South Africa?—I certainly think the native of Southern Nigeria, as I have met him, is a remarkably sober man, even according to English standards.

14067. Consequently you are of opinion that there is no call whatever for legislating in any way as regards drink?—Certainly not, in my opinion.

14068. You have done a large amount of travelling during the last 13 months in the Brass District, you have been all over the district?—Yes, and most of it several times over. I travel between 400 and 500 miles on an average every month.

14069. Speaking from that experience, you say you have seen no drunkenness whatever?—Certainly.

14070. Going about as you have been doing, if there were any drunkenness existing, you would have been bound to see something of it, or at least the effects of it?—Yes, certainly; after my Court work is finished and I have had my tea, I go down to the villages and chat with the women and talk with the men, and so on, and I have seen no signs of any drunkenness at all.

14071. There has been no case that has come before you of drunkenness which has led to crime?—Not to my knowledge—I would not say so.

14072. I think you told us that Brass was a very large distributing centre?—I did not say it was a large distributing centre at all.

14073. I understood you to say that gin went to Lake Oguta and even beyond that?—What I said was that Brass was not a direct channel through which it goes, and that it gets distributed on its way through Brass.

14074. East and west and north at the same time?—Yes.

14075. If Brass has a population of 97,000 and a great deal of the gin goes north, or outside the Brass District altogether, it follows that they cannot very well have a consumption of one gallon per head of the population?—I quite agree with you, and as I say very little gin is drunk. Most of the stuff is banked for future use.

14076. And a good deal of this stuff that is banked is lost and nobody drinks it because the corks get rotted away, and the gin evaporated?—I would not say how much that is the case, but I have personally seen gin bottles with the corks rotted out of them through age.

14077. We have been told of one man who stored up gin, and when he came to turn it over made a very heavy loss indeed because of the corks having been eaten by white ants. You have also seen cases where losses have been made in that way?—Yes, I should say that such a thing was most probable.

14078. Apart from any drinking to excess, what character would you give the Brass man; would you say he was fairly intelligent?—Yes, he is quite a nice man to talk to, and he can talk fairly intelligently to you.

14079. You have formed a fairly high opinion of him as a native?—Quite good, as far as I have met him.

14080. Have you seen any signs of deterioration in the children?—I think the Brass native is of a remarkably good physique, and I have never seen a child having to be carried about in the Brass District because it has been sick, and I have never seen a crippled child in the Brass District.

14081. If there had been any race deterioration, you would have been almost bound to have noticed it, having travelled so much?—Certainly; I am very strong on that point. I think the Brass native on the whole is of a very strong average physique.

14082. I think you told the Chairman that the result of the inquiry into changing the head of the Warri House would be available if the Committee required it?—Yes, all the notes of the evidence are available.

14083. You are quite satisfied that it had nothing to do with the question of drinking on the part of this man who was the head of the house?—I daresay he might have drunk, but that was not the main indictment against him. He was not deposed by any means because he was a drunkard.

14084. (*Chairman.*) Was drink any part of the indictment against him?—No.

14085. (*Mr. Cowan.*) The question of drink was not brought into it at all?—No.

14086. With regard to this Adultery Club, and the obtaining of damages, there again you are quite certain that it had nothing to do with the question of drink?—Yes, that was merely an attempt to solve the problem of how to live without work.

14087. Not a question of people getting drunk and committing adultery and otherwise becoming immoral?—No.

14088. Was the policeman you spoke of who did get drunk on one occasion a native of Brass?—Really I could not tell you; all I know is he was charged with being drunk on duty.

14089. Can you tell us whether there is much tombo drunk in Brass?—Yes, I think there is a good amount drunk there.

14090. Have you any reason to believe it is drunk more largely than spirits?—Yes, certainly, the native can afford to drink tombo. If he drinks gin he is practically drinking bank notes—he is drinking his money.

14091. Can you tell us if there is a certain tombo which can be made sufficiently strong to make a man drunk if he wishes to get drunk?—Certainly.

14092. There is no doubt about that?—No, it is simply a question of the extent to which he dilutes it.

14093. And a question of the quantity he takes?—Yes.

14094. (*Chairman.*) You go about among the people, and find them pleased to see you, and talk with you?—I have never had any trouble with them at all.

14095. You go perfectly freely about the towns and villages, and are well received?—Always, I never take a policeman with me.

14096. And you find the people willing to talk and laugh and be happy?—Quite.

14097. Did you give any notice of the meetings of the Commission in Brass?—Yes, at every Native Court they were freely informed and asked if they wished to give evidence, and I wrote to the District Commissioner at Calabar, and said that none of the chiefs were desirous of coming down because the palm oil was just beginning to come down.

14098. Is there any Mission in Brass?—Yes.

14099. What Mission is that?—The Niger Delta Pastorate. They have a Catechist at Brass, and a minister at Nembe, who were both warned. I saw Mr. Kurton, of Brass, and he said he was not going to give evidence as far as he knew, but he would do so if called upon by Bishop Tugwell.

14100. Who is Mr. Proctor?—He is up at Assaye now, but he was a missionary at Brass. His mission station at Brass was burned down.

14102. He is no longer here?—No.

14103. I see Bishop Tugwell says: "Mr. Proctor informs me that on the occasion of the funeral every person viewing the corpse must bring a bottle of gin to enable the friends of the deceased to entertain the company. Anyone who is connected with the house and who fails to put in an appearance on the occasion is fined ten bottles of gin." Do you know anything about that custom?—I have attended two native funerals, and in neither case was there any gin drinking.

(*Capt. Leigh-Lye.*) If I may interpose, I might say that I was with Mr. Proctor for about a year at Brass, and he never mentioned a word of that to me.

14104. (*Chairman.*) (To the witness.) Have you had any complaints from the mission station at Brass with regard to the drinking habits of the people?—The only complaint from the mission station was with regard to the natives holding ju-ju. There was no complaint with regard to drink.

(*The witness withdrew.*)

Doctor AUGUSTUS JAMES BROWNE, called and examined.

14105. (*Chairman.*) What are your medical qualifications?—Royal College of Surgeons, and Royal College of Physicians, Ireland.

14106. How long experience have you had in this country?—Close on 27 years.

14107. Have you known the Brass District for long?—Yes, seven or eight years.

14108. Did Doctor Adam relieve you there when you went on leave?—I relieved Doctor Adam on the 27th May, 1908.

14109. Were you in Brass before Doctor Adam came?—Yes, I was two voyages before in Brass.

14110. What do you say about the drinking habits of the people generally in the Brass District; are they sober or drunken?—Sober; I have never seen a drunken man in my travels about on vaccination and inspection, and I go out early and late.

14111. Do you find people suffering from alcoholic disease?—No, it depends on what you call alcoholic disease.

14112. Take the ordinary diseases resulting from the abuse of alcohol; have you come across any cases of delirium tremens, for example, among the natives?—No.

14113. Or any case of alcoholic mania?—No.

14114. Or any case of cirrhosis of the liver, which you would attribute to alcohol?—I have not.

14115. Another common result of indulging in too much alcohol is renal disease—kidney disease—is it not?—Yes.

14116. Do you find much kidney disease?—No. I have had cases of dementia and cirrhosis and renal disease, but I did not allow it to have any connection with alcohol—and colds and fevers and things of that sort.

14117. What are the main diseases you have to contend with there?—Generally malaria and dysentery.

14118. What does the dysentery come from—bad water, or direct infection, or what?—Bad water, generally from drinking the river water.

14119. Is there much syphilis here, or not?—I have no case on my books.

14120. Have you seen chloroform given here often?—Yes.

14121. I believe where a hard drinker is given chloroform it takes a long time to put him under and that there are pretty well-marked symptoms in his case?—Yes.

14122. Have you ever known that to be the case here; have you had a native who showed alcoholic symptoms or things of that kind?—No, I have not.

14123. I suppose in order to show those symptoms a man must have drunk hard for a long time?—Yes, he would have to.

14124. Dr. Adam estimates that from 25 to 30 per cent. of the natives he operated on were alcoholics. Can you understand that statement?—I cannot. I do not know what operations he has done, for from the returns in the books there have not been many operations done.

14125. Apart from operations, he thinks that 25 to 30 per cent. of the people he operated on were alcoholic; that would not accord with your experience?—No.

14126. Where else have you been besides in this Province?—I was for five years in New Calabar, and for seven years in the Bonny District.

14127. Does what you say about the sobriety of the people generally apply to New Calabar and Bonny?—Yes, it applies equally to them.

14128. Do you have many people coming to you complaining of impotence?—No, except very old men, no young men.

14129. You have not had cases where that has been due to the excessive drinking of alcohol?—I have not.

Dr. Augustus James Browne.]

14130. I may take it then that your experience does not accord with Doctor Adam's?—No, not at all.

14131. How long was Dr. Adam in that district?—For two years.

14132. You have had how many?—Three tours, but I used to visit there in the old days before the Government took it over.

14133. Altogether you have had 27 years' experience in this Province?—In the rivers here.

14134. I take it from what you have already told us that you do not think the race here is deteriorating through drink?—No, not in Brass, certainly, but I have not been stationed here for a long time.

14135. In the places you know you have seen no sign of any race deterioration?—I have not.

14136. (*Mr. Cowan.*) You were speaking of dysentery being fairly common through natives not being very particular as regards the water they drink?—Yes.

14137. Would the same apply perhaps to the water they take to dilute their tombo with?—Yes, I think so.

14138. In your opinion the natives are very careless with regard to their drinking water?—Yes, they are very careless in that respect in my opinion.

14139. A man drinking a good deal of tombo where it had been diluted with water, where no pains had been taken to see that it was pure, might possibly suffer afterwards?—He might, indeed.

14140. Have you come across any cases where the illness might have been traceable to that?—I might have, but I cannot remember it at the moment. I daresay I have, but I cannot recall any case to my mind now.

14141. You have had a good many cases, I understand, of intestinal troubles and that sort of thing?—Yes.

14142. But in your experience, you cannot go back to any case where disease was traceable to drink or excessive drinking?—No.

14143. Generally speaking, in connection with the native of Southern Nigeria, would you say the race has improved since you first knew it?—Yes, although it used to be about the same when I came. They were a sober class of people when I came.

14144. Yes, that is as regards their drinking; but there is no sign of race deterioration in any way?—No, none at all.

14145. The children look healthy and strong and not like what the offspring of heavy drinkers would be?—That is so.

14146. (*Chairman.*) What are the chief causes of infant mortality here?—I put it mostly down to malarial and splenic diseases—giving to the children indigestible foods and things like that, and the ordinary diseases that children get:

14147. Do the mothers in this district suckle their children for long periods, such as three years?—They suckle them for a long time—18 months anyway—about 18 months I should say.

14148. Do they suckle them too long in this district in your opinion?—They do suckle them rather long.

14149. The length of time varies in different districts?—It does.

(*The witness withdrew.*)

(Adjourned to Warri.)

TWENTY-FIFTH DAY.

Friday, 28th May, 1909, at Warri.

PRESENT :

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Mr. HAROLD MORDEY DOUGLAS, called and examined.

14150. (*Chairman.*) You are Acting Provincial Secretary here, I think?—I am.

14151. What service have you had in Nigeria?—I came out first of all in March, 1898.

14152. Have you been the whole of that time in the Nigerian service?—The whole of the time.

14153. Have you had any experience in any other Colony before?—No, never.

14154. How long have you been at Warri?—Eight months.

14155. Where has your previous experience been?—I have been at Calabar, Akwete, Onitsha, Owerri, and Benin City.

14156. As District Commissioner?—Yes.

14157. First, would you kindly tell us what steps you took to make known the sittings of the Commission?—On the 17th February I received two letters from the Colonial Secretary saying that the Commission had been appointed, and was coming out, and I was supplied with a list of questions to be answered by District Officers. On the 18th I issued the queries to all the District Commissioners and Medical Officers and the Commissioner of Police.

14158. What steps did you take to get witnesses to come forward?—I telegraphed asking if any witnesses were going to Lagos before I knew the Commission was coming here, and I had replies only from Onitsha. That was from the Church Missionary Society. Mr. Smith offered to go to Lagos, but when it was known that the Commission was coming round here, I sent a

circular telegram to all the District Commissioners again and told them the first date you were expected here was on the 26th, and asked the District Commissioners to make arrangements for any witnesses who wished to come forward, and they sent in replies only from Onitsha, Forcados, Sapele, Ishan and Warri.

14159. What Missions are there in those places?—At Onitsha there is the Church Missionary Society and the Roman Catholic Fathers—the Society of the Holy Ghost, I think it is called—and at Asaba, a sub-district of Onitsha, there is also a Roman Catholic Mission, and there are the Church Missionary Society's Missions in the different towns in the district.

14160. The Church Missionary Society offered to come forward?—They did.

14161. But you had no reply from the Catholics?—No.

14162. Father Shanahan, at our request, did come to Lagos and did give us evidence. At the other places you mentioned, are there any Missions?—I did not mention Idah. There is a Roman Catholic Mission there. They did not reply. At Sapele I do not think the mission is established. There is a member who has come through now from a Missionary Society on the Benin River—there is no European mission there, it is a native one—and at Forcados there is no mission either.

14163. The missionary societies you have to deal with are the Catholic Fathers and the Church Missionary Society?—Yes, that is all there are. They are established at Onitsha.

14164. The other witnesses who have offered to come forward will be here to-day?—Yes, the Sapele witnesses are here; in fact, they are nearly all here now.

14165. You have had considerable experience of the people in these different districts?—*I have.*

14166. What do you say as to the existence of drunkenness in *these districts*?—From my experience of drunkenness amongst the natives I think I can almost say it is *nil.* Once, I think on my first tour at Calabar, was the first time I ever saw a native what I would call really drunk.

14167. Do you happen to know what he had been drinking?—No, I have not the faintest idea. That is the only time I have ever seen a native drunk.

14168. In your 10 years' experience here I suppose you have often camped amongst the natives?—Yes, during practically the whole of my time when I have been in the bush stations.

14169. You have been in and out of the villages?—Yes, I have lived in them for days on end. I am always travelling from one end to the other of the district and living in the native villages.

14170. To most of the places to which you have been have trade spirits penetrated, or had they not got there?—Yes, there has been gin wherever I have been, but not in any noticeable quantities.

14171. Do the people drink native liquors as well?—Yes, they drink the native palm wine and tombo—in fact, that is what they drink most when they have their plays.

14172. Have you ever been present at any of their plays?—Oh, yes.

14173. Some of these plays last a good long time, do they not—many days?—Yes.

14174. Do people come and go, or do the same people stay throughout the play?—As a rule the same people stay and play the whole time. People may come in from other villages, but as a rule the main body that starts the play stay right through.

14175. The number of people that attend these plays differs in size: can you give us any estimate of the number of people who would attend an average big play?—A big play where the whole town took part in it, I should say, would be attended by 2,000 or 3,000 people sometimes.

14176. The chief who gives the play bears the expense?—Yes, the head man.

14177. For how long would one of these big plays go on?—It varies—a week or ten days sometimes.

14178. There is music and dancing and singing, and so on?—Yes. When talking about bearing the expense of the plays I ought to say that in some of the towns they sort of subscribe the drink: they bring their calabashes of tombo and put them into the common lot, and everybody takes their share of it.

14179. At these plays that last a long time, of course food is supplied as well as drink?—Yes, they always have their meals.

14180. Is the play interrupted for meals?—No, the play goes on; people break off and go and have their meals and go back. The play is continuous: very often they go on day and night and never cease for days.

14181. The performers take it in turns?—Yes.

14182. Who are the performers at the plays: do they all join in, or are there hired performers?—As a rule there are special dancers—young men or women of the place—but very often the whole town join in. They all know the dances, but for special dances they have special dancers, and the people of the town play the tom toms.

14183. Not dancers by profession, but people probably with special skill?—Yes, but anybody can come forward and dance.

14184. There is a good deal of noise and excitement, I suppose?—A great deal; just the ordinary sort of excitement that takes place.

14185. Have you ever seen any drunkenness at these plays?—No, I have never seen any drunkenness at all.

14186. Is drinking going on the whole time?—Drinking is going on the whole time, but there is no drunkenness at all.

14187. Do you know a town called Oban?—No, that is up the Cross River.

14188. That is not one of the places you know?—No, I do not know it.

14189. Does your evidence apply to Calabar and Benin?—No, I am speaking generally of my experience of the country—of all the places I have been to.

14190. As District Commissioner, of course, you sit in the Native Courts?—Yes.

14191. And the serious cases come before you?—Yes.

14192. I suppose the more serious cases are committed for trial and not dealt with by the Native Court?—That is so.

14193. Still the depositions would come before you?—Yes.

14194. Have you found in your experience any connection between crime and drink?—No, I have never had a case.

14195. Looking back on your 10 years' experience, you cannot think of a case of serious crime which was occasioned by drink?—No, I cannot think of one—never.

14196. Or even where drink was alleged as the excuse, rightly or wrongly?—No, I never have.

14197. If that has been your experience, what would you say as to the effect of drink on the health of the people generally?—I should say they do not drink enough for it to have any effect at all on them from what I have seen.

14198. Do you know what diseases are mainly prevalent among the people: is venereal disease common?—Yes, it is fairly common.

14199. In what district?—In the Owerri District, it is very bad. I do not know so much about Onitsha, but I know venereal disease is pretty bad throughout the country. I saw a lot of it in the Owerri District.

14200. Are the people careless with regard to the quality of the water they drink?—Yes, they do not mind what water they drink.

14201. Have you much difficulty in dealing with sanitation questions among them?—They all have sanitary arrangements, and as a rule they are fairly clean. In the Onitsha District there were some very dirty towns there. They were the dirtiest towns I have ever seen; in fact, the people really did not seem to care what they did all over the town, but I had that altered.

14202. They did not care whether their latrines or the places they used as latrines were near the drinking water or not?—No, they did not mind that, and they went all over the streets and the compounds, filthy places, but as a rule they have their regular latrines.

Mr. Harold Mordey Douglas.]

14203. In the parts that you have had to deal with, is burial in the compounds common?—Yes, in the houses almost all over the place amongst the big men especially. They all have their bush where they put the bodies of the people who are found dead, or who are of no account.

14204. They are buried in the bush, but the big men are all buried in the compounds?—Yes.

14205. So that in the compounds you have both well, latrine, and burial place?—Yes, the whole lot of them.

14206. With regard to crime, what special crime have you had to deal with in those districts that you mentioned?—Theft is the most common crime here.

14207. Does that apply to the other districts you have travelled in?—Yes, pretty well all over.

14208. You have not had great trouble either with human sacrifice, or murder or serious cases?—No. At a place between Akwete and Azumini I once saw a human sacrifice there.

14209. That is put down with a strong hand, I suppose?—Yes, it was just shortly before the Aro war when I saw that. The man was dead, but I saw the sacrifice.

14210. Were you able to catch the people who participated in it?—It was the whole town really. The people were not then under control ; in fact, I think I was the first white man who had ever been in that particular town.

14211. Have you any opinion on this point: suppose drink were prohibited, would this be an easy country for smuggling operations to be carried on?—Do you mean the country as a whole?

14212. I was thinking of this creek country.—No, in this creek district I do not think they could smuggle in any great quantity because they always have their Customs officers on every ship that comes in, and they never leave the ship until it goes out again.

14213. But supposing smuggling were to be carried on from German territory, could they get up the creeks, do you think?—No, I think not.

14214. You think a couple of guard ships would keep them out of the creeks altogether?—You would not require guard ships. There are only one or two known entrances, and they are bound to report themselves to the authorities. They cannot slip in by night and get up the creeks.

14215. You think not?—No.

14216. As regards the frontier between us and the Cameroons, do you know anything of the nature of the country there?—I have only once been down to Rio del Rey ; that is on the southern boundary between us and the Cameroons.

14217. Is that wild country, or not?—Yes, pretty wild.

14218. Would smuggling be possible there?—Yes, there is nothing to prevent them bringing it across the boundary. We have no patrols at present there, and even if we had I do not see how we could stop it.

14219. It is wild bush country?—Yes.

14220. As far as you know, the people here have never learned to distil, have they?—No, I have never come across it.

14221. If they learned to distil, would it be difficult to stop it, do you think?—Yes, it would be very difficult, because there are so many places where they could carry it on in the bush ; it would be very difficult.

14222. As far as your experience goes, you see no reason yourself for prohibiting the import of trade spirits at present?—I must say I do not from what I have seen of the effect of it on the people.

14223. In your 10 years you have noticed no difference in the drinking habits of the people?—No, none at all.

14224. (*Mr. Welsh.*) Do you come into contact more with the chiefs than with the common people?—No, all of them. When I am travelling round I always have meetings in every town, and everybody comes round.

14225. Generally speaking, the people are poor, I suppose?—Yes, they are.

14226. On account of the increase in duty, the cost of spirits is very much more than it was?—It is.

14227. So that if there are any evils connected with the liquor traffic the poverty of the people has been a protection to them to a great extent?—Certainly.

14228. Amongst the chiefs that you know I take it that most of them are sober men?—The great majority of them are. There are one or two perhaps that I could mention as being in the practice of taking a little too much liquor now and again.

14229. But probably they would not be competent to retain their positions if they were careless in respect of drink?—That is so.

14230. One would expect to find the leaders of the country sober men generally?—Yes. There is one thing I would like to say, talking about gin, and that is that in going through the towns in certain districts in this country one sees stacks of gin bottles perhaps put in front of a ju-ju or chief's house, or something of that sort. Those may be the collection of years, and it does not necessarily follow that the owner of them is a drunkard, because they always keep the gin bottles and stack them, and it may have been going on for years, so that it is not a sign of drink to see empty gin bottles about. It may be that they have more money and give more plays.

14231. It is necessary also as a protection to keep the gin bottles all in one place because of the danger to the naked feet of the people through the bottles getting broken?—Yes, but they do not break them.

14232. Yes, they do sometimes. Have you any idea as to the quantity of spirits that would be consumed at a play in Warri?—It entirely depends on the standing of the man who is giving the play as to what he gives them, but, taking it all round, I should say that individuals do not get much. I really could not tell you the amount, but I am quite sure the amount each individual gets is very, very small.

14233. Might there not be a good deal of drinking going on without its coming to the knowledge of a European? Drinking takes place in the compounds mostly, does it not—or in the houses?—Yes, but I think, when travelling, District Commissioners would be bound to come across it now and then, and see the effects of it if it existed.

14234. Still, if there was a drunken man in the street, or in his house, and it was known that a District Commissioner was coming to the town, he would not be paraded before him?—Certainly not.

14235. He would be kept out of sight?—Yes.

14236. Have you any statistics as to the imports into Warri of trade spirits during the last two or three years?—I am sorry I did not get those out, but I could get them for you before you go.

14237. Yes, I should like to know how the quantities compare with the imports of other goods, and the duty.—Yes, I will get them for you.

14238. Generally speaking, you have noticed no alteration in the physique or morals of the people at all due to liquor?—No, none at all.

14239. (*Mr. Cowan.*) Would you say that the people have improved socially in any way since you first knew them?—Socially, in a way, they are improved to a certain extent. There are many people who never had any money before, such as people employed in various works in Lagos, and carriers, and especially opening up the country, in the new districts, you will find the people who are employed in clearing a station, and things of that sort, going about with cloth, and matches in their caps, and things they never had before, and you find those who do not come out and work simply going about in their wild state, as a rule.

14240. There is no evidence that this increased prosperity has led in any way to more drinking or to excessive drinking is there?—I should not say so ; from my experience the people do not go in for drink, they do not care for it. If you give them a tot of gin they very often take it, but as often as not they refuse.

14241. Would you say they were a people who were well able to look after themselves—that is able to

exercise a fair amount of self-control?—I should say so.

14242. You have seen nothing at all that you could describe as race deterioration in any way?—No, not at all.

14243. Would you say that the people were mental sluggards in any way—that is dull or of low caste even for a native?—In any particular part?

14244. In the Eastern and Central Provinces, for example.—I should not call them a particularly high type.

14245. But would you call them mental sluggards or mentally deficient?—No, I should not.

14246. (*Chairman.*) Could you draw a distinction between tribe and tribe—that is what we want to get. Do individual tribes differ?—Yes, they do. Take the Beni, he is superior to any other people I have seen.

14247. (*Mr. Cowan.*) You look upon the Beni as a superior native?—I do.

14248. What is your opinion of the Opobo or the Bonny native?—I have not seen very much of them; I have seen more of the back country.

14249. The Aros, for instance?—I do not class them with the Benis, but they and the Benis are certainly the smartest people I have come across. The Aro is very well known as a smart man.

14250. And of good physique?—Of good physique, and great capacity for trade, and wonderful intelligence they have got.

14251. You have told us that you have never come across much evidence of drinking going on anywhere in all your different travels?—That is so.

14252. May we take it from that that you look upon the area over which the different imports of spirits are distributed as so large that there is really not much drunk by the individual?—That is exactly the case.

14253. Have you found gin stored up like money put into a bank?—No, no appreciable quantity, nothing more than a few cases perhaps, and you can hardly count them, as they would probably only be stored for a short time.

14254. In the case of those people you have seen with trade spirits in transit, have they been carrying them as traders, or have they been carrying them for their own consumption, do you know?—They have been carrying them as traders.

14255. Can you tell us anything about palm wine and tombo; is it possible for a man to get drunk on that?—He would have to take a very large quantity of it.

14256. Still it is very cheap?—Yes, it is very cheap.

14257. If he took it in a highly fermented state, do you think he could get drunk upon it?—Yes, that is the stuff they generally drink at these plays. As far as I can make out it generally gives them the stomachache more than anything else if they take too much of it. After a play has been going on for some days, instead of the people being drunk, they are partly sleepy. I have seen a large number of people in a town after a big play who have been very sleepy and dazed, but that, I take it, is more due to the fact of their being without sleep for two or three days than to anything they have drunk.

14258. But if there has been any effect of drink at all, you would attribute that effect to the drinking of tombo rather than to the drinking of trade gin?—I should say so.

14259. Would it be possible for an outsider, who did not understand what a play meant, to assume from the shouting and excitement that was going on that a man was drunk who really was not drunk at all—I mean speaking of an onlooker who had not entered into the customs of the people and did not understand the native?—Yes, he might consider them all to be mad drunk, although perhaps not one in the crowd might have had a drink at all.

14260. With regard to smuggling, would it be possible for small craft to enter the creeks in the night and so escape detection?—Yes, but they would have to be very small craft.

14261. Assuming trade spirits were prohibited altogether, the inducement to smuggle would be very strong, and it would be very profitable, would it not, where it was successful?—Yes, but they are all very small rivers.

14262. But on these rivers, if there were no preventive service, there would be very great danger, would there not, of smuggling?—Yes, but in my answers before, I was thinking more of the big main rivers. Of course it may be done in the small rivers.

14263. Shiploads of slaves have been taken over these bars, although the rivers are not supposed to be navigable for ordinary commerce, do not you think that, in the case of smuggling, the same thing might be done again?—Yes, on these small rivers that are not occupied it might be carried on, but I was thinking more of the rivers that were occupied.

14264. You say you have only seen one native actually drunk in the whole of your 10 years' experience?—Yes, only one.

14265. That being so you would say that the people are sober and very temperate?—I should say they are a most temperate lot of people, taking them all round.

14266. Have you ever seen gin bottles used for any other purpose than holding gin; have you seen them used for holding kerosene and palm oil, for example?—A gin bottle is a most common receptacle for kerosene and palm oil in the markets, and when it is filled with kerosene you have to be told that it is kerosene and not gin, because I have been in a market and thought a lot of gin was being sold there, and I found out afterwards that it was all kerosene.

14267. Have you seen the bottles used largely also for holding palm oil?—Yes, a great deal.

14268. It does not always follow, because there are a lot of gin bottles about, that that means excessive gin drinking?—Not at all.

14269. It means that the bottles may have been stored for years and kept for this particular purpose? That is so.

14270. (*Chairman.*) There is one thing I forgot to ask you. In some parts of the Delta is there a difficulty in getting English cash taken in exchange for goods?—Not in the Delta.

14271. The bishop in his statement said, "When travelling in some parts of the Delta it is not possible to purchase food, fowls, &c., unless you are prepared to pay for them in gin. The Church Missionary Society were compelled to close a mission station at Agberi on this account." Have you found a similar difficulty in travelling about?—He is talking about the Delta. In a new country one of course does find a difficulty, but one never thinks of taking gin. Tobacco is the stuff one always carries to pay for goods.

14272. You always carry tobacco?—Yes.

14273. Does tobacco pass freely, or do you have to supplement it with manillas and brass rods?—No, they take tobacco alone.

14274. Manillas are now prohibited?—Yes, the importation of them.

14275. The bishop was speaking of the Eastern Province?—Yes, I am talking more of the hinterland. I have had practically no experience of the Delta.

14276. You think now that except in the hinterland the English coins are beginning to be accepted?—Yes, they accept them all over the place. I cannot mention anywhere where they do not, except, as I say, absolutely new country where they have never seen it and do not know it.

14277. Is there a difficulty with regard to the small coinage, the new pennies; do you know anything about that?—Yes, it is circulating. I can give you some figures with regard to that in the last six months in the whole of this Province.

14278. This is the Central Province?—Yes.

14279. The new pennies are now passing?—Yes, freely, and also the tenths are beginning to go. They objected to them at first, but they are going, as I can show you by the figures.

14280. We heard in the Eastern Province that they will have nothing to do with the new tenths there.

Mr. Harold Mordey Douglas.]

In this Province, however, you say they are beginning to pass?—Yes.

14281. And you think in a short time that the English currency will be usually accepted?—There is no doubt about it.

14282. In the hinterland you have been able to travel with tobacco for payment of goods?—Yes, whenever I was travelling I always took tobacco.

14283. (*Mr. Welsh.*) There is another question I should like to put to you. Was any medium of exchange used in the Warri District, such as manillas or brass rods, in the past, before the introduction of English currency?—I was not in this district at that time.

14284. You have not heard of any. There is no native coinage so far as I know?—There are cowries.

14285. Those have been in use for a long, long time?—Yes, that is the only thing I know.

14286. You have not heard that gin has been used as currency?—No.

14287. Or whether there is a barter method in this district?—No, I cannot speak of the Delta. All my time has been in the hinterland.

14288. (*Chairman.*) Gin, I suppose was used as a means of exchange in the hinterland?—Yes, as a means of exchange, they do use it. They exchange all trade goods, a piece of cloth is recognised as the value of so much in tobacco, and *vice versâ*.

14289. (*Mr. Welsh.*) Gin, of course, is the more convenient form of currency on account of its keeping and not deteriorating, and also on account of its steady price, I suppose?—Yes, it would be.

14290. Of course the Government would not approve of you when travelling paying for anything with gin?—It does not.

14291. You would not be allowed to do it?—No.

14292. In Northern Nigeria you know that trade spirits are prohibited, I suppose?—Yes.

14293. Do you think there would be any objection to applying that prohibition to a portion of Southern Nigeria as well. Do you think that would be desirable?—On what grounds?

14294. If it is desirable in Northern Nigeria why should it not be desirable in Southern Nigeria?—I cannot say. I do not know the reasons why it is desirable in Northern Nigeria.

14295. You probably know that in all the South African Colonies and in the Australian Colonies the sale of liquor to natives is either entirely prohibited or under very severe restrictions?—Yes.

14296. You also know, of course, that there are no restrictions here?—Yes.

14297. Have you any idea as to the reasons for following one policy in these other countries and adopting another policy here?—No, I do not know whether they started in South Africa by having the restrictions, or whether they put them on after they found the bad effects drink had on the natives.

14298. I think we may take it it was after evil results were observed that restrictions were imposed?—Yes.

14299. Is it not possible that as the wealth of this country increases you may have similar abuses arising?—You may have. I do not know what was the status of the South African native, or whether the reason for his falling into the way of drink was because he had more money. These people have not got the money to drink with.

14300. We have been told that amongst Sierra Leone clerks and Lagos and Gold Coast clerks working here there is a great deal of drinking going on, and that what they drink is the higher class spirits, and that they drink more than any other section of the native community. It appears, therefore, that, as the wealth of the country increases, and the native gets more money, he may fall into the same habits?—He may.

14301. Would it not be desirable therefore in the meantime, before he does acquire such habits, to interpose some check?—I cannot say that I think it is, because as far as I can see it would be a very long time before anybody but chiefs would be able to drink to such an extent as to have any effect on the race generally.

14302. Still, prevention is better than cure. If it prevents abuses arising in future, would it not be desirable to begin now by making drink more expensive?—Looking at it in that way, one would say, "Yes, stop it."

14303. What would be the result on trade if the duty were raised higher: would it affect trade injuriously if the duty were increased?—No, I do not think it would, because the duty has been raised and raised so much now that people, I think, have taken to other things. They are buying other things now that they find gin is too dear for them.

14304. That would be a very good argument for putting another shilling or two on the gallon, so long as it did not encourage smuggling?—Yes, there is that.

14305. (*Mr. Cowan.*) You do not know the South African native at all, do you?—No, I am afraid I do not.

14306. Then you are not able to draw any comparison between him and the native of Southern Nigeria?—No, none at all.

14307. You have already told us that the native here is a man you look upon as well able to exercise control over himself?—I think he is as regards his taking liquor, because all I can say is that the native is not inclined for it; he does not go in for drink.

14308. You have also told us that although there has been a good deal of what you might call increased prosperity, there has been no evidence of more drinking than you saw when you first came out here?—No, I have not seen it.

14309. Consequently, might we assume that the conditions here must be different from what they are in South Africa?—Certainly, I should say so. I must say I have seen no ill effects of drink here.

14310. Even where the people are getting more money—that is, they are better off than they were—there is no evidence of their spending more money on drink?—No, I can see no evidence of it. As far as I can see, when the people get money here they all seem to spend it on cloth.

14311. (*Chairman.*) You have come across a good many natives who have a certain amount of money?—Yes.

14312. Among those, is there a tendency to drink to excess at all?—No, I cannot say there is any tendency to drink to excess among the people who have money. I think the natives usually look upon it as a waste of money to drink: they think it is a great waste. They say, "If I drink my money it is gone," and they would rather have cloth or something else for it. It is only at the plays that any drinking goes on at all, and that is because the man who is giving the play has collected money for that special purpose in order to show that he is a big man—that is all.

(*The witness withdrew.*)

Rev. HEZEKIAH ATUNDAOLA (Native), called and examined.

14313. (*Chairman.*) You are Superintendent of the Benin District Mission?—I am.

14314. Are you an ordained clergyman?—Yes.

14315. Since when?—Since 1897.

14316. Do you belong to the Church Missionary Society?—No, I belong to the Wesleyan Mission.

14317. How long have you been at Benin?—Since November, 1906.

14318. Have you ever been in England?—No, never.

14319. Before you became a Wesleyan Minister were you engaged in trade?—Yes, I was clerk in a trading establishment.

14320. What establishment was that?—At Abeokuta.

14321. When you were a trader, can you tell us anything about your experiences there?—In what way?

14322. You traded in liquor, did you?—Yes, there was a liquor trade going on there.

14323. Do you know anything about the watering down of the liquor?—Yes.

14324. What used to happen as regards that?—The up-country people generally water it as the liquor passes from hand to hand. It is watered down until it becomes very mild when it gets up country.

14325. Is there much complaint made of that?—There was no complaint, because the British Government's influence had not extended so far then.

14326. The people used to get very diluted liquor?—Yes.

14327. The liquor used to pass from one retailer to another retailer, and each took out a little before passing it on?—Yes.

14328. And put in a little water?—Yes.

14329. So that the last people who got it got the gin very weak?—Very weak.

14330. It did not do them any harm then?—No, not so far as I know.

14331. How long were you at Abeokuta?—For many years.

14332. How many years ago is it since you were there?—Since I left, or since I was there?

14333. Since you left?—I left in 1893.

14334. Was there much excessive drinking in Abeokuta in 1890 or not?—I cannot say that.

14335. Let us come now to the Benin District. What do the people drink there? Do they drink trade spirits there?—Yes, and rum.

14336. Do they drink native liquors as well?—Yes, palm wine.

14337. What is it called?—Emu, and the bamboo tree wine.

14338. What is that called?—Ogoro.

14339. Is there any beer made from guinea corn there?—No, there is no guinea corn there.

14340. Where is the guinea corn grown?—In the Yoruba District.

14341. But where you are now it is palm wine or Ogoro that is drunk?—Yes.

14342. Is that strong or weak?—Some of it is strong, but it is milder than trade rum or gin.

14343. Do people drink it mixed with water usually?—The mixture is not supposed to be good: they like it pure.

14344. When does it get strong—the second, or third, or fourth day, or when?—When it is fermented.

14345. Is it wholesome then?—I should think so.

14346. Is it cheap in your district?—It is.

14347. What is the price of palm wine there?—3*d.* to 6*d.* a demijohn, I think: I do not buy it.

14348. You do not take it yourself?—No.

14349. Are you a total abstainer?—No, but I do not like it much.

14350. What is the price of gin a bottle in your district?—I think about 1*s.*

14351. When do people take trade spirits in your district?—Mostly on festive occasions.

14352. What are those—marriages and funerals?—Yes, such as marriages and funeral ceremonies.

14353. A funeral ceremony usually takes place after the actual burial, does it not?—It does.

14354. Do they have plays as well?—They have plays sometimes in the evening in the houses round about.

14355. Do they drink on those occasions?—Yes, but not excessively.

14356. There is not much excessive drinking in your district?—I have not noticed any.

14357. A good many people drink, but they drink in moderation: is that it?—They drink in moderation.

14358. You do not see much drunkenness?—I have not met with many cases.

14359. How many people have you got in your congregation?—About 150.

14360. And they are sober people?—Yes.

14361. You know of no case of drunkenness among your people?—None.

14362. What about the Pagan people outside?—I have known cases of drunkenness amongst them when they have it in their power to drink, but that has been mainly on festive occasions.

14363. Do they still do that?—Yes, when it is in their power, but as I say it is mainly on festive occasions.

14364. They do not drink to excess, however?—No, not to my knowledge.

14365. How long have you been in the Benin District?—About 2½ years.

14366. How many drunken people have you seen during that time?—I have not met one.

14367. Either pagan or Christian?—Either pagan or Christian.

14368. Do you know anything about any of the coast places?—Yes.

14369. Was there any drunkenness there?—I should say so.

14370. Have you seen drunken people there?—Yes, especially among the educated people, clerks, and so on, and native employees who have the means of buying drink.

14371. Are they natives of the place or are they what you would call foreign natives?—Natives.

14372. There are two kinds of natives—are they foreign natives or are they Southern Nigeria men?—Some are Southern Nigeria and some are foreign natives.

14373. What coast places have you been at?—I was staying for many years at Lagos, and here is one, and Forcados also I have been to.

14374. Have you seen people drunk at Forcados?—Yes, some of the clerks there.

14375. Many?—Not many compared with the number there.

14376. What do you say generally as regards the health of the people? Have you known many people whose health has been injured by excessive drinking?—No, except among the class I have mentioned, I have not.

14377. Have you known many people who have suffered in health among that class?—I have known of no one suffering in health owing to drink.

14378. Speaking generally, you do not think trade spirits in this country are a great evil?—Unless when indulged in to excess.

14379. Yes, but under existing conditions there are very few people who drink to excess?—Yes.

14380. There are a few people who do drink to excess?—That is so.

14381. Would you be in favour of prohibition or not for the sake of the few?—If it has been proved that both trade rum and gin are injurious to health, that they contain poisonous ingredients, of course I do not see why poison should be imbibed by the people.

14382. Do you yourself know anything about that?—No, that I cannot say, because I have no means of knowing.

(*The witness withdrew.*)

Mr. ISAAC THOMAS PALMER (Native), called and examined.

14383. (*Chairman.*) What are you?—I am now a trader.

14384. What do you trade in?—I trade in mahogany as well as general merchandise.

14385. Including trade spirits?—Yes.

14386. Gin and rum?—Yes.

14387. Brandy and whisky as well?—Yes, brandy and whisky also.

14388. How long have you been a trader?—First of all I was brought into the Niger by Miller Bros. in 1876, and I was with the Niger Company until the latter part of 1888, and then I started for myself in 1889.

14389. Have you got any partners?—Only my children.

14390. Where is your place of business?—Sapele is my headquarters.

14391. Do you import large amounts of trade spirits or not?—No, a small proportion.

14392. I do not want to go into the details of your business, but comparing the trade spirits with the other articles would you tell us what proportion trade spirits bear to the other articles you import?—Just about a third

14393. About one-third of your trade would be in trade spirits, and the other would be in general merchandise?—Yes.

14394. You buy produce here?—Yes.

14395. Including mahogany?—Yes.

14396. Which you export?—Yes.

14397. Have you seen much drunkenness in Sapele?—No.

14398. How long have you been in Sapele?—About 10 years, and I have been all over the Niger since the middle of 1876. I only spent about two years in Lagos, and all the rest of the time I have spent between the Niger and here.

14399. And you do not see much drunkenness, you say?—No.

14400. What class of people are they who get drunk?—It is only in rare cases, as at Christmas time, or so, that you see one or two of the clerks, that is all.

14401. At festival times?—Yes, they get jolly, but not at all drunk.

14402. Do you belong to any religious community?—Yes, I am a Wesleyan.

14403. What should you say as to the effects of trade spirits on the natives generally?—I do not see that it has done them any injury.

14404. You have not noticed any injury yourself?—No, no injury.

14405. I suppose fermented drinks have always been known in this country?—Yes.

14406. Tombo?—Yes, there are three kinds of tombo. One kind is called Ogoro. Two kinds are made from the oil palm, and one from the bamboo palm. The one made from the oil palm cut down used to be very strong, stronger even than trade spirits, what the people call "Obuto," a thing when you take it it is likely to knock you down—that is the interpretation of the word "obuto."

14407. Obuto means that?—Yes.

14408. There is not much of that used?—That was largely used in the Agbor District in this Province.

14409. Is it still in use, or is it going out?—It is going out now.

14410. It destroys the palm?—Yes, the Government is putting a stop to it now.

14411. The wealth of the country depends a good deal on the palm?—It does.

14412. And this kills the palm, of course?—Yes, and the people whenever they drink it used to make a lot of noise in the town. On one occasion I had to write to Mr. Fosbery in Benin City to send a policeman to speak to the people. Gin at that time was not introduced into Agbor; it was all this obuto,

14413. Of the two you would say that obuto is more mischievous than gin?—Yes.

14414. Is anything put with this obuto in order to increase the fermentation?—No, they knock down the tree and set fire to it, and allow it to stop after it is knocked down for about three days before tapping it.

14415. They set fire to the tree after cutting it down?—Yes, and then they allow it to lie for three days without tapping.

14416. Then it comes out very strong?—Very strong. I may say on one occasion I took it myself when I had no water to drink, and I felt very bad for two days.

14417. How much did you take?—Almost two quarts of it. I had no water the whole day; I was in a place where drinking water was scarce.

14418. And you drank two quarts in the day?—Yes.

14419. That made you feel bad?—Yes, I forgot my dinner. I had no dinner that night, and the next day I had an awful headache.

14420. Does it get acid as well?—It does.

14421. Do you think part of the effect is due to the acid fermentation?—That is what I put it down to.

14422. Not merely to the amount of alcohol, but to the acid nature of the drink disturbing the stomach?—That may be it.

14423. What would be the effect on trade, do you think, if spirits were forbidden?—The effect would be very bad.

14424. Would not people have more money to buy other things with?—I do not think it would do the trade any good.

14425. You do not think the people would buy a great deal more of other things?—No, they want so little of them.

14426. (*Mr. Welsh.*) You said just now that if spirits were prohibited it would not do the trade any good?—Yes.

14427. Would it do the people any good?—It is not doing them any harm at present.

14428. (*Mr. Cowan.*) Has the cutting down of palm trees been stopped altogether?—Yes, to a large extent.

14429. That practice must have had a serious effect on the wealth of the country?—Yes.

14430. Have you seen many of these trees cut down yourself?—Yes, all in that part of the country, and I had to write two or three times to Mr. Fosbery about it.

14431. The Government have now taken it up and put a stop to it?—That is so.

14432. Supposing the importation of trade spirits were prohibited, would you be afraid of that practice becoming general again?—Yes, they would go back to that.

14433. That would have a still worse effect on the country?—It would.

14434. So that practically what it means is that the wealth of the country would be destroyed?—Yes, it would be destroyed.

14435. You have travelled a good deal in Northern Nigeria, have you not?—I have.

14436. Have you been in those Provinces where the importation of trade spirits is prohibited altogether?—Yes.

14437. Have you ever seen any drunkenness there?—Pito I believe is just as bad.

14438. Have you seen any cases of drunkenness there with pito?—I have seen them jolly and dancing about all through pito drinking. I heard at one time that the Government were imposing a small duty even on pito, because the people were getting rowdy at night and dancing and so on, after pito drinking.

14439. Have you noticed any difference between the people of Northern Nigeria and the people of Southern Nigeria—that is, where there is prohibition, would you say the people were any better than here where there is no prohibition?—No, they are no better.

14440. If they cannot get gin they get pito, which is just as strong and just as potent?—Yes.

14441. This special palm wine you told us of, obuto,

is just as strong as trade spirits you say?—Just as strong.

14442. We were told by a witness in Lagos the other day that he had come across a lot of people coming from a play in Sapele and that they were all drunk. Have you ever seen anything of that kind in the streets of Sapele?—This must be in very ancient days, not in my time, I have never witnessed such a thing.

14443. Would it be possible, perhaps, for that witness to have assumed that those people were drunk when they simply had been dancing and had become a little bit excited?—That may be it.

14444. If it was a recent thing you would say it was more likely dancing and excitement than actual drinking?—Yes.

14445. You know Sapele well, I think?—I do.

14446. You reside in Sapele?—Yes.

14447. You would say that that statement was made under a misapprehension?—I would.

14448. You are a Yoruba, are you not?—I am.

14449. You belong to Lagos?—Yes.

14450. But with the exception of two years you have spent all your time between Northern Nigeria and Southern Nigeria?—Yes, that is since 1876.

14451. In the time you have been going about Nigeria, have you seen any evidences of the people having become deteriorated in any way?—No.

14452. You would not say that the children were less healthy than they used to be?—I would not.

14453. Or that they look as if their parents had been drinking to excess, or anything like that?—No.

14454. On the other hand, have you seen any improvement in them?—Yes, I have seen an improvement in them.

14455. As the people become more wealthy, do you see any tendency at all on their part to drink spirits more than they have been doing?—No.

14456. How would you account for the increase in the importation of spirits, where do the extra imports in spirits go; is it because new country has been opened up, in your opinion?—Yes, that is it. There are places opened up now where people were not in touch before with one another, and since the opening up of new roads and the opening up of the country all these places are open to trade now.

14457. You would say that there are actually more markets now, and that that accounts for the increase in the imports of spirits?—Yes.

14458. You would also say that the consumption per head is small?—Yes, very small.

14459. The area over which the spirits are distributed is so large that the consumption per head is necessarily very small?—Yes.

(*The witness withdrew.*)

Mr. James Thomas (Native), called and examined.

14460. (*Chairman.*) Are you a trader?—Yes.

14461. How long have you been engaged in trade?—Nine years.

14462. On your own account?—Yes.

14463. Where do you trade?—In Sapele.

14464. Near Mr. Palmer?—Yes.

14465. Did you hear Mr. Palmer's evidence?—I did.

14466. Do you agree with what he said?—I do.

14467. Have you anything you wish to tell us in addition?—If you ask me any question I think I would be able to answer it.

14468. I will ask you generally first, is there much drunkenness in Sapele?—No, I have not seen much.

14469. Have you seen any?—No, I have never come across one case.

14470. You have not seen people drunk there?—No.

14471. Either on tombo or palm wine or trade spirits?—No, I have not seen anybody drunk there.

14472. (*Mr. Cowan.*) To what Church do you belong?—The Church Missionary Society.

14473. Have you seen Bishop Johnson when he has been visiting Sapele at different times?—Yes.

14474. Have you seen any drunkenness at all in the streets on any of those occasions?—No. In most cases I have been the interpreter in the church for Bishop Johnson.

14475. (*Chairman.*) Why have you had to interpret for Bishop Johnson?—Because he is a Yoruba.

14476. What language do you speak in Sapele?—Jekri.

14477. So you have had to interpret for him?—I have.

14478. (*Mr. Cowan.*) Have you ever drawn Bishop Johnson's attention to any case of drunkenness or excessive drinking in Sapele?—Never.

14479. To your knowledge, has Bishop Johnson ever seen excessive drinking in Sapele?—No, I do not know of any occasion on which he has.

14480. You have never seen anybody going about the streets of Sapele drunk yourself?—No.

14481. If anyone has said he has seen people drunk in the streets there, do you think it is possible he might have been making a mistake, thinking that they were drunk when they had only been excited and dancing and singing?—Yes; in some cases the Kroo boys get a little drink, I do not know where, but I have never seen a case of that kind myself in Sapele at all.

14482. Have you always acted as interpreter for Bishop Johnson?—Yes, except when not at home.

14483. Or except when you were in England?—Yes.

14484. On the last occasion when Bishop Johnson visited Sapele did you act as interpreter?—No, I was sick at that time.

14485. Since you have known Sapele, do you think the people have improved in any way, or have they gone back, or are they standing still?—I have known them for 11 years.

14486. And you do not notice much difference in them?—No.

14487. Would you say they had deteriorated or not?—No, they are all alike: those who take gin and those who take no gin at all. I know both kinds, and the children of those who take gin die just as the children of those who do not take gin die.

14488. As far as you have observed, you say it has done no harm at all to the population?—No. I would like to say that last year, when the Bishop was there, Chief Oman Amayin, the principal chief in Sapele, died, and the people were feasting and dancing about in the town, and perhaps those are the people he saw.

14489. You think the Bishop may have thought they were drunk when they were simply excited and dancing?—Yes.

14490. Are you satisfied that it was not a question of excessive drinking at all?—Quite satisfied.

Mr. I. T. Palmer (*Last Witness*): Yes, I can confirm that; I was there myself.

14491. *Mr. Cowan* (*To the Witness.*) It was simply a question of excitement and play?—Yes.

(*The witness withdrew.*)

Chief DORE (Native), called and examined (through an interpreter).

14492. (*Chairman.*) Of what district are you chief?—I am the highest chief of the Benin River and Warri also.

14493. Are you a member of the Native Court?—I am President of all the Native Courts.

14494. How many Courts are there?—Five. I have an appointment as perpetual President for all time. If the District Commissioner is not present I preside at all the Native Courts. It was a special appointment of Sir Ralph Moor's.

14495. Do you trade yourself?—Yes.

14496. What kind of district are you chief over—a good many villages?—I cannot give you the number of villages now, but the district includes Warri, Sapele, Benin, Forcados, and the surrounding markets.

14497. How long have you been chief—for many years?—Twenty-nine years.

14498. Are you elected chief, or did you succeed your father?—I was elected as chief.

14499. Was your father chief before you?—No, my father was alive when I was appointed by the Government to be chief.

14500. Was your father a chief?—Yes, my father was a chief.

14501. You hold a political appointment from the Government?—Yes.

14502. Is there much drunkenness in your district or not?—The people do drink, but there is not much.

14503. A good many people take drink, but are there many who get actually drunk?—The people drink, but not all the time: when they have a play they drink.

14504. Do they get drunk, or do they simply take drink in moderation?—They do not drink to do themselves any harm.

14505. Are trade spirits doing any harm to your people?—They are not doing any harm.

14506. Do you wish to see them prohibited?—No, because that would be a bad thing for this country.

14507. Why would it be bad?—Gin is good as a medicine in this country: also it maintains the trade of the country.

14508. Do you know any people who have suffered in health through taking too much gin?—No.

14509. Are you a Christian or a Pagan chief?—I am not a Christian.

14510. (*Mr. Cowan.*) Do trade spirits help trade in this country?—Yes, they help trade: if there is no gin we cannot do any trade—trade is finished.

14511. You could do a small trade in other goods, could you not, without spirits?—No, I do not think there would be any trade at all without spirits.

14512. You think it would practically ruin trade?—We could not do any trade at all.

14513. You give a big play every year, I think?—I do.

14514. Have you ever been troubled with people getting drunk—through drinking too much?—I have not had a man drink too much to do him any harm, or any fighting, although they get very excited at the dancing, and if there was no drink the play would go on just the same.

14515. You also give food, do you not?—Yes, plenty of food and drink too.

14516. Which costs you most when giving a play—the food or the drink?—The drink.

14517. Is there much tombo and palm wine drunk at your plays?—Yes, but there is more spirits than palm wine.

14518. If gin were stopped altogether, would there be more tombo and palm wine drunk?—If gin were stopped, palm wine cannot make a man drunk.

14519. If he took it strong and plenty of it, would it not make a man drunk?—If he makes palm wine he puts water with it, and mixes it for drink: if he drank it without water it would make him sick.

14520. If he took it too strong it would make him sick?—Yes, he could not stand it.

14521. Would you be afraid of your people taking too much gin or rum and making themselves sick?—I am not afraid of that, because I have never seen any harm done yet.

14522. (*Chairman.*) Where do you live yourself?—I have a house at Warri, at Sapele, and at Benin River: my main house is at Benin River.

14523. (*Mr. Welsh.*) At the last big play that you gave, how much gin and rum did you use—how many cases of gin, and how many demijohns of rum?—The play lasted from the 1st of January till the end of March, and the whole thing cost me £400 or £500 worth.

14524. (*Chairman.*) How many people attend that play as a rule?—They come from Warri and Sapele and all round the district.

14525. You had to feed them as well as give them drink?—Yes.

14526. People come from all round?—Yes.

14527. The play lasted for how long, did you say?—Three months.

14528. Every day, or only on occasional days?—We have a rest for two days perhaps, and then we begin again.

14529. When a play like that is going on you cannot do any trade, can you?—Yes, I do my trade all right: my boys attend to it in the market. We do not do the trade in the town, it is in the market, so I can do my trade at the same time.

(*The witness withdrew.*)

Chief OAGBI (Native), called and examined.

14530. (*Chairman.*) Where do you live?—I live at Warri.

14531. Are you a member of the Native Council?—Yes. I was an influential person in the country before I was a member of the Native Council.

14532. For how long a time have you been a chief?—For 14 years.

14533. Is there much drunkenness in your district, or do your people drink moderately?—The people visit me at plays and on other occasions, and they drink with me.

14534. Have trade spirits done any harm among your people?—They drink at plays, but it does them no harm, and it causes no violence.

14535. Are you a trader yourself?—I trade a bit.

14536. Do you trade in gin and rum as well as in other goods?—In everything.

14537. Which do you trade most in?—Gin takes precedence, and then cloth.

14538. Have you got any boys in the Warri Government School?—Yes, two.

14539. Do those boys drink gin?—No.

14540. Do many children drink gin about here?—Sometimes one gives a present to a small girl of a little sweet rum, but children otherwise do not drink.

14541. How much would the small girl get?—Just a sip out of a port wine glass.

14542. (*Mr. Welsh.*) Is it a bad thing for children to take rum or gin?—Supposing a small boy were to take gin or rum, some man would see him and would object at once.

14543. Does it do them any harm when young lads and girls take gin?—Yes.

14544. Suppose the Government were to say that no more gin or rum is to be imported into this country, do you think that would be a good thing?—No, it would be bad for the general health of the community.

14545. How did you do before gin and rum came to

this country?—All my lifetime and in my father's lifetime there has been gin and spirits in the country.

14546. When a man drinks a glass of gin it is finished with, is it not?—whereas if he buys a piece of cloth he has got it to wear, and he can wear it as long as he likes?—The country custom is when one gentleman calls upon another to offer him a drink.

14547. Would you offer a drink to a man who was a drunkard? Suppose you knew a man who was drunk always, how would you act: would you say to him, "Come and have a drink with me"?—No, I should say "You damn fool, you."

14548. (*Mr. Cowan.*) We have been told by another witness that if a man drinks gin he is not able to get any children, what do you say to that?—It does not make a man impotent to drink in moderation.

14549. How many children have you had in the last two years born to you?—In former years I had plenty of children, but since I have become an old man my children have not been so numerous.

14550. How many children have been born to you lately—take this last year?—In 1905 I had three children.

14551. How many children have you got altogether?—I cannot count my children. They are scattered all over the Protectorate, but I have got about 30 in Warri to-day.

14552. You do not believe taking a little gin does any harm?—No harm.

14553. (*Chairman.*) Have you always taken gin in moderation yourself?—I have. If I went to call on a friend and he did not offer me a drink I would take it as an insult.

(*The witness withdrew.*)

Chief EGBE (Native), called and examined.

14554. (*Chairman.*) Are you a member of the Native Council?—I am.

14555. How long have you been a chief?—I have been a chief for about five years—since my brother's death.

14556. Are you a trader?—Yes.

14557. Do you trade in gin as well as in other things?—Yes.

14558. Does gin do any harm to your people?—No.

14559. Is there anything more you wish to tell us about the trade than the other chiefs have told us, or do you agree with what they said?—Yes.

14560. Is there anything that you wish to add to what they said?—No.

14561. (*Mr. Cowan.*) You do not drink yourself, do you?—I did drink some time ago, but my belly troubled me and so I stopped. Now I drink ginger beer in the day time when the sun is hot, or lemonade.

14562. You have not seen drink do any harm to the people?—No. I go all up the river, and I never see any harm done.

14563. Does gin help trade?—It does.

14564. Would trade be as good if there was no gin?—Oh, no.

14565. (*Chairman.*) Where is your house?—Quite near here, at Warri.

14566. Did you have a large play last week?—I did.

14567. Did many people come?—Yes.

14568. How long did it last?—Two days.

14569. Did anyone get drunk?—No.

14570. Was there plenty of dancing and singing?—Yes, when a man has a drink or two he can dance and sing better.

14571. But they do not get drunk?—No.

14572. Nobody was drunk at your play?—No.

14573. Did some of the Europeans come and see it?—Yes.

14574. Where was the play held, in Warri?—Over the river, about a quarter of a mile down the river.

(*The witness withdrew.*)

Chief SKIN (Native), called and examined.

14575. (*Chairman.*) Are you a pagan or a Christian chief?—I am a pagan.

14576. Are you a member of the Native Council?—I am Vice-President of the Court.

14577. How many Courts do you attend?—Only the Warri Court.

14578. Do you engage in trade?—I do.

14579. Have you heard the evidence that has been given by the other chiefs here?—I have.

14580. Do you agree with what they have said?—I do.

14581. Can you tell us anything more about drink than what they have told us?—No, I cannot say that I can.

14582. You think drink does no harm?—I do not think it does any harm.

14583. Neither trade spirits nor palm wine do any harm to the people?—They do not.

14584. The people are a sober people?—Yes, the people are sober.

(*The witness withdrew.*)

Chief OAGBI (recalled and further examined).

14585. (*Chairman.*) How many Warri chiefs are there here in the room?—There are 10 of us Warri chiefs in the room.

14586. They have all heard your evidence?—They have.

14587. Do they all agree with you?—They do.

14588. Nobody wishes to say anything in addition?—No.

14589. They all agree?—They all agree.

(*The witness withdrew.*)

Mr. THOMAS DOVETON MAXWELL, called and examined.

14590. (*Chairman.*) What is your present appointment?—I am Crown Solicitor for the Central Province.

14591. In what year did you join the service?—In August, 1902.

14592. You have not been long in the Central Province, I think?—No, my appointment dates from the 1st September. I was in the Province for two months from the end of September to the end of November, and I only returned from leave last week.

14593. What previous appointments have you held?—From August, 1906, I was Commissioner of Lands in Lagos, and was stationed in Lagos. Immediately previous to that I had been acting Police Magistrate for three months, and then Commissioner of Lands back to August, 1906. Before that, going backwards, I was for four months Police Magistrate at Calabar, three months in the Secretariat at Calabar, when owing to an accident I was unable to move about. Previous to that I was for 15 months acting Police Magistrate and District Commissioner at Calabar. Previous to that I was for seven months District Commissioner at Degema, and previous to that Assistant District Commissioner for six months at Opobo.

14594. You know the Delta pretty well, I think?—Fairly well; the Degema District particularly, I know that fairly well. At Opobo I did not have much chance of travelling.

14595. And the Calabar District?—Yes, the Calabar District I know intimately.

14596. First of all, to take the Degema District, what do you say as to the habits of the people there with regard to drink?—I have never seen a drunken person there at all.

14597. What tribes would there be in the Degema District?—The Ibos almost exclusively.

14598. You found no trouble arising from drink amongst them?—Not the least.

14599. Now I want to come to the Calabar District. You were District Commissioner and Police Magistrate at Calabar at one time?—Yes; not all the time Police Magistrate—not the whole of the 15 months—I was District Commissioner as well.

14600. Did you come across any cases of crime connected with drink while you were at Calabar? I will ask you afterwards about drunkenness, but other serious crime caused by drink?—Not one.

14601. Did you come across any cases of actual drunkenness?—In Calabar itself as Police Magistrate I have known occasional cases of drunk and disorderly, but I cannot remember definitely any native being had up for drunk and disorderly, those charges were almost exclusively confined to the native foreigners I think, but I may not be quite right.

14602. By native foreigners what do you mean?—A native of the Gold Coast, Sierra Leone, or the Gambia. Some of them come down as clerks and as skilled workmen, and some as traders.

14603. Do they come down here because they have a better education than the people of the place, and can get work?—They think they have a better education; they have a little superficial education, which in most cases they have failed to digest.

14604. I should like to ask you with regard to the Ibibio tribe. You know that tribe, of course?—I do.

14605. First of all, where do you find the Ibibio tribe?—On the right bank of the Cross River. I think now there are very few of them left in the present Calabar District, but at that time the Calabar District included a very great deal of what is now the Eket District—also I think the whole of the Uyo District. It was broken off from the Calabar District when I was there. There was an expedition, a punitive force, went through there, and the Uyo District was formed.

14606. What do you say about the Ibibio tribe?—They are a peculiarly low type—physically, morally, and intellectually.

14607. Is there much trade gin among them or not?—I do not think so, not much at all.

14608. Is there much drunkenness among them?—Not much drunkenness, but a good deal of intense stupidity; that may and probably does arise from the extraordinary habits of drinking large quantities of tombo every morning and evening in the tombo house belonging to each village.

14609. Each village has a tombo house?—Yes, a little place outside it, and they resort there morning and evening, and eat nothing, and go for days with practically no solid nourishment.

14610. In order to obtain that tombo do they cut down the palm tree, or do they only tap it?—They only tap it.

14611. Are the Ibibios cut off from other people in any way?—The Ekets have sprung from them as the language shows, but it is an unpardonable insult, even in jest, to call a Calabar man an Ibibio. It is a thing he would never forgive.

14612. To what do you attribute this low quality of the Ibibio race; have you any reason for it?—Chiefly to the consanguineous marriages they indulge in, and also to their habit of going so much without food and drinking so much tombo.

14613. They go without food, do they?—I have never been able to actually test it myself, but I have been told by clerks that they will go for three or four days without eating absolutely anything.

14614. Is that because they have no food?—No, they have yams and corn growing there; they grow well in the Ibibio country.

14615. Are they an industrious people?—They are not.

14616. What do they live by?—Farming chiefly.

14617. Although they are farmers they do not seem to have the energy to produce food?—They can produce it, because it is there in the yam fields, there are large quantities of food in the yam fields, but the people often go certainly for more than a day without eating.

14618. Are they a large tribe?—Very large.

14619. Have they been raided for slaves or anything of that sort; has that taken it out of them?—In previous years, yes. Itu used to be a great slave market and that drained the Ibibio tribe to a great extent.

14620. You spoke about consanguineous marriages, how far does that practice prevail?—A man will marry his daughters and his sisters.

14621. Is that not uncommon?—No, that is by no means uncommon.

14622. Is it a recognised form of marriage, or is it a more or less irregular connection. Is it recognised as an absolute marriage?—I do not think that the native looks upon it as anything irregular. I do not think there is any custom forcing him not to marry her.

14623. Do they escape dowry in a case of that kind?—That I cannot say.

14624. Do they intermarry with other tribes?—No, I have never known of a case.

14625. Is that because other tribes will not intermarry with them, or because they will not intermarry with other tribes?—I think it is because the other tribes will not have anything to do with the Ibibios. The Aros used to trade through the great part of the Ibibio country, and they are absolutely distinct from them.

14626. And hold themselves distinct?—Absolutely apart from the Ibibios.

14627. Are the Aros a fine race?—Yes, fine but wicked.

14628. Wicked in what way—dishonest or what?—They are rather the Jews of the country—they are very shrewd traders.

14629. And unscrupulous?—Some unscrupulous.

14630. Do you know Adiabo?—Yes, very well.

14631. Do you know the market there?—Do you mean the district or the town?

14632. I mean the small town where the market is held?—Yes, I have often been in it; I have stayed in

the village itself where the market is, for four or five days at a time.

14633. Is the market a daily or a weekly market?—I think every eight days. It is four years since I was there, and I cannot exactly remember—possibly every eight or ten days.

14634. You have seen markets held there?—Frequently.

14635. Have you noticed any drinking going on among the women at the markets?—Never once.

14636. You have noticed no drunken rows among the women in the market there?—Never once; never at any market. I have very often bicycled about the country there, and gone into the large markets absolutely unexpected, and unattended, often and often—sometimes with just an interpreter, Richard Henshaw, and I have never seen anything of the kind.

14637. Richard Henshaw was your interpreter?—Yes, he was the Agent for Native Affairs, and he nearly always went round with me as interpreter.

14638. Do you know Oban?—Yes, very well.

14639. Have you ever seen any drunkenness at Oban?—Yes, I happened to be at Oban at the time of a native play—I fancy the chief's name was Owo. He was "making his father" at the time I was there, celebrating his father's funeral.

14640. The "making" is a sort of anniversary, is it not?—Yes, I was there for three days, certainly two nights. I remember there were two very bad thunderstorms when I was there. I was at the play; I went down to see it and went in and out at the play.

14641. You had no difficulty there in going freely in and out among the people?—Not the very least. I remember Oban particularly because it is the headquarters of the Ekoi tribe, which was in the Calabar District. There was a minor official of the Forestry Department who went up there, a Eurasian, he was very new to the country, and he had rather an exalted idea of his own position, and wrote in a long complaint that the chief was keeping the Rest House at Oban in a very dirty condition, and that the chief had objected to his going into the Rest House, and that he had, therefore, fined the chief and threatened to flog him. There was really no Rest House at Oban, it was the chief's own private house, and the chief somewhat resented being turned out of his own house by a man whom he had never seen before and might never see again. I remember I was asked to report on it, and in my report referring to the tribe I said, "I know them well, and I find them to be hospitable, sober, and thrifty."

14642. You are quite sure that was the fact?—In my rather considerable experience most emphatically it was, I remember being rather struck by the sobriety of the tribe.

14643. Now do you know the Okoyong District?—That is the hinterland, so to speak, of Adiabo?

14644. Yes.—Yes.

14645. We were told by one witness that there was a great deal of drinking among the older chiefs there, did you see anything of it?—No, nothing of it at all.

14646. But that there was some improvement among the younger men?—I remember one of the older chiefs there, a man who had a house quite near to Miss Slessor, who was an impossible old gentleman. He got into serious trouble for accepting bribes as President of the Native Court, I think.

14647. Nothing to do with drink at all?—No. He was one of the leading chiefs there, and I fancy he got a year's hard labour or something of that sort.

14648. Do you know many of the chiefs in that district?—Yes, well. There was one of the older ones, I think the Ukpenyong—but I have to rely entirely on my memory for the names. He died at Calabar, and I heard news of his death there. He had always been a very loyal servant of the Government, and behaved extremely well in the Native Court. I remember well the idea struck me of allowing them a certain amount as a special favour out of the Native Court funds to buy gunpowder to explode guns for his funeral service. Mr. Bedwell was then Acting Secretary at Calabar, and he approved of the idea. I went up to the ceremony at the time, and they were exploding the guns and there was a great ceremony, but I saw no drunkenness of any sort on that occasion at all.

14649. You camped about in the Okoyong District a good deal, I suppose?—Yes, I was in and out of it for days at a time.

14650. You knew a good many of the chiefs there, I suppose?—I do not think there was one that I did not know.

14651. And you have been in their houses?—Yes, I have been in their houses and stayed in their compounds often.

14652. You did not find that many of them, or any of them, were habitual drunkards?—No; I think I can go so far as to say that I am quite positive they were not. If they had been habitual drunkards I must have seen it.

14653. Can you tell us during what years you were in that district, travelling about in the Okoyong District?—From the beginning of March, 1904, to the end of May, 1905.

14654. So that you have been for over a year travelling about the Okoyong District?—Yes, not solely the Okoyong District—the Calabar District.

14655. Still, you knew the Okoyong District well?—Yes, I had two extended tours right through the Okoyong District in April, 1904, and I think in October, 1904.

14656. At what time was Miss Slessor in the Okoyong District or in the Ibibio country?—The first part of the time she was in the Okoyong District, and then she moved during the time I was there into the Ibibio District.

14657. You yourself saw no drunkenness or any of the effects of drunkenness among the chiefs in that district?—Never.

14658. Were you sitting in Court with any of them?—Yes, it was my chief duty up there to do that. I went up there to take over a Native Court from Miss Slessor because she was going to the Ibibio country. I took on the Court, and soon after that I got all the chiefs to meet me in order to choose a site for a new Court House, which was to join up two tribes or families, one living *there*, and one living *there*, so that, instead of having two minor Courts, we might have one right in the middle, and I remember we had rather a difficulty in choosing a bit of land that suited both.

14659. Do you know anything about infant mortality; have you studied that question in your district at all?—I know it is great.

14660. But you have not studied it specially?—No, merely as an amateur.

14661. To what do you attribute it?—To the carelessness of the mothers to a great extent, not feeding the infants properly, and keeping them at the breast much too long. I brought up an Ibibio baby myself once, whose mother was killed in the expedition. We found her shot through the back with the child strapped on to her, still alive, and I took charge of the child—Le Marchant and I took charge of it. He was then District Commissioner at Eket, and we fed the child on condensed milk, and it thrived far better than the average baby one saw. We used common sense in the feeding of it, and it got fat and well and jolly.

14662. The mother had been accidentally shot in one of the fights, I suppose?—Yes.

14663. In the course of your duties did you come to know what diseases were specially rife in that district?—Amongst the Ibibios I should say venereal diseases very largely, and also pulmonary disease to a very great extent, and amongst the Ibos too. That is only my impression; I am not a doctor, but they have often come to me, men with very heavy colds, expecting me to be able to cure them at once, and I think I very often have cured them.

14664. When you get away from the Ibibios, what tribe do you get among?—The Efiks.

14665. They are a decidedly superior race, are they not?—Yes, in my opinion they are the best race out here. I do not know the Yoruba very well, except the Lagos Yoruba. The Efik is a very slow thinker and a very slow doer, but he does things thoroughly. He has a very great deal of sound common sense, and is

Mr. Thomas Doveton Maxwell.]

very loyal, and has what very few natives have—a sense of gratitude. I am very fond of the Efik indeed.

14666. You find them a nice people to be amongst?—A thoroughly nice people. I am afraid that is rather a hobby of mine, the superiority of the Efik, and that most people will not agree with me.

14667. However, you have been a good deal amongst them and seen a good deal of them personally?—Yes, and I like them very much indeed.

14668. In your duties as District Commissioner and Police Magistrate, have you ever come across any connection between drink and crime?—No.

14669. What were the main crimes with which you had to deal with in that district?—Theft very largely. In Calabar itself there was a very great deal at one time of petty larcenies from the factories.

14670. Was murder common or not?—No, it was not common, although it was there, of course. I remember as District Commissioner I had in the fifteen months to take about six or eight depositions of murder, but I am speaking entirely from memory.

14671. Were they cases of human sacrifice?—No, nothing of that sort.

14672. Not ju-ju murders?—No.

14673. Ordinary murders?—Yes, I think I am right in saying that the majority, or, at all events, some of them, were either accidental or quasi-accidental shootings. For example, two men would be out shooting game, and one sees a bush rustle, and thinks it a goat and fires at it, and then finds it is not a goat he has shot, but his friend.

14674. They turned out to be either manslaughter cases or accidental shooting?—One of them did not, as far as I remember, because it was proved that the supposed accident was not an accident at all—it was a case of *cherchez la femme*.

14675. In this part of the country, acting as Crown Prosecutor, have you as yet many cases of serious crime to deal with?—Yes; I have had a great many murder cases to deal with at Kwale and at Agbor.

14676. What have been the causes of those murders—private motives or drink?—One was simply theft. That was a messenger of Mr. Palmer's, who used to go about with large sums of money from one place to another, and three boys set upon him and robbed him of his money. At Agbor there was a large number of murder cases. Of course, I am only giving you secondary evidence, but I might say that I remember the District Commissioner talking to me about the Obuta that Mr. Palmer mentioned just now—the extremely strong palm wine the natives get by cutting down palm trees and burning them, and saying that, in his opinion, it was far worse than trade spirits, and simply maddened the natives.*

14677. That practice is now discontinued, I think?—It is; of course, I have no personal knowledge.

14678. You are an Oxford man, are you not?—I am.

14679. Of what College?—Balliol.

14680. Did you do any work at home before you joined the service here?—I was called to the Bar and went in in a small way for journalism, and then I went in for tutoring, and then I came out here shortly afterwards.

14681. When were you actually called to the Bar?—In 1903. I had passed all the exams. and eaten all the dinners in 1896, but I actually was not called until 1903.

14682. (*Mr. Welsh.*) When you told us about Oban, I understand it was before 1906 that you travelled there?—Yes, it was in 1904 and 1905 when I was there.

14683. Was there any trading firm there then?—There was no European trading firm there.

14684. Nor native, was there?—Yes, there were two native stores, I think; when I say there was no European firm, there was certainly no European there. I take it if Miller Bros. or the African Association had an establishment there there would certainly have been a white man there, and there was no European there.

14685. Do you know whether they sold spirits in the native stores you speak of?—Yes, I think I can safely say they did.

14686. There may have been an increase of drunkenness in the district since you left through the establishment of a factory there?—There were stores there before I left that sold spirits—I am not quite positive of my facts, because I am speaking of five years ago.

14687. Did the Ibibios sell their children, or were they raided by other tribes, do you know?—That was before my time, and in any case Itu was out of the Calabar District—I did not know much about it.

14688. You mentioned it as having been in the centre of the slave trade?—I think it was the place where the slaves used to be taken to the waterside, and then shipped down the Cross River.

14689. (*Mr. Cowan.*) You say you think that possibly the stupidity you have noticed in the Ibibios may possibly be owing to their drinking such large quantities of tombo?—Without food, I must put it in that way, because the tombo they drink is not strong; they take it rather fresh.

14690. You have seen very little spirit drinking there?—Very little indeed; in fact I cannot recall any case of ever having seen any Ibibio drinking spirits, although I have seen the gin bottles about.

14691. In that case, might we assume there is almost less drinking of trade spirits there than in other parts you have visited?—I should hardly say less—very much the same. It has always been my impression that the gin up in these parts is looked upon either as we look upon a shilling, as a medium of exchange, or upon a bottle of champagne, as a thing which is not drunk every day, or anything like every day.

14692. You are quite decided in your opinion that the Ibibios as a tribe are inferior to any other tribe or community you have come across in Southern Nigeria?—Distinctly. I have had no dealings with the Ogonis, near Bonny, I ought to say.

14693. You are quite satisfied also that this apparent deterioration, compared with other tribes, is not in any way due to the drinking of trade spirits?—Quite.

14694. You are quite satisfied as to that?—Quite.

14695. (*Mr. Welsh.*) It might be due to the drinking of trade spirits without your knowledge, might it not?—It is hardly likely, because I was in and out of their villages for some months, and I must have seen it going on if it had been going on.

14696. Race deterioration is a matter of decades—a century, perhaps—to become noticeable?—But I think the Ibibio race deterioration has been going on for centuries.

14697. The Ibibios are bordering on Calabar, are they not?—Yes.

14698. Therefore they are near a place where plenty of liquor has always been attainable?—Yes, but the Calabar people have not had much to do with the Ibibios, I think.

14699. Has there not been a good deal of trade with Oron and that district?—Yes, but I think the Oron trade has rather sprung up in recent years. I think it was Daniel Henshaw's father who started it—it is either this generation or the last.

14700. There has been a large trade, I know, done with the Ibibios before there was any Government or duties of customs imposed. Gin was sold in very large quantities and very cheaply, and may the result not have been to accelerate perhaps any race deterioration that existed?—Had they acquired the taste for gin 30 years ago, shall we say, I cannot conceive, in a decadent race like that, that the taste would have died out.

14701. But has the taste died out: are they drinking less than they did formerly?—Had they been in the habit of drinking undue quantities in the last generation, I cannot but think that this generation would make every effort to secure gin in larger quantities than they do, and when they did secure it there would be apparent cases of drunkenness amongst them.

14702. And those you have not noticed?—Never.

14703. That is all I have to ask.—You were asking Mr. Douglas about smuggling—if he knew the German boundary—the Cameroon boundary.

14704. (*Chairman.*) Yes; do you know that boundary?—I do; it gave me a lot of trouble as District Commissioner at Calabar, because people who were wanted by the native Court simply used to go across the boundary a few miles into German territory, and

* *Cf.* Mr. Sproston, District Commissioner, p. 417.

there was very often great trouble in that way about it, and assuming that spirits were forbidden here and not forbidden in the Cameroons, I can imagine nothing easier than smuggling across the border.

14705. It is wild bush country, is it not?—Yes, wild bush country, and a good deal of it forest, and nothing would be easier than to hide spirits in the bush in large quantities and to smuggle it in as required. I do not know the French boundary on the other side at all, but that boundary I do know, and, as I say, I have had great trouble with it.

14706. How far up do you know the boundary, or do you only know the extent of it in the Calabar District?—I know it very nearly up to Okuni.

14707. How far would that be in miles, roughly—40 or 50?—Much more than that; it is about 150.

14708. Over 100, at any rate?—Yes, over 100 distinctly.

14709. We may take it as over 100, and for over 100 miles a preventive service, at any rate, would have to be established?—Yes, and the cost of such a preventive service would be colossal.

14710. So that practically it could not be done.—No.

14711. Is the country so difficult that only small quantities could be brought in, or could large quantities be brought in?—There is no good water way communication, except the Kwa River, and that is not all navigable.

14712. That river could be watched pretty well, I suppose?—Yes, that could be watched, but there are an unthinkable number of forest paths.

14713. It would always be brought in in driblets through the forest paths, I suppose, and not in large quantities?—Not in larger quantities than a given number of men could carry on their heads.

14714. Is there anything else you wish to add?—Yes, with regard to the drunken chiefs at, Okoyong. There was a youngish chief at Okoyong, Chief of Creek Town, that had a large farm up at Okoyong. He used to drink horribly at one time; he learnt it in England I am afraid. He was educated in England and was brought out again, and it was rather notorious; he got into serious trouble in the native Divorce Court, and rather disgraced himself generally. He was a man who did drink a great deal.

14715. What happened to him? Is he still living?—I fancy he is alive now. I got him a job under the Government as interpreter to the forces when up there on a punitive expedition, and I made him sign the pledge, and for some months, when I was up there on the expedition generally, he behaved excellently, and was perfectly sober, and did excellent work. Major Trenchard was delighted with him, and especially asked for him to go up the next year. I have rather lost sight of some people in Calabar since I was there, but I think he has come back again now, and I hear he is not doing very well. I do not wish to take away his character without knowledge, but I do not think he is doing very well.

14716. Does he belong to any religious denomination, or is he a pagan?—No, he was educated in Scotland by the Presbyterian Mission. There was another Calabar chief who said he was a paramount chief of Oban. He also had been to England and learnt all sorts of undesirable habits, including drinking, but as far as I remember he had never been up to Oban. He used to live down in Calabar and spend his money getting up as often as not cheap theatrical entertainments. He was a tawdry, unsatisfactory sort of person generally.

(*The witness withdrew.*)

(Adjourned for a short time.)

Mr. EDWARD LENNARD CHUTE, called and examined.

14717. (*Chairman.*) What is your present appointment?—I am Commissioner of Police for the Central Province.

14718. How long service have you done in Southern Nigeria?—Six years and eight months.

14719. Were you soldiering first, or have you been all the time in the police?—No, I was for the first 18 months in the political department.

14720. I ask because of your war medals.—I served a long time in South Africa, up in the Zambesi, in the Matabeleland Mounted Police, just after the Jameson Raid, in the Matabele Rebellion.

14721. You have done six years' service here?—Nearly seven years.

14722. First political and then police?—Yes.

14723. In what districts have you served?—I was in the Cross River division first, and I have been on nearly all the stations there, Bendi, Aro-Chuku, Afikpo, and Obubra.

14724. You have travelled about a good deal, I suppose?—Yes, I was with expeditions to start with—most of the time. I travelled a great deal on the Cross River.

14725. Acting as Political Officer of the expedition?—No, I was running the transport; I have done very little political work.

14726. How long have you been doing police work?—For the balance of the time—4½ years.

14727. At what places have you done police work?—Here, and in Calabar and in Bonny; both in the Eastern and Central Provinces.

14728. In your police work have you found much connection between drink and crime?—Very little.

14729. Can you recall any case in which drink was the actual cause of crime being committed?—I cannot remember any special case.

14730. For instance, a murder or a bad manslaughter?—No, I cannot remember a single case. I do not mean to say there have not been cases, but I cannot call to mind now a single instance either here or in the Eastern Province.

14731. As regards drunkenness and people being drunk and disorderly, have you had many cases?—There has very little of it been brought before the police in this Province. I can tell you exactly what we had last year, and in 1907. The police only really started in this Province in 1907.

14732. A regular police force?—Yes, the police were here, but they were almost entirely engaged in looking after prisoners, gang duty, and there was very little police duty really done in 1907. We only had 528 criminal charges in that year, and out of those there were only five drunk and disorderlies.

14733. Do you know to what class those people belonged?—No, I cannot tell you without referring to the books.

14734. That is the report for the whole Province?—That was my report for the whole Province, compiled from the returns.

14735. How many police would there be in the Province?—Last year?

14736. Yes.—I cannot tell you that exactly without looking it up. In 1908 there were 1,113 criminal cases, so you see there is a big difference between the two, 528 and 1,113. In 1908 the police were exempt entirely from prison duties; the two departments were separate, and in that year we had 16 cases of drunk and disorderly.

14737. Where would they be—distributed over the entire Province?—Yes. That works out fairly evenly. Five hundred and twenty-eight cases in 1907 and five cases of drunk and disorderly, and in 1908 out of 1,113, which is a little over double, there were 16 cases of drunk and disorderly, which is over double.

Mr. Edward Lennard Chute.]

14738. Were they all convicted, or not?—In 1907 three out of five were convicted, and I think 12 out of the 16 in 1908. Those are returns sent in from the police on the out-stations, and that is over the whole Province.

14739. In connection with your duties do you go about much among the people?—A great deal. I have to visit all the detachments in the out-stations. Just now I am not able to get away very much because we are short-handed, but when we have our full complement of officers I have to visit all the out-stations, and I get into the native towns, too; I frequently leave the stations and go into the bush—I very often have to do that.

14730. Do you come across drunkenness at all on those visits?—I have been trying to remember, and I cannot recall a single instance in which I have seen an ordinary bush native drunk.

14741. Have you seen a native drunk in Calabar town or here?—On the station here I have seen a native drunk.

14742. Do you know what the circumstances were, was it on the occasion of a play or anything of that kind?—No, this fellow had been dining too well, I think.

14743. Was he a foreign native?—No, he was a civilised native, and I should hardly think he would drink any very cheap liquor.

14744. A man of some European education?—Yes, he certainly was.

14745. Was he sufficiently drunk to be arrested?—Yes, he was arrested, and he was charged and convicted.

14746. Do you know in what position of life he was?—He was the steward of the club, and he might have got club liquor; I should think that is quite possible.

14747. Speaking generally, do you find, as head of the police, practically no connection between drink and crime?—Very little indeed—practically no connection between drink and crime, and I must say that I have very, very seldom seen a case of drunkenness in the bush towns.

14748. Have you been in the towns at different hours?—I have been there for a week at times. I have sat down for a week in native towns.

14749. And cannot call to mind a drunken man?—Not a single instance of a drunken man.

14750. Are they towns in which trade spirits have penetrated? — Most decidedly, and there was very clear evidence of that because I have seen empty bottles planted round the foot of trees. They generally have an avenue running into their towns, and in the case of almost all these native towns you generally see gin bottles planted round the foot of the trees.

14751. For future use or for ornament?—It is generally at the bottom of ju-ju trees you notice it most.

14752. What crimes are you mainly troubled with in this Province?—Theft mostly.

14753. Not much violence?—No, very little; there is a fair percentage of violence, but there is more theft than anything else.

14754. (*Mr. Welsh.*) You know something of the regulations that exist in South Africa with regard to the sale of liquor to natives, I suppose?—I am afraid I can tell you very little about South Africa, because the force I was out there with was a military force entirely; we were called a police force, but we practically did nothing but military work.

14755. Still you know, I suppose, that severe restrictions exist against the sale of liquor to natives?—Yes, generally speaking, I do.

14756. Do you know what the reasons were for putting those restrictions into force in South Africa?—No, I cannot tell you. I do not think the restrictions were very great in 1895, and 1896 and 1897, before the War.

14757. I think in 1898 the Rose Innes Act was passed, and there were still further restrictions imposed during the War?—Yes, but before the War started I was out of the Colony altogther. I was up in the Chartered Company's territory, right away up in Zambesi.

14758. Did the Chartered Company permit the sale of liquor in their territory to natives?—Yes, I think there was very little restriction up there then in those days; of course, there was in the Colony, but not in the Chartered Company's territory; they could do exactly as they liked there.

14759. You do not think there is any necessity for any similar restrictions in this Colony, do you?—No, I do not think that there is any necessity myself—practically I do not see that there is. From what I have noticed travelling about the country I should say there was no necessity whatever for it. The ordinary bush natives are a most orderly and well-behaved crowd of people.

14760. (*Mr. Cowan.*) How would you compare the native here with the native of South Africa?—In what way do you mean—in intellect?

14761. Say his drinking propensities. Did you see much more drinking in South Africa than you have seen here in Southern Nigeria?—No, I do not think so.

14762. (*Chairman.*) You are speaking of Zambesi?—I am speaking of the Matabeles and the Bechuanas, and the Mashonaland natives.

14763. (*Mr. Cowan.*) Have you seen anything of tombo drinking in Southern Nigeria?—I have.

14764. In your opinion, would it be possible for a man to get drunk on tombo if he chose?—I suppose if the tombo were kept for a long time, and he took a large quantity of it, he would probably get drunk, but I think he would probably get sick before he got drunk on tombo.

14765. But from what you have seen you say there is no necessity or need whatever for any restrictions in connection with the import of liquor?—I do not think so—looking at it from the police point of view, I would say no.

(*The witness withdrew.*)

Mr. Samuel Sampella Thomas (Native), called and examined.

14766. (*Chairman.*) I understand you are one of the leading native traders here?—I am.

14767. To what religious community do you belong? I am a foreign native.

14768. Of what Province?—Of Sierra Leone.

14769. Are you a Christian or a Pagan?—I am a Christian.

14770. To what religious body do you belong—to the Wesleyan body, or to the C.M.S.?—The C.M.S.

14771. Do you trade in spirits yourself?—I do.

14772. How long have you traded here?—About seven years now.

14773. In your experience, what effect has gin had on the natives?—I do not think that gin has had any bad effect on the natives at all.

14774. You have not observed any bad effects?—I have not found any bad effects in my seven years' experience of trade.

14775. Are you much about in the market places and among the people?—I am always about. I have been to all the different markets nearly.

14776. Have you ever seen any drunkenness among the people?—I have seen drunkenness, but not among the people of this place.

14777. Where have you seen drunkenness?—I have seen some people from Lokoja drunk in the town here.

14778. What were they drunk on, do you know?—I could not say really whether it was gin or tombo that they had been drinking.

14779. What do you say as regards tombo; is much of it drunk here?—Yes, it is drunk extensively.

14780. Does tombo do the natives any harm?—I should not say that it does.

14781. It is drunk diluted with water, is it not?—Yes, sometimes it is.

14782. If it is drunk while it is fresh it is harmless?—Last week I drunk some fresh myself, and it broke me down for the whole day. I slept till the evening.

14783. Were you very thirsty, and did you drink a good deal?—I used to drink beer, but not having the quality of beer I was accustomed to drink I called for this tombo, and I drank about two tumblersful of it, and it made me sleepy the whole day, and I felt weak.

14784. It did not do you any harm otherwise?—No.

14785. If the importation of trade spirits were prohibited, what would be the effect on trade, in your opinion?—I think it would be serious.

14786. Would not people have more money to spend on other things in that event—would they not buy more cotton and tobacco, and hardware goods?—More than they do now?

14787. Yes.—I do not think so; they must get something to drink.

(*The witness withdrew.*)

Mr. Samuel Thomas (Native), called and examined.

14788. (*Chairman.*) Where do you come from?—The Ishan District.

14789. Who asked you to give evidence?—According to the paper they sent out in the district; that is why I have come to give evidence.

14790. Did any person ask you, or did you volunteer to come?—The District Commissioner asked me, and I signed the paper. He asked me if I wished to come, and I told him yes.

14791. What are you?—I am a technical instructor.

14792. How long have you been a technical instructor?—For almost two years now.

14793. What did you do before that?—I had been working as a district carpenter for almost nine months.

14794. Are you a native of Ishan, or where do you come from?—I am a native of Lagos.

14795. Is there much drinking at Ishan?—No, there is not much drinking there.

14796. Do people get drunk there?—They only drink the palm wine.

14797. Are there no trade spirits there?—No.

14798. How is that?—Because people are not independent; the natives are all under the chiefs.

14799. The chiefs will not let them drink trade spirits?—The chiefs used to buy trade spirits for themselves, but they never gave much to the natives to drink.

14800. Do the chiefs keep sober?—No, they do not keep sober for themselves.

14801. Have you ever seen a chief drunk, or do you mean they drink in moderation?—They drink moderately—not much.

14802. When they give a play, do not they give the people trade spirits?—These chiefs are so poor that they cannot treat their native people with gin; they only give them palm wine.

14803. Does palm wine do the people any harm?—They do not drink it much so as to cause any disturbance.

14804. Do you think gin is a good thing or a bad thing for the country?—If I found out that the people were drinking much, then it would be a bad thing, but as they do not drink much it does no harm at all.

14805. Are you a Christian?—I am.

14806. To what Society do you belong?—The Church Missionary Society.

14807. Your part of the country is a sober part of the country?—Yes, they do not drink much there.

14808. And what they do drink does not hurt them? They only drink palm wine.

14809. Does that hurt them?—No, they never drink it much so as to cause any disturbance.

(*The witness withdrew.*)

Chief Obi Odogu (Native), called and examined (through an interpreter).

14810. (*Chairman.*) You are an Ibo chief?—I am.

14811. You live at Asaba?—Yes.

14812. Trade spirits are not allowed to go up the river to Asaba, are they?—No, they are not allowed into Asaba itself, but they get it through the lower country—before it gets up to the prohibition line.

14813. What do you want to tell us about trade spirits?—They are used medicinally.

14814. Yes, but I want to know what you have come down here to tell us?—The gin is stopped at Asaba.

14815. Do you want gin to pass further up, or not? Yes, we would like it to come up the river to Asaba; we either want it to be stopped at Onitsha or to allow it to come up to Asaba itself.

14816. Are you a trader yourself?—No.

14817. Why do you want to stop people at Onitsha having gin; does gin do any harm to the people?—No, it is because we do not get enough gin.

14818. You think if gin is allowed to go to Onitsha it ought to be allowed to go to Asaba?—Yes.

(*The witness withdrew.*)

Mr. John Stoddart Bleasby, called and examined.

14819. (*Chairman.*) You are an agent here, I think?—I am.

14820. For whom are you agent?—For Messrs. Pinnock, Ltd.

14821. How long have you been on the coast?—Nine years.

14822. Your brother, whom we hoped to see, has been 32 years on the coast, has he not?—About that, I should think.

14823. In your experience, have you seen much drunkenness among the people?—I have seen practically no drunkenness among the natives of Nigeria.

14824. Where have you seen drunkenness—among whom?—To a very slight extent among Accra men and other such people up and down the coast.

14825. Kroo Boys?—Kroo Boys are generally very well kept in hand; they have not many opportunities, and I have not seen it among Kroo Boys.

14826. But among Accra men you have?—Yes, among Accra men and such people.

14827. Where have you seen that—at the large ports?—I am speaking of this Colony, amongst the few Accra men I have met.

14828. On the whole, you have seen very little drunkenness among the natives of the country?—Practically no drunkenness.

14829. Does gin form a staple part of your trade, or could you do without it?—It is a staple part at present—I do not say that we could not do without it.

Mr. John Stoddart Bleasby.]

14830. If gin were prohibited, would your trade increase in other articles?—Gin in itself?

14831. I mean trade spirits; if trade spirits were prohibited, would there be an increased demand, do you think, for other goods?—That is a very difficult question.

14832. It is hypothesis.—It is, and that is a very difficult question to answer.

(*The witness withdrew.*)

His Hon. Mr. WILLIAM HENRY STOKER, called and examined.

14833. (*Chairman.*) You are a barrister, are you not?—Yes, I am a member of the Middle Temple, a K.C. of Barbados, and one of the Puisne Judges of the Supreme Court of Southern Nigeria.

14834. I think you have acted as Attorney-General here?—Yes; I was Attorney-General in Barbados, and also in the Leeward Islands, and I acted as Attorney-General here on my last tour from June to September.

14835. How long have you been Puisne Judge?—One year. I was acting as Chief Justice of the Protectorate for six months last year, and for three months I was Puisne Judge of the Amalgamated Court. Then I followed that up by acting as Attorney-General for three months, and I have now come back as Puisne Judge since last February.

14836. You have tried a good many cases as Puisne Judge, and prosecuted a good many as Attorney-General, I think—a good many important cases?—Yes, I prosecuted at Lagos at one Criminal Assize, and I have presided over several Assizes in the Eastern Province.

14837. You have had before you a good many cases of serious crime, I suppose?—Yes, a great many.

14838. Murders, manslaughters, and grievous bodily harm, I suppose?—Yes.

14839. And rape, and robbery with violence?—A certain amount, but they are mostly murder and manslaughter cases.

14840. In the cases of offences against the person which you have tried, have you come across many cases in which drink was the cause?—I do not think I have come across any case in which drink was the cause of the crime.

14841. Has drink been alleged as an excuse for crime, as it sometimes is at home, in mitigation of the offence?—Never.

14842. You cannot attribute any of the serious cases that you have tried, to the man being drunk at the time of committing the crime?—No, I could not attribute any case to drunkenness.

14843. As far as your experience goes, you do not consider drink is a serious factor in crime in this country?—No.

14844. Can you give us any comparison between Barbados and Southern Nigeria in that respect?—I should say the same as regards Barbados; drink certainly is not a serious factor in crime in Barbados, nor in the Leeward Islands, where I was before—that is also in the West Indies.

14845. They are great rum producing countries, are they not?—They are.

14846. Are there any restrictions on the sale of spirits to natives there, or not?—No, there are none in either place, except as regards the hours during which licensing premises may be kept open. They are closed at a very early hour, and, especially as compared with Nigeria, the Leeward Islands and Barbados are the most densely populated places in the world.

14847. They have a negro population, I suppose?—Yes.

14848. You do not regard drink as being at all closely connected with crime?—Oh, no. There is a considerable percentage of white people in Barbados, as is the case in most of the other West Indian Islands.

14849. Is drink very prevalent amongst them?—There is a certain amount. People perhaps take habitually a little more stimulant than they are in the habit of taking in England, but not to an appreciable extent.

14850. At any rate, in the countries where there is a negro race, you have not found crime closely connected with drink?—Most certainly not.

14851. You have never had occasion in your charges to juries, or in reporting to the Government, to comment on the liquor traffic?—I have not.

14852. I suppose, as a judge, if you find any form of crime particularly prevalent, it is part of your duty to report upon it?—There is an annual report that is supposed to be made, but I have never had occasion to draw attention to any particular cause of crime.

14853. Among the murders you have tried, is there any predominant cause of murder?—I should say one cause is the comparative disregard of the value of human life.

14854. A man will kill another on very slight provocation; that is your experience from the cases you have tried?—Yes.

14855. They are all armed, I suppose, with matchets?—Yes, the matchet is a very common instrument, and also what they call the Dane gun, a shot gun, but the principal weapon with which murder or manslaughter is committed is the matchet really.

14856. Have you come across yourself, judicially, in this Colony the superstition as regards twins, and twin murders?—No, but I ought to say that the only case I have ever come across in which drink has played any part, although it was not the causing factor, was a case that I tried up at Aro-Chuku, which really arose out of a man who had been accused of stealing money belonging to the ju-ju house of the town club. It appeared in the course of the evidence—it was very difficult to find out exactly who committed the murder, because a great many people of the town were implicated—that the bulk of the population of that town were under the influence of liquor on that night. That is the only case I have come across.

14857. Do you know what the liquor was?—It may have been tombo, or it may have been gin, I do not know. The play had been going on all day; it was a peculiar function. They tried a man for stealing money out of the ju-ju house. This man had taken part in a kind of condemnation to death of a man who had previously been accused and convicted by the natives themselves of this offence some years before. I do not know how that man was killed by them, but he was probably clubbed to death. He said, when dying, that whoever stole the club money after he suffered, must follow him. This man who was killed was accused of having stolen the club money, and he refused to take "Indian," [?] as they call it.

14858. Is that an ordeal?—No, I think it is only to swear an oath, which is supposed to be binding on his present life, or his idea of the future—I think it more relates to his present life. It appears the ceremony extended over a great part of the day and probably the greater part of the night also, and it was said by some of the witnesses that they were drunk at the time, and they did not really know what was going on, but they heard that the man was killed the next day. It was very difficult, as I say, to find out who really did kill the man.

14859. Do you think that was an excuse on the part of the witnesses for giving evidence, or that they really were drunk?—I think there was an orgie going on, but whether the drink was gin or not, I do not know. Certainly drink, however, had nothing to do with the killing of this man, because his fate had been previously sealed and settled by them.

14860. (*Mr. Welsh.*) There has been a new Ordinance passed in Lagos, allowing public houses to be open on Sundays. Is it not desirable, in your opinion,

that public houses should be closed on Sundays?—I have been such a very short time in Lagos, and seen so little of the life of the people, and the class who use the public houses, that I do not feel really competent to give an opinion on that subject.

14861. I thought it was rather a pity myself that they had permitted the opening of public houses on Sundays?—Yes.

14862. (*Mr. Cowan.*) In going backwards and forwards to Assizes, have you seen any drunkenness at all amongst the natives?—No, I do not recollect ever having seen a native drunk since I have been out here.

14863. Might I ask how the people have impressed you; would you say they appear to be a sober and a temperate people?—Yes, I certainly would.

14864. From what you have seen of them, would you say they were a people who were fairly well able to exercise self-control?—No, I would not say that, because they are a very primitive race, many of them, and they are subject to primeval passions, and so on.

14865. But, with regard to the taking of drink, or, to the taking of drink to excess, what would you say?—That is rather a difficult question to answer. I suppose if a native wanted to drink to excess he would do so. I do not suppose he has arrived at the stage of civilisation where he would exercise a proper amount of control, but I do not think the wish, so far as I have been able to ascertain, is very strong in that direction.

14866. We might assume, might we not, from the fact that you have seen no drunkenness, or any tendency that way, that any strong desire for drink on the part of the native is absent?—Quite so. I suppose in England, and other countries, you find the desire for drink is almost a disease really—I mean, where it is in a very bad form.

14867. From what you have seen, would you say that that was absent in this country?—Yes, I should say it was quite absent. I must say, however, that I have not had very many opportunities of mixing closely with the natives. I would not be nearly so competent to speak upon that point as a political officer, or as a police magistrate would.

14868. (*Chairman.*) Of course, the cases that come before you are mainly cases of serious crime?—Yes.

14869. Indictable offences?—Yes.

(*The witness withdrew.*)

The Hon. Horace Bedwell, called and examined.

14870. (*Chairman.*) Are you Provincial Commissioner or Acting Provincial Commissioner?—Provincial Commissioner.

14871. Of the Central Province?—I am Provincial Commissioner of Southern Nigeria, officiating in the Central Province. I did part of my time in the Eastern Province when I first came out in 1896.

14872. How long have you been in the Central Province?—I came here on the 28th December last. I was here before that in 1907 for six months as Provincial Commissioner, and in December, 1898, and in 1899, I acted as District Commissioner.

14873. How many years' experience have you had of the country?—I am now in my fourteenth year.

14874. As Provincial Commissioner you are responsible for the executive administration of the country and good government?—I am responsible for everything.

14875. The District Commissioners take their orders from you?—Direct—that is, from my office; I include the Secretary in my office.

14876. You have a secretariat?—Yes.

14877. You communicate with the Central Government at Lagos, I suppose?—I do.

14878. From your 14 years' experience of the country what would you say as to the drinking habits of the people?—I would say that they were not great.

14879. Do most of them take liquor, but take it in moderation?—The natives of the Protectorate—by that I mean the actual natives one meets—drink in moderation. I should say that the majority of men and women take liquor.

14880. At plays and festivals do women get a taste or not?—At plays and festivals they very often get excited over drink.

14881. I was speaking of women?—No, not women, in my experience.

14882. The men get excited?—Yes.

14883. Is that due to drink?—I would like to explain that statement a little bit by saying when I used the word "excited" I mean they would get excited without any liquor, but still more excited with it. The occasions, however, at which you see them absolutely drunk from liquor at plays, are, in my experience, very few.

14884. In your 14 years' experience you have come into close contact with the people, of course?—Yes, very close contact, especially as District Commissioner.

14885. You have camped out among the towns and villages?—Yes, I have lived for weeks among them, camping out.

14886. In your opinion the drinking of trade spirits is not a serious question as affecting order and good government?—Not in the slightest.

14887. It is not a cause of crime to any extent?—No; it might be a cause of crime here and there in the seaport towns.

14888. Do you draw any distinction as regards drinking habits between the natives of the Province and foreign natives?—I do.

14889. What distinction do you draw?—By foreign native I mean the educated native, the native who is half Europeanised, and I think you may very often see him drunk where you will not see a real native drunk. By drunk I mean taking a little too much and getting excited; I do not mean having a drinking bout for a week. He gets his friends in and has a festive gathering, and you occasionally hear them coming home cheering and excited, but not more than on an ordinary festive occasion in a European country, and it does not follow they have been drinking any particular spirit; one does not know what they have been drinking.

14890. You think that is more the rule among foreign natives?—I do.

14891. By foreign natives you mean people coming from other Colonies?—Yes, Sierra Leone and Lagos and the Gold Coast. I refer particularly to our clerk class. Yorubas and Hausas I have no experience of whatever, except meeting them individually amongst these natives here.

14892. What have you to say as to the drinking habits of the people in the Hinterland?—The native as an individual I should say almost amounts to being a teetotaler, he drinks so very little. Collectively, in their ju-jus or plays, or when they are "making father," they will occasionally drink to excess for a few nights, but out of ten plays you go to, you can go to eight where they do not do that—where they enjoy themselves without making pigs of themselves. They will also do that in places where they need never have seen a case of gin—from native liquor purely.

14893. Do you mean tombo?—Tombo, or the various names it goes by, and guinea corn beer and palm wine.

14894. But you see no sign of drink affecting the health of the people?—I see no deterioration whatever that I can attribute to drink or anything else. I have seen cases of deterioration from evident disease, but nothing that I could connect with drink of any kind in the slightest way.

14895. As regards race deterioration, you see no sign of it?—Not a sign of it.

14896. In your opinion as Provincial Commissioner,

do you think prohibition is desirable or not?—I think it is very undesirable.

14897. If prohibition were enforced, I suppose other forms of taxation would have to be devised in order to carry out the civilisation of the country?—They would probably have to replace it by taxation of some kind.

14898. What would be the effect of that on the people—what would happen if direct taxation were imposed?—I think it would simply close the door to trade.

14899. Would direct taxation be resented or not, do you think?—Absolutely resented, positively in some cases and passively in others.

14900. Have you ever seen any experiment tried in introducing new forms of taxation amongst the people here?—No, I have not. You see they are not taxed now. Talking of taxation, I would like to mention this. The form you can say they are taxed in is one in which we call upon them to help in the development of their own country; for instance, we will take a whole town out and employ them on a road to clean it, or to make a new road, and we only give them a "dash" for their help; we do not give them a rate per day per man.

14901. They get a present?—They get a present, and that is the form in which each town is called upon to help to make their big roads, and so on.

14902. They get a small present for their help in those directions?—Yes, they get a "dash," but it would not be equivalent to a gang of labourers paid and taken on as such.

14903. A "dash" being the local term for a gratuity?—Yes. In that sense they are taxed.

14904. Have you anything else you wish to tell us connected with the liquor traffic?—I think there are one or two little points that have occurred to me at different times. One particular point was mentioned in a report I saw the other day from one of the District Commissioners. It may have come before you. It was a good point in a way, I think, for those who believe that gin does no harm in its present state, and that is that he had never seen a woman drunk. I cannot recollect either ever having seen a native woman in this country drunk. Many of the tribes also have a habit which might give a misleading impression to people who do not know the custom of handing round the glass. If you give a native chief a wineglassful of spirits, he will take a sip of it and pass it to the next head man, and some of them will hand it right round down to the children, but the children hardly ever touch it. It is only a matter of form really putting it to their lips; the big men get a drink, and the others get a sip.

14905. Something like passing round the loving cup at home?—Yes, it is a ceremonial custom.

14906. Does that custom include passing the glass round to the women as well as to the children—would the women be present on those occasions?—The women would be in the background, but if the chief's children happened to be there, he would probably let the small boy take it like his father. It is rather "copying daddy" business really.

14907. The child would get a little?—He would get a smell of the glass probably by the time the head man and the second head man got their whack. I have seen it go round 15 or 20 people, and it comes to an empty glass towards the end. They hardly touch it.

14908. What sort of glass would it be?—Generally a wine glass.

14909. Is that when you are calling on a chief that he produces the liquor?—Yes, or if he is calling on you, and it is cold and raining and everything else, you ask him if he will have a drink. You are supposed just to touch it, and then he touches it. Nobody is supposed to have a drink really; they merely touch it; that is part of the ceremony. Of course, there are many places where that custom does not obtain, but where it does obtain you hurt their feelings if you do not carry it through. It is very much like the kola nut ceremony.

14910. Is kola nut much used here?—Very little.

14911. Now, as regards crime, what is the chief trouble you have here with crime—what are the chief causes of crime and disorder in this country?—It is generally "Look for the woman" in some form or other. There is generally a good deal of taking other people's property in that sense.

14912. Questions also arise over the dowry?—Yes, where a man finds somebody else, and tries to establish new relations without paying the dowry; in fact, wants to get more wives on the cheap without going through the usual native laws.

14913. Then there is trouble?—Then there is trouble.

14914. Is there anything else that occurs to you that you would wish to say on the subject?—I do not know whether there is anything more. I expect you have heard so many points by now.

14915. In the districts you have been in, have you come across at all the question of twin murder?—It is nothing like what one used to find twelve years ago. I think we have done more good in that respect than perhaps in any other. Of course, I do not say it does not exist now, but it does not exist to anything like the extent it used to.

14916. Are the women still driven out into the bush if they give birth to twins?—You have very little difficulty now of establishing a twin village. You get a piece of neutral ground, and you say, "Instead of driving the woman out into the bush, the next best thing to do is we will not compel you to live with what you consider a devil woman"—that is because she has presented her husband with more than one child—"but we will compel you to build a house for her in the twin village."

14917. And she and her twins go there?—Yes, and they do their bit of farming and bit of marketing, and they are very soon independent of anybody.

14918. Human sacrifice has died out in this part of the world, I suppose?—Very largely. There again, talking of the effect of spirits, I might mention that I myself have been into a town—I am speaking of 13 years ago—where I was looking for a case of human sacrifice. I heard there was going to be one, and I found the body warm and the head cut off.

14919. Was that a man or a woman?—A man, and I there discovered that they had been "making father" and had offered a human sacrifice. In that case they had ginned themselves up to it. That is an occasion where they would take gin excessively, and so much so that they went for me on that occasion and smashed me up, but that was purely through gin.

14920. How many years ago is that?—That is 13 years ago.

14921. Would that sort of thing happen now?—Oh, no; one says, "Oh, no"—but practically not; you can hardly imagine it.

14922. On the whole the country is improving?—Tremendously.

14923. Both morally and materially?—In every way, I think. The difficulty from the Government point of view in the way of improvement is that directly a native puts on a coat and a pair of trousers, instead of a singlet and a cloth, he becomes lazy, and is not the man he once was.

14924. You mean the educated native is less inclined to work than the uneducated native?—I should not always call him educated, but the native who is constantly in contact with the white man is inclined to get lazy, not because his head is full of wine, but on account of his stomach being full of food and his purse being full. Directly he gets into that condition he ceases work until his purse is empty again. The amount of labour supplied in this country alone gives you a very good argument against deterioration, I think—the enormous amount that is supplied.

14925. At any rate, from your own observation and from the reports you have had, you have seen no signs of race deterioration in the people?—None, either from what I have seen or from what I have heard from others out here.

14926. You know of no connection between excessive drinking and what we may call public ill-health?—No, none.

14927. (*Mr. Welsh.*) You spoke of the educated African being more addicted to excessive drinking than the uneducated or uncivilised African?—I do not know if I put it exactly in that way; that was not quite what I meant if I did. I should not have said that the educated native was a drunkard in any sense. What I meant to convey was that it was more noticeable among them in individual cases.

14928. That may possibly be due to the fact that they are better off and have more money to spend?—Yes, possibly.

14929. They get better wages, of course, clerks and such people, and they copy the European more?—Yes, that has largely to do with it, I think.

14930. So that close contact with Europeans on that basis might be almost a disadvantage so far as that class is concerned?—Yes, that sounds as if it were the logical conclusion, but I hardly think it is. For instance, we call an educated native a civilised person, whereas, as a matter of fact he is not what we ordinarily mean by civilised, that is, where people have been civilised for three or four centuries. He is dressed and clothed, and treated as though he were a civilised being, whereas he is far from being one. It is a very, very thin veneer, chiefly made by his tailor.

14931. You say that the imposition of direct taxation would probably be resented by the natives?—Yes.

14932. Is it not the case that all increases of duty have been resented more or less for a month or two, but have been finally accepted, and the increased duties after a time have been levied without any trouble?—Levying a duty, of course, is very much simpler than levying a tax.

14933-43. That is so, but it is possible, of course, that a tax might be devised which would not give much offence. An export tax, for instance, could be levied easily enough from the exporting firms, just as easily as the import tax is levied on the importing firms?—Yes, it could.

14944. Do you know what the feelings of the Government are on that point—as regards an export tax?—I could not answer for the Government, but if I were asked my own view of an export tax, I should say postpone it as long as we can unless there is very good reason to fall back on that resource, because I regard it as taxing a very big capital which is already launched out in this country, and a tax which the people themselves would eventually have to pay. I should say also that an export tax would tend to trouble the trade a great deal, and the money laid out in it.

14945. It would, of course, be unpopular, but is there any essential difference in levying a tax on exports from the country instead of on imports into the country?—No; where you are lucky enough to have exports you could probably get a fair revenue from them, but I do not think you could in this country get anything like the revenue you now get from imports.

14946. No, not the revenue you get from the imports of spirits, I dare say?—No.

14947. But from all other articles you could get a corresponding revenue without crippling the export trade, could you not?—Are you assuming that we have done away with gin in speaking of an export tax?

14948. I am trying to ascertain, if gin were done away with, what would be the best thing to tax in order to meet the consequent loss of revenue on spirits?—Yes, but why I ask you is, in my opinion an export tax without gin would produce very little, because the people would not work; they would never bring the stuff down, it would be left rotting on the trees.

14949. Why should that be the case? They pay a duty of 250 per cent. on the value of the spirits at the present time. An export tax of, say, 10 per cent. on oil kernels—a similar amount to the 10 per cent. *ad valorem* import duty on goods—would amount to £200,000 or £300,000 a year, would it not?—I do not think the revenue from an export tax would amount to half the revenue you get at present from spirits, because, in my opinion, the people would not work without the stimulant they want.

14950. Then you think gin is a stimulus to the people so far as work is concerned?—Certainly; I think it is a stimulant to them in their everyday life.

14951. And that the want of it would make them more idle?—I think so.

14952. Is that not rather contrary to the experience of the peoples of Europe, which is that the more sober a race is the more industrious they are?—Yes, but there is a difference between sobriety and teetotalism. I was not implying that the natives were not a sober race because they wanted gin. I was implying that they want a certain stimulant, which I take it is universally wanted also by every nation in the world—speaking of them as a nation and not as individuals.

14953. You think they take spirits in moderation?—I do. Of course, you may find an individual who will go on all day drinking water, but who will take spirits in the evening.

14954. The question seems a very important one from the point of view of European Governments, because there have been three conferences held with regard to it and the liquor trade, so there must be something in it, seeing that it has excited such an amount of attention?—But do you not think that the attention which is excited is principally among people who know nothing about the real facts?

14955. I cannot conceive European conferences being convened and attended by people who know nothing of the real facts.—I should be very sorry to venture my opinion against that of a European conference, but, if they are talking about any question out here that one happens to know anything about, one generally finds them at fault, I think—I mean, as a practical everyday policy, not as regards theory at all.

14956. (*Mr. Cowan.*) In the event of prohibition being decided upon, would you anticipate any difficulty as regards coping with smuggling or attempted smuggling?—I think there would be large difficulties—you mean by ourselves only?

14957. Yes, in Southern Nigeria, supposing the importation of spirits were prohibited. I presume you know the boundary intimately between the Cameroon Colony and Southern Nigeria, and that you also know the seaboard fairly well, not only the rivers that are occupied, but also the rivers where there are no Customs stations, and practically no European surveillance at all; would you anticipate any difficulty in checking smuggling in those places?—I think it would mean a very large expenditure indeed on a revenue service.

14958. Can you give us any idea what that expenditure would be?—No; I am afraid that is a matter which is beyond any off-hand calculation.

14959. Still, you would be afraid of a very serious danger confronting us in that respect?—I think there would be, and I would venture to say to the extent of a third of our revenue if we were seriously going to stop any single case of gin coming in. In other words, we have got an almost impossible border to protect—everything is in favour of the smuggler.

14960. Then there is another point I want to put to you: the native, as far as we are aware, does not know anything about the distilling of spirits, so far; would you be afraid, in the event of prohibition being decided upon, that he would get to know something about the distilling of spirit?—He might, but I should say that would be a thing he would learn in the future rather than immediately. I think you would be forcing him towards that road, but I do not say he would learn it quickly.

14961. If he did learn it, and began to distil his own spirits, would there be much difficulty in coping with that, do you think?—If such a thing did take place it would take place mainly at Lagos and Calabar and Bonny, and places close to the water at first, until the art got to the back country. It would be comparatively easy to deal with it at the coast places, but in the back country it would be very difficult.

14962. The country districts are more isolated, and there would be greater opportunities there than on the sea coast?—Yes, but why I think it would begin on the fringe of the country is because of the fact that people with intelligence who would try and find out

what distillation meant, and commence distillation, would be the people on the seaboard?

14963. In any case, you think that is a difficulty that would have to be met sooner or later?—Sooner or later—probably later.

14964. You say in the event of there being a big play that the native is not altogether dependent on gin, and that if a man wanted to get drunk he could get drunk on tombo, or strong palm wine, just as well?—Yes, very effectively indeed—just as effectively.

14965. What is it that these educated natives, or foreign natives, of whom you have been speaking, drink principally—the clerk class, for example?—I should not like to vouch for it, because I may be wrong; but, personally, I think they like to copy the European and get a bottle of whisky when they can.

14966. We have been told elsewhere that they drink whisky and Old Tom, and even brandy, and other high class spirits.—It is largely a matter of purse.

14967. If that is actually the case, then the prohibition of the importation of trade spirits would not check drinking in their case in any way?—It would have very little effect on the educated native.

14968. You do not seem to be afraid in any way of the native himself becoming addicted to drink; you seem to think he has no great desire for drinking to excess?—No, I have no fear of that.

14969. In your opinion, the desire is not there?—I do not think it is.

14970. You do not see any necessity whatever for any legislation being enacted from the point of view that it is necessary to protect the native against himself?—No, I see not the slightest reason for it.

14971. Has that opinion been confirmed during the past few years after considerable experience amongst the natives?—It has.

14972. You say that occasionally, at times of play, and making ju-ju, and on occasions such as that, people are apt to get very excited, and even very often so, where they have not happened to take liquor of any kind at all?—I intended to suggest to the Commission that I have seen people in villages absolutely drunk with excitement and nothing else—I mean to say, if I had been a stranger, not knowing them at all, I should have gone away from some of those villages saying that they were all so drunk that I could not go near them, and yet on many occasions I have found that they have not even started drinking at all.

14973. You are quite satisfied yourself on that point?—Absolutely. I have stayed in villages and gone to their plays in the evenings, and that has been my experience.

14974. That being so, it would be easy for a man going through the country to assume that the people were drunk at these plays, although they might never have touched drink at all?—Yes. I could give you a case that occurred not long ago between Opobo and Eket where a new man, a schoolmaster, who has just been appointed, had to walk from Opobo to Eket, where our rest house was, and some people met him on the road, with the usual colours flying and singing their songs. They were perfectly sober, although they were somewhat excited, and he thought he was being attacked, and did not pursue his journey to Eket, but ran back, and did not come and stay at the rest house at all. He reported to me that he had to run away from the people. I went to the place, Minya, in order to enquire into it, and I found that there was nothing really the matter with the people, and that they could not understand why the white man had run away, and, as a matter of fact, they had cleaned the rest house out for him. If he had been a stranger and had gone away, and never come back to the place, and found out the real facts, he could have written a most beautiful story over it.

14975. If he had been a missionary collecting evidence as regards drink he might have made capital out of that incident?—Yes, it might have made very good copy for his report. I would like, if I may, to make one remark now that escaped me when we were speaking of gin circulating, although probably it has been brought to the notice of the Committee already. We were talking of gin circulating in this Colony, and I would like to direct your attention to the fact that a great deal of it circulates without ever being opened. It circulates as currency, as a medium of exchange. You will see a man take away 50 cases of gin in his canoe, and one who did not know might be apt to think that if he was going to drink those 50 cases, or his family, they would have a very good time of it, whereas the real fact is that those cases are probably kept for ages, and if they are opened at all for drinking they are invariably watered as they pass from hand to hand.

14976. (*Chairman.*) As they get further into the hinterland they become weaker and weaker?—Yes.

14977. Each person through whose hands it passes takes toll from the bottle?—Yes, and they add water to it.

14978. Gin is very largely used as a medium of exchange, you say?—It is.

14979. I suppose that has arisen partly from the fact that there is a fairly fixed price for the case of gin, and also because each case is divided into exactly 12 parts—12 bottles?—Yes, and it is a very expensive medium if they did but know it, because nothing is under 1*s.* They accept a bottle of gin as being worth a shilling, and they trade on that basis in many parts of the country.

14980. (*Mr. Welsh.*) Would there be much of an outcry if the duty on trade spirits were raised another 1*s.* or another 2*s.* per gallon, do you think?—I do not think so; within reason I do not think it would matter what duty you put on, they would want it, although I have no doubt if you raised the duty that a less quantity would be sold for a few months.

14981. Do you think that the quantity now being consumed would continue even if there were another 2*s.* 6*d.* added to the duty?—I do. To put it in another way, I am not of opinion myself that the quantity brought into this country bears any proportion to the number of inhabitants. We are supposed to have 7,000,000 of people in the country, but that is such a rough estimate that it might be a million wrong either way. Personally, I think it is a million too little at least.

14982. Assuming the population is 8,000,000, that would mean half a gallon of spirits per head per annum?—Yes, something like that.

14983. But you must remember that 7¾ millions out of that population would probably be scarcely able to afford to buy spirits at all?—Do you think so?

14984. Say 7,000,000.—These spirits go to places where we have never been; they go ahead of us; they are bought in exchange for produce.

14985. Still, circulating as a medium of exchange, they must be used some time or another?—Yes.

14986. They go into consumption eventually?—Yes, sooner or later.

14987. You still think that even if 2*s.* 6*d.* a gallon were put on to the present duty we would continue to have three or four million gallons of gin imported per annum?—I do; I do not think it would make any difference to the consumption.

14988. Would it reduce the sale of cloth, or would it stimulate the native to produce more produce?—No, I do not think it would stimulate them, because they would be drinking the same quantity at a higher price. I do not think it would stimulate them any more.

14989. They would have to do more work to pay for it, would they not?—Yes, in that sense they would.

14990. Or else they would have to do with less cloth?—They would have to wait a little longer before they sent down for their top hats and their frock coats, or whatever it was.

(*The witness withdrew.*)

Adjourned till to-morrow.

TWENTY-SIXTH DAY.

Saturday, 29th May, 1909, at Warri.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq., | Captain C. H. ELGEE.

D. C. CAMERON, Esq. (*Secretary*).

Dr. ST. GEORGE GRAY, called and examined.

14991. (*Chairman.*) What are your medical qualifications?—University of Dublin M.B.; B. Ch. Trinity College, Dublin.

14992. How long have you been in Southern Nigeria?—I have only been here for two years.

14993. In what stations have you been?—I was for a month at Lagos, for six months at Calabar, and for the rest of the time at Warri, and at home on leave.

14994. What do you say as to the drinking habits of people at Calabar and Warri?—I have seen very little of it. I do not recollect a single case of drunkenness in the natives of the place itself.

14995. Among the foreign natives have you seen any drunkenness?—Yes, I have seen some in the case of Sierra Leone and Gold Coast natives—I am not quite sure where they all come from.

14996. But among foreign natives generally you have seen a certain amount of drunkenness?—A little, not much.

14997. Among the natives themselves, you do not recollect a single case?—I do not.

14998. You have had dispensary work and hospital work, I suppose?—At Calabar I was in charge of the Europeans; I had very little to do with the natives in Calabar, except the prisoners.

14999. Were the prisoners numerous at Calabar?—I think there were about 400.

15000. You had charge of them, but otherwise your work was mainly among Europeans?—Mainly among Europeans, and administrative work.

15001. Have you had any dispensary work here?—Yes, some; but the greater part of my work is administrative.

15002. What number of natives would you see in the course of your dispensary work?—They do not average more than about 30 a day, including the prisoners, if as much.

15003. From that you can form some estimate, I suppose, as to whether there is any evidence of alcoholic disease among them?—There is very little, if any.

15004. Have you ever seen a case of delirium tremens?—Not among natives.

15005. Among Europeans you have?—Yes, I regret to say that I have.

15006. More than one?—I only remember one case, and I sent him home as quickly as possible.

15007. If the natives indulged in alcohol to excess you would expect to find certain well-marked diseases among them, I suppose?—Yes, if they indulged habitually to excess.

15008. For instance, cirrhosis of the liver?—Yes, and kidney trouble.

15009. But you do not find that?—No, it is not common among the natives.

15010. In cases where you have found renal disease, or kidney disease, have you had any reason to attribute it to the abuse of alcohol, or not?—I do not remember any cases that I have seen in Warri of renal disease or liver disease that I could attribute to drink—that is among natives of the country itself; I do not mean outsiders.

15011. I suppose a late stage of alcoholic excess produces dropsy very often?—It does.

15012. Have you found any cases of that kind among the natives?—No, I do not remember any.

15013. At any rate, your attention has not been called to alcoholism as a source of disease in this country?—No.

15014. Among the natives I am speaking of?—Yes.

15015. What are the main diseases you have to contend with among them?—Bowel troubles and heart troubles, and there is a great deal of venereal disease.

15016. What is the cause of the intestinal troubles you have had to deal with?—I think a great deal of it is due to the filthy habits of the people themselves, and the stuff they eat.

15017. Are they careful about what they drink?—Not very; at Calabar I have seen them drinking very filthy water.

15018. Would the intestinal disease be due to bad water or putrid food?—Both.

15019. Where is venereal disease common—in Calabar or about here?—Both.

15020. Speaking as a medical man, which would you say was the more serious question from the public health point of view, venereal disease or alcoholism?—Venereal disease, decidedly.

15021. Is it only among the young that you find it, or do you find it among the married and single alike?—Among all natives.

15022. Do you find any signs of hereditary syphilis in the children?—I believe I have seen it.

15023. It has not been very marked?—Not so marked; it is generally acquired.

15024. Do you know anything about infant mortality here?—I believe infant mortality is very high, but we have no means of checking it.

15025. From what you have seen in your dispensary practice, what should you say are the main causes of infant mortality?—Intestinal troubles brought on frequently through injudicious feeding, and there is a great deal of bronchial trouble owing to the sudden changes of temperature, and also malarial fever in children is very common.

15026. Have you any idea of what percentage of children suffer from malaria?—I have not had time to go into it myself, but I believe a very large proportion of them suffer from malarial fever.

15027. As they grow older they become apparently immune, do they not?—Apparently.

15028. There is no hereditary immunity—they all suffer from it as children?—Yes, I think they all suffer from it as children.

15029. Have you had many complaints from natives that they suffer from impotence?—Not so many here, but in Sierra Leone that is very common; I would not call it impotence, I would rather say diminished sexual power.

15030. To what do you attribute it here—to the abuse of alcohol or to other causes?—To sexual excess.

15031. We were told by one medical man that in the Brass District he had found cases of impotence which he attributed to the abuse of alcohol. Have

you come across any such cases?—I have not seen any case that I should say was due to the abuse of alcohol.

15032. Alcohol would have to be taken habitually for a long period before it could affect sexual power, would it not?—I should think so.

15033. However, speaking from the public health point of view, you do not consider alcohol a material question in Southern Nigeria, as far as your experience has gone?—As far as my experience goes, I do not think it is as important a subject as some people would have us believe.

15034. From what you have seen yourself, has it any medical significance in this country?—Among the natives I should say very little, if any.

15035. You have had a good deal of experience in various other tropical places, I think?—Yes, I was in the West Indies for ten years.

15036. And Sierra Leone?—I was there for about five years.

15037. Have you any opinion yourself on this point—speaking of Europeans now—whether on the whole the total abstainer or the strictly moderate drinker does best in this climate?—So far as my experience goes the total abstainer seems to go to the wall.

15038. You think, on the whole, the strictly moderate drinker is the man who does best in this country?—The strictly moderate drinker, yes.

15039. But anything like excess in this climate in the case of Europeans is fatal?—It is very injurious to health.

15040. Would you draw any distinction between the effect of alcohol on a native, and the effect of alcohol on a European, one being, so to speak, acclimatised, and the other not?—I have never considered that point.

15041. You have had rather more than two years here?—Yes.

15042. As regards drunkenness, how do the parts of this Colony which you know compare with Sierra Leone, for example?—There is much less drinking here than there is in Sierra Leone, as far as I can see.

15043. Is it widespread among the population there, or is it more confined to certain classes?—I saw more drinking among the natives there.

15044. What part were you in?—Mostly in the Protectorate, in the Karina District and in the Mendi country—what is known as the railway district—and the Ronietta District.

15045. The Mendis are a fine tribe physically, are they not?—I do not think so.

15046. They are drinkers, are they?—They are.

15047. That is to say, they not only drink, but drink to excess in many cases?—They do. Those who are strictly Mohammedans do not drink so much. The Temnes are more Mohammedans, and there is not so much drinking among them, but the greater part of the Mendis have no religion at all, and some of them do drink to excess.

15048. Would you draw any distinction in Sierra Leone between the English educated native and the uneducated native as regards drink?—The English educated natives so-called are more particular in their choice of spirit. I think they go in more for the white man's drink, but the real native goes in for trade gin and rum.

15049. At what place were you in the West Indies?—I was mostly in St. Lucia.

15050. Is there a large negro population there?—Yes, it is nearly all black.

15051. That is a rum-producing country, I suppose?—It is.

15052. And the drink of the country is rum?—That is so.

15053. They have nothing corresponding to palm wine or guinea corn beer, I suppose?—No, I do not know of any.

15054. What do you say as regards drunkenness there?—They drink more there than they do here, I think. Although drunkenness is not common, yet I think all the rum that is produced in St. Lucia is consumed in the island.

15055. It is not an exporting country for rum?—No, it does not export rum, and they also import rum; they used to import it from Martinique.

15056. You would say there is rather more drunkenness in St. Lucia than there is here, although you would not call them a drunken race?—I should not call them a drunken race, but I have seen more liver and kidney troubles there which I have put down to drink than I have here.

15057. Do you see people drunk in the streets there?—No.

15058. Speaking generally from your experience of the three Colonies, you would not say that the negro race was a slave to alcohol?—No, but he is readily affected by it.

15059. A small quantity goes a long way?—A small quantity produces a great deal of excitement in him.

15060. He is easily excitable naturally?—Yes, and there is a good deal of excitement produced in him by a small quantity.

15061. Is that excitement temporary, or do you think pathological effects remain behind?—If it is continued.

15062. I do not know if you have considered whether the negro race would be more likely, for instance, if they took to habitual drinking to show symptoms of cirrhosis of the liver and disease of the kidney than the white man would—or, would they not?—I think one is just as likely to show it as the other, given the same conditions.

15063. But the negro in the course of his drinking gets through more excitement than the white man?—He makes more noise over it.

15064. However, in this country you have not seen, as I understand, any drunkenness?—I do not recollect a case of drunkenness in a real native in Southern Nigeria. Of course it is different in the case of Sierra Leone natives.

15065. Men who are outside their own country might perhaps be more inclined to drink even than they would be in their native place?—Possibly.

(*The witness withdrew.*)

Chief OKORODUDU (Native), called and examined.

15066. (*Chairman*). You are a chief of Forcados?—I am.

15067. Are you chief of a large house?—Yes.

15068. Are you a member of the Native Council?—I am.

15069. Do you engage in trade?—Anyone can trade if he wishes to.

15070. Yes, but do you trade yourself?—A small, small one.

15071. Do you sell gin and rum?—Yes.

15072. And cloth and cottons?—Yes, anything.

15073. Tobacco?—Yes.

15074. Everything?—Everything.

15075. How long have you been a chief at Forcados?—About seven years.

15076. What do you want to tell us about the rum and gin trade?—I have put down on a paper there what I want to say.

15077. Do you use gin in medicine?—Yes.

15078. Is the medicine good?—It is.

15079. Which is best for the people, gin or tombo?—Gin is the best.

15080. Why?—Tombo be different, and gin be different.

15081. Which is best?—Plenty man no drink tombo, but every man like gin to drink.

15082. Do they get drunk—do they drink too much?—I do not think so—they do not drink too much.

15083. Do your boys drink too much?—No, no.

15084. Do your boys drink gin?—Yes.

15085. They drink gin, but they do not drink too much?—No.

15086. Do you want gin stopped?—No.

15087. If gin were stopped, what would happen?—Women in the family-way take a little gin in the mornings in the place of native medicine to make belly work.

15088. (*Mr. Welsh.*) Do you ever like any man make himself full for gin and do foolish thing or commit crime when he take too much gin?—People can drink gin, but it does not do any harm to them.

15089. But if a man takes too much—does nobody ever get drunk in your country?—Sometimes they get drunk.

15090. Would it not be good to keep the people who get drunk sometimes from getting drink altogether?—No.

15091. You do not want to punish the many for the sake of the few?—No, I do not want to stop them.

(*The witness withdrew.*)

Chief ESUKU (Native), called and examined.

15092. (*Chairman.*) You are a chief of Forcados?—Yes.

15093. Are you a trader?—Yes, a small trader.

15094. Are you chief of a large house?—I am.

15095. Have you many boys?—No, only a few boys.

15096. Have you heard what Chief Okorodudu has said?—I have.

15097. Do you want to add anything to his evidence?—No, I have nothing more to say.

15098. You do not wish gin stopped?—No.

15099. Is that because you trade in it yourself, or because you think it does no harm?—I do trade in gin, but it does no harm.

15100. If gin were stopped, what would happen?—If gin were stopped the trade cannot go on, and the people would not have the strength to do their work.

(*The witness withdrew.*)

Mr. CRESSWELL CUMMINS, called and examined.

15101. (*Chairman.*) What is your post here?—I am Inspector of Schools.

15102. How long have you been in the country?—Nearly four years now.

15103. How many schools do you inspect?—We have 23 Government schools, and about the same number of missionary schools.

15104. Do you inspect all of them?—Those that are on the assisted list.

15105. Is the Warri school a Government school?—It is.

15106. Were you Inspector here in September, 1906?—No.

15107. Who was?—Mr. Phillips.

15108. Then I am afraid you cannot help us with regard to what we wanted to know about Warri school. How many boys are there in the school now at Warri?—There is an average attendance of 90.

15109. How long have you been inspecting Warri school?—I might say the whole of the time I have been out here. I have always been in this Province every tour. I have annually inspected Warri for two years.

15110. What about the number of girls?—There is an average attendance of about 10 girls.

15111. Of what age are the boys?—They range from about 8 up to 20.

15112. You have boys as old as 20 at school?—Yes.

15113. Do you know how many boys of 18, for example, you would have?—Very few at present; I do not suppose more than five now.

15114. Were boys of the same age taken in in 1906, do you know?—Yes.

15115. Bishop Johnson made a report on that school. Have you made any investigation with regard to the habits of the boys as to their taking gin?—I have.

15116. How did you proceed to make your investigation?—I only took those boys who were at the school when Bishop Johnson visited it. I examined as many of the boys as I could get who were at the school when Bishop Johnson paid his visit to it in 1906.

15117. Can you tell us what you found out from them?—The general habit is for the boys to taste gin occasionally.

15118. When?—When they are on visits with their parents; if they visit a house when they go to another country, or if they have big chiefs come to their house, and occasionally at plays, and also as medicine.

15119. Did you make any enquiry as to whether they were in the habit of drinking it?—Yes, I made a special enquiry with regard to that, whether any boy was in the habit of drinking gin.

15120. You find they get a taste when gin is being handed round, occasionally?—Yes, an occasional taste.

15121. Do you know what a taste would be?—I should say just one sip.

15122. Is there any order in which the gin is handed round; does it go to the eldest first, or just as the people happen to sit?—I think, as a rule, the eldest drink first, and then it is handed on to the younger members of the family.

15123. How young a boy have you found who has had a sip?—A boy of say six or seven.

15124. How many boys did you find who had been in the school when Bishop Johnson made this inspection?—The total I think was 33 boys. Fifteen boys are still there, and I found 18 boys who had left.

15125. Did you prepare a list?—I did. (Handing document.)

15126. Did you make enquiries from each boy?—I did.

15127. You have also put down the ages of the boys?—I have.

15128. You made these enquiries yourself from each boy?—Yes.

15129. Who was the master when the bishop was there?—Mr. Samuel.

15130. Is he here?—Yes.

15131. Who drew up this statement with regard to the children?—I drew it up.

15132. From what each boy told you?—Yes.

15133. Of course, you do not know what took place when the Bishop asked the children whether they drank gin?—Only from hearsay.

15134. From what the boys told you?—That is so.

15135. Did they all agree in their account of what happened?—The only difference was as to the number of boys who stood up and those who sat down, as to which was the greater number.

15136. They were not divided?—No, the boys were told to stand up who drank gin, and those who did not to remain seated. Some of the boys said that

those who stood up were greater than those who remained seated, and other boys said that those who remained seated were greater than those who were standing up.

15137. Do you think they understood what the question was that was put to them?—If the question was whether they were habitual gin drinkers, then they could not possibly have understood the question.

15138. But if the question was whether they had been drinking gin, then they would have understood it?—Yes.

15139. How many boys have you been able to trace altogether?—Thirty-three altogether.

15140. Perhaps you will read your report to us. Take the first boy on the list. What is his name?—Abudu Suberu.

15141. What is his age?—Sixteen.

15142. Is that his present age?—Yes.

15143. He would be 14 at that time?—Yes.

15144. What did he say?—He has never tasted gin.

15145. The next boy?—Ofoji Oki.

15146. What does he say?—He has tasted gin, but has not habitually taken gin: he has taken gin three times in small quantities mixed with medicine, and he suffered no ill effects.

15147. What is his age?—Seventeen.

15148. The next one?—Misilo Itseku.

15149. What is his age?—Sixteen. He has not been in the habit of taking gin: he has taken gin once, a small quantity mixed with medicine. He has found no ill effects.

15150. That is all he has had?—Yes.

15151. You asked them, when they said they had taken it as medicine, whether they had taken it in other ways as well, I suppose?—Yes.

15152. Now the next?—Gray Awani, age 16. He admitted to having tasted gin, but not in the habit of taking it, only when on a visit with his parents. He had only tasted it once, about a quarter of a small wineglass full: no ill effects. Then the next is Ogbogbini Otomewa, age 13. He had tasted gin: not in the habit of taking it, but he had been allowed by his father to take it. He had tasted it three times, a very small amount, and no ill effects. Then Ogogoro Okorogheye, age 13, has tasted gin: not in the habit, but has picked up " empty " bottles; about five times he had taken gin in small amounts; has felt no ill effects. Then Wilkey Egboge has tasted gin, but not habitually: has taken it mixed with medicine twice, a very small amount: it did not make him drunk, but cured his sickness. Then Sorge Gargan, age 12, has never tasted gin, and Ajajigbe Ogobine, age 14, also never tasted gin. Then Edema Ikpesu, age 19, admits he has tasted gin, not in the habit, but with his father at plays, about five times, a small amount. Did not make him drunk, but made him feel sick.

15153. These, I understand, are cases of boys you could trace who were actually at the school at the time?—Yes. Then Edema Okoleju, age 17, has drunk gin, not in the habit of taking it, but his father gave him a taste about six times; simply tasting, had no ill effects. Then Amagbemi Agmakurebi, age 17, has tasted gin; is not in the habit of doing so, but his mother has given him tastes: about ten times, tasting, and has felt the effects of it in his head. Then Amesakpu Awani, age 17, has never tasted gin. Then Omegbinore Ulori, age 20, has not tasted gin.

15154. Do you think any of these boys had drunk gin before the Bishop's visit?—This was before the Bishop's visit. A good many of the boys do not drink gin at all now, but those that had tasted gin all admitted having tasted it before the Bishop's visit. Now, to take the boys who have left the school that I was able to trace. Cyriao, age nine, never tasted gin; Koyemi Kodi, age 17, never tasted gin; Jemy Mobiaku, age 12, has tasted gin at a native dance, a very small amount, tasted it twice, no ill effects. Then Mogbeyi Toro, age 17, has not tasted gin. Jesse Temiwo, age 12, says he has tasted gin, not habitually, but at plays. Has done so many times, but in small amounts, has suffered no ill effects. Then Wejoma, age 13, has not tasted gin. Ulori, age 16, has tasted gin, not as a habit, but when making visits with his parents, about five times, a taste each time, but with no ill effects. Then Edemi Idundun, age 12, has tasted it, not as a habit, but at plays, about four times, has felt no ill effects. Then Mkwe Kotie, age 12, Ewujalatan Ereku, age 18, Edema Joe, age 19, and Ogedegbe, age 18, have none of them tasted gin. Then Oyibo Idudu, age 11, has tasted gin, not habitually, but at plays, about five or six times in small quantities, has felt no ill effects. Enode Okoro, age 24, has tasted gin, not as a habit, but on the occasion of visits and at plays, many times, in small amounts, but has felt no ill effects from it. Orugun Orumere, age 16, says he has not tasted gin. Then Ujugbenala Orumere, age 15, has tasted it, not as a habit, but on the occasions when his father has had visitors, about four times, in small amounts, but has felt no ill effects. Then Tebu, age 16, has tasted gin, not habitually, but has taken it mixed with medicine; has tasted it twice, a small quantity; he felt ill, but his " fever " was cured. Then Egomi Egbilowa, age 20, has tasted gin, not as a habit, but at plays, and has also used it as a medicine, many times, in small amounts, has felt no ill effects from it.

15155. As you were not the inspector, you do not know whether the Bishop made any report to the inspector or not?—No, I do not.

15156. Do you know if a visitors' book is kept at the school?—Yes, a visitors' book is kept.

15157. Do you know whether, on the occasion of that visit, the Bishop made any entry in the visitors' book?—Yes, an entry was made. (*Book produced.*)

15158. Is this the entry in the book that I am now looking at—it is signed " James Johnson, Bishop "?—Yes.

15159. If the Bishop told us that there was no visitors' book and that no entry was made, he must have been under a misapprehension?—Yes.

15160. Would you kindly read it (*handing book*)?—" Visited the school: found 75 boys present, a very large number for Warri: work going on: appearance of room and pupils tidy: pupils being evidently taught earnestly: progress made appreciable: addressed the school." That is signed, " James Johnson, Bishop."

15161. That is undated, but it comes immediately after an entry on the 11th September, 1906?—Yes.

15162. (*Capt. Elgee.*) Do you know at what age the average native child begins taking tombo?—I could not say.

15163. Roughly speaking, has this incident of the Bishop's report and your subsequent investigation filled you with horror or amusement?—Amusement more than anything else—that is simply regarding it from the point that Bishop Johnson said they were habitually in the habit of taking gin.

15164. You are not afraid of the future welfare of the bodies of your pupils from the curse of drink?—I am not.

(*The witness withdrew.*)

Mr. Ibatere Omatsola (Native), called and examined.

15165. (*Chairman.*) You are an Assistant Master at the Warri Government School, I think?—I am.

15166. How long have you held that position?—Since 1903.

15167. Were you at the school when Bishop Johnson came to inspect it in September, 1906?—Yes.

15168. Just tell us exactly what he said to the boys, and what they did?—It was in the morning when he came. He said that he was very glad to meet the boys, as they were there trying to learn, and he said that to learn was very good, and what would give them good advancement was the knowledge of the Book, and he advised them to stick to it. Then he took up the gin question, and said, " What is throwing our country back is the gin drinking," and he wished all the boys not to take drink, and he wanted

to know those boys that had been drinking—that those should stand up so that he might know them.

15169. Did you understand him to mean boys who had tasted drink, or those who had been in the habit of taking it regularly?—Those who had tasted it.

15170. All those were to stand up who had tasted it?—Yes.

15171. How many stood up?—I cannot really say the number.

15172. Nearly all, or not?—No, the majority were those who remained seated.

15173. Did anyone count them?—I do not know.

15174. You did not count them?—No, I did not count them.

15175. When the Bishop saw all these boys stand up what did he say?—He said that he was very pleased to see that they were so frank, and he asked them from that date not to touch it again. Even if their parents offered it to them they should not take it from them.

15176. Supposing it was given as medicine, what then?—He did not say anything concerning medicine.

15177. That is all that happened?—Yes, and all the boys promised him that they would not drink again, and that they would keep to their promise.

15178. How many have kept their promise, do you know?—I do not know from that date whether they have been drinking it again, or not.

15179. Are there any boys at the school who take too much gin?—No.

15180. When a boy goes to a play, or goes on a visit, what does he get in the way of gin—what is given him—the bottle?—No, a glass.

15181. Is he allowed to drink the whole glass?—I have never seen a boy taste gin, so I could not tell you.

15182. Are you yourself a teetotaler? Do you ever touch gin?—I have never touched gin from my youth.

15183. You do not know how these boys take the gin?—No.

15184. What are you—a Christian?—Yes.

15185. Do you belong to the Church of England, or to the Wesleyan body?—To the Presbyterians.

15186. Is there a Presbyterian Mission here?—No.

15187. Where do you come from—Calabar?—Yes.

15188. You were at the Mission School there?—Yes.

15189. You take no spirits yourself?—I do not.

15190. Do you take tombo or palm wine?—I take palm wine.

15191. You take it fresh, when it is new?—Yes.

15192. And that does you no harm?—It does me no harm.

15193. You take it quite fresh—when it is freshly made?—Not always.

15194. Do you take it with water, or not? Is it the palm juice itself, or is it the palm juice and water that you drink?—Those who make the palm wine generally mix it with water.

15195. As they make it?—Yes

(*The witness withdrew.*)

Mr. JOHN HENRY SAMUEL (Native), called and examined.

15196. What are you?—A schoolmaster.

15197. Of the Warri Government School?—Yes.

15198. How long have you been there?—Almost four years now.

15199. How many boys have you?—Over 120 boys on the roll.

15200. How many attend regularly?—About 105.

15201. Bishop Johnson paid a visit to the school in September, 1906?—Yes.

15202. How many boys had you in the school at that time?—I had 75 boys present in the school at that time.

15203. Will you tell us exactly what happened on the occasion of the Bishop's visit?—He came to the school and walked right round the school and saw the boys doing their work.

15204. Does he visit the school periodically?—Not periodically; that was a surprise visit; that was the first time he had visited the school, and it was that same year that I took up my duties as schoolmaster.

15205. You were master then?—I was.

15206. He came and visited the school?—Yes.

15207. What did he do?—He went right round and saw the boys working, and then he asked my permission to address the boys.

15208. And you gave your permission?—I gave permission.

15209. What did he say?—He told the boys he was very pleased to see them going on with their lessons and the rapid improvement they were making.

15210. Bishop Johnson is a Sierra Leone man, is he not?—He is a Lagos man of the Jebu tribe.

15211. What language do the boys speak here?—The Jekri language.

15212. Does Bishop Johnson speak Jekri?—No, he spoke to them in English.

15213. Do all the boys speak English?—No, he spoke through an interpreter.

15214. Who was the interpreter?—The assistant master, Ibatere Omatsola.

15215. You heard the Bishop speak in English?—I did.

15216. Do you speak Jekri?—Then I did not speak Jekri, but now I begin to understand it; I was a new man here then.

15217. What did the Bishop say to the boys about drink?—He told them the evil of taking drink, and said that gin was a thing that was ruining the country, and it was absolutely necessary that they should shun drink.

15218. Then what happened?—Then he put this question to them—let those among you who are gin drinkers stand up.

15219. What did you yourself understand by that—boys who had tasted gin, or boys who were in the habit of drinking gin?—By that I understood boys who were in the habit of drinking it—those who are in the habit of drinking gin stand up.

15220. How many of the boys stood up?—A minority of the boys in the school.

15220. The gin drinkers were those who stood up, and the non-drinkers who sat down?—Yes.

15222. Is the Bishop mistaken if he says that 60 boys stood up?—I suppose he is mistaken; from what I remember of what happened that day, I believe he is greatly mistaken.

15223. Did he explain to them what he meant—whether they were in the habit of drinking gin or whether they had only tasted it?—No, he did not explain to them.

15224. Did the Assistant Master explain to them?—He interpreted, but I did not understand what he was saying.

15225. We must recall him about that, because he may have interpreted wrongly.—When they stood up the Bishop encouraged them and admired the frankness and boldness of those who stood up, and he added that he was quite sure there were more who drank, but through shame they would not stand up.

15226. After it was over, did you see him make an entry in the visitors' book?—He did.

15227. Was that after this?—Yes, after everything was over he made this entry.

Mr. John Henry Samuel.]

15228. What did he say about the boys drinking gin?—He said nothing about it at all.

15229. He made no complaint to you?—He made no complaint to me, but only told me to see that the boys attended divine service regularly. They were doing so before I came to the school, and they are still doing it.

15230. Who conducts the service?—I conduct it. I am a full local preacher of the Wesleyans ; my certificate of appointment I have here.

15231. You are not connected with the Church Missionary Society?—No.

15232. What is your own opinion of these boys who stood up—that they had simply tasted gin, or that they were habitual gin drinkers?—My opinion is that they stood up through ignorance, because I heard them saying afterwards that they stood up because they had been drinking before they came to school when they were young.

15233. What did you understand by that—what sort of drinking? Do you mean taking it as medicine, or that they had taken a sip at a play, or that they had regularly drunk it?—They take it as medicine, and others take it at plays.

15234. Do you know how it is taken at plays? Have you seen a play?—Yes, I have seen several.

15235. How much gin does a boy get?—A very small glass.

15236. Yes, but does the boy get the glass full, or does he only get what is left by the others?—Yes, what is left by their fathers and mothers ; just a small drop. It is the habit when the parents drink to give just a sip to the children.

15237. Does that lead to the children becoming heavy drinkers afterwards?—No.

15238. Among the parents of your children, are there many who drink to excess—do you know about the parents of the children?—As far as my knowledge of the people is concerned, I have never seen any excessive drinking among them.

15239. Were you born a Wesleyan?—I was born a Wesleyan ; my grandfather was a Wesleyan and my father was a Wesleyan.

15240. Where do you come from yourself?—From Lagos ; my elder brother used to be a clergyman at one time, but he is now Secretary to the Egba Government. Mr. Edun is my elder brother.

15241. The one we saw at Abeokuta?—Yes.

15242. He was once a Wesleyan minister, was he?—He was, but he gave up the appointment and took the appointment at Egba, that being his native country.

15243. He is still a Wesleyan, I suppose?—Yes, he is still a Wesleyan.

15244. But he has not time to preach?—He has not.

15245. Did the Bishop say anything to you about all this gin drinking among the boys?—Nothing at all.

15246. He made no complaint?—No complaint.

15247. I see he put nothing in the book with regard to it?—No, he put nothing in the book, and if there had been any serious complaint of any kind he would have put it in the book and mentioned it to me, and I would have known what steps to take. Since then the boys have been very serious and sober and steady in their work.

15248. Did many of these boys who promised him not to take drink again keep their promise, do you know?—I know they would keep their promise from their character in the school. If they acted like that I would not bear them in the school, and some of them have turned out well and are doing good work in the civil service.

15249. You have never seen a boy come to school the worse for drink?—Never.

15250. You have never known one of your boys drink too much and be the worse for it?—I have never seen that.

15251. Or heard of it?—No, I have never heard of it.

(*The witness withdrew.*)

IBATERE OMATSOLA, recalled and further examined.

15252. You interpreted for the Bishop on this occasion, did you not?—I did.

15253. When you interpreted, did you ask the boys whether they had tasted gin, or whether they were in the habit of drinking gin?—I put the question in this way——

15254. Say in Jekri how you understood it, and Mr. Samuel will interpret your answer to us.

(*The witness spoke in Jekri.*)

Mr. Samuel (*interpreting*): "Those who have ever tasted or drunk gin."

15255. (*Chairman*) (*to the Witness.*) It was put to them in that way?—Yes, those who have ever drunk gin or tasted gin.

15256. Is it the same word, in Jekri?—Yes, those who have ever drunk gin.

15257. It is the same word as tasted?—Yes. Your Honour, may I add this, when I said I had never seen a boy touch gin I referred then only to the boys of the school, and not to the general public.

15258. You have seen boys outside the school occasionally taste gin?—Yes, not the school boys.

15259. Have you ever seen a boy drink too much?—No.

(*The witness withdrew.*)

JOHN HENRY SAMUEL, re-called and further examined.

15260. At these plays, do you know whether the girls get a taste of gin as well as the boys?—They get a taste as well.

15261. They are kept apart at the plays, are they not?—They are; after the elderly ones have drank they take the remnants that remain.

15262. As far as you know, do any of the very young children get it—at what age would they give a boy a taste?—In towns and villages they give it even to infants.

15263. That is as medicine?—The mother with a baby at her back after taking a drop will give the baby a drop.

15264. Is that by way of medicine?—No, not by way of medicine, just to let the baby taste a drop of it. I have seen that practised in the villages.

15265. Do you know anything of the practice of giving a quite new-born baby gin as a stimulant?—No, I have not heard of that practice.

(*The witness withdrew.*)

HAROLD MORDEY DOUGLAS, recalled and further examined.

15266. (*Mr. Welsh.*) According to the figures for 1908, which you have handed in, the gallons of rum and gin imported into this district in that year were 159,336, the value being £14,970?—Yes.

15267. You have not given us the duty collected, but at 4s. a gallon it would be equal to £31,867, which makes a total of £46,837, being the duty paid value of the spirits imported into the Warri District during 1908?—Yes.

15268. The figures given also show exports amounting to £261,025. That shows the proportion of duty paid spirits imported to exports as being 17 per cent?—Yes.

15269. You agree that those figures are correct?—Those figures are sent up by the clerk; I have not checked them myself.

(*The witness withdrew.*)

Adjourned to Forcados.

TWENTY-SEVENTH DAY.

Tuesday 1st June, 1909, at Forcados.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Dr. ARTHUR WILLIAM STAFFORD SMYTHE, called and examined.

15270. (*Chairman.*) What are your medical qualifications?—I have the triple qualification of Edinburgh, L.R.C.P. (Edinburgh), L.R.C.S. (Edinburgh), and L.F.P.S. (Glasgow).

15271. What is your present appointment?—I believe they call it the Medical Officer of Forcados. It used to be District Medical Officer.

15272. How long have you been at Forcados?—I did Forcados as Medical Officer at Warri in 1902-3, coming down about once a fortnight, but I came here when it was made a station in November, 1905.

15273. Have you been here since on your subsequent tours?—No, not altogether. I finished that tour here. The next tour I did a few months at Oka, behind Onitsha on the Niger, and then I went to Epe in Lagos for a few months, and then I came back here and finished my tour.

15274. Altogether, how long experience have you had of Forcados?—On my first tour ten months, my second tour about five, and this tour I have been here nine months all but a week.

15275. Have you got a dispensary at Forcados?—Yes.

15276. About what monthly attendance would there be?—About 650 a month; it averages between 600 and 700.

15277. You have a private practice here, I believe, as well?—Yes; that is including Burutu, of course.

15278. How far off is Burutu?—Five to seven miles.

15279. Is there a native town at Burutu?—Not exactly; there is a small native town; there is a market there, and so on.

15280. Taking Forcados first of all: what do you say about the drinking habits of the people here?—You mean the indigenous natives?

15281. Either what you call the indigenous native or foreign natives.—There is certainly more drinking amongst the foreigners than amongst the native population. By the native population I mean the Jekris, the Ijaws, and the Sobos.

15282. The foreigners are men from Sierra Leone and the Gold Coast and Lagos, are they not?—Yes, principally.

15283. They are the more educated class?—They are.

15284. Would they be Christians or pagans?—Mostly Christians.

15285. There is more drinking among them, you think?—Far more.

15286. Is there any excessive drinking among them?—At times there is.

15287. Coming now to the indigenous population, what character would you give them?—I have never seen a case of drunkenness among the natives here all the time I have been here. I daresay they drink a little, but I have never seen a native drunk.

15288. The others you have seen drunk?—I have seen some of the others drunk.

15289. Coming to your medical experience, you say there is a certain amount of drinking; have you come across cases of actual disease due to alcoholism?—Not among natives.

15290. Among Europeans you have?—Yes. By natives I mean indigenous natives.

15291. Now let us come to the foreign natives, the more educated class?—I have had one or two cases among the educated Christian clerks, practically approaching delirium tremens.

15292. Do you find other alcoholic diseases, such as cirrhosis of the liver and renal disease?—No, I have not found any cases of that description.

15293. It is only in the more acute stage that you have seen it?—Yes.

15294. That is more or less confined to the alien native?—Yes.

Dr. Arthur William Stafford Smythe.]

15295. I suppose if there was much alcoholic disease in the country it would be noticeable in your dispensary practice and in the private practice that you have?—Yes, I should be bound to see some of it.

15296. But you do not find any?—No, I have not found any.

15297. What do these foreign natives drink?—I think they drink the best brands of whisky and liqueurs and everything else that is imported.

15298. Not trade spirits so much?—I do not think so.

15299. I suppose the native population do take trade spirits here?—I believe so.

15300. But from a medical point of view you have not found any evil results from the drinking of them?—Never.

15301. And you have never seen an indigenous native drunk?—I have not.

15302. Have you operated much in the course of your experience here?—When it is necessary; when I get cases.

15303. When you operate you give chloroform, I suppose?—Yes.

15304. It is a pretty well-known fact, is it not, that a true alcoholic subject goes under chloroform very badly?—Yes, he makes a very bad subject.

15305. What is your experience about the people here in that respect in the cases in which you have operated?—I have never had any trouble in giving chloroform to the natives that I have operated on here. They have been nearly all indigenous natives.

15306. You have had no patient who has shown alcoholic symptoms under chloroform?—No.

15307. Do you know the number of operations you have performed in the nine years that you have been in this country?—I am afraid I could not tell you that.

15308. What are the main diseases you have to contend with as Medical Officer of Health?—The principal diseases are chest troubles and rheumatic pains.

15309. Owing to the variations of temperature that are met with here?—Yes.

15310. There is a very heavy rainfall in Forcados, is there not?—Yes, I have the record, and I can show you the exact figure.

15311. No, we only want the fact, that there is a very heavy rainfall here?—There is.

15312. Are the natives of Forcados careful of what water they drink?—No, I do not think they are particularly careful in that respect.

15313. Have you come across much disease which you would attribute to the drinking of bad water?—Not a great deal, strange to say. You will find the native going up the river in a launch, or in a canoe, or in a boat, and leaning over the side and drinking the river water. That cannot do them much good, and yet it does not seem to do them any harm.

15314. That is not a source of disease?—No, we have very few cases of dysentery and intestinal diseases in proportion to other diseases.

15315. Is there much venereal disease here?—I am sorry to say that venereal disease is increasing every year.

15316. Comparing venereal disease with the abuse of alcohol, which in your opinion is the more serious here?—Venereal disease is the more serious here certainly.

15317. In a large proportion of the people; I am speaking from the public health point of view?—This is my third tour here, and it is certainly greater now than it was during my first tour.

15318. Both syphilis and gonorrhœa?—Yes.

15319. Is there much syphilis?—Not in proportion; it is not anything like in proportion to the gonorrhœa. The principal thing here is gonorrhœa.

15320. Does the prevalence of that disease in any way affect the growth of the population; is it sufficiently widespread for that?—No, I do not think it is.

15321. Still it is a growing and increasing evil?—Yes, although it is a disease that they get rid of in a month or two.

15322. You are speaking of gonorrhœa?—Yes.

15323. What do you say with regard to syphilis?—I do not think you would find more than eight cases of syphilis in a year, if as many.

15324. Of course you are speaking of the cases that come before you?—Yes, that have come under my notice.

15325. But you think the disease is spreading?—I did not mean that syphilis was spreading so much, but gonorrhœa certainly is.

15326. In your experience, have you had many complaints from natives that are suffering from impotence?—I have only had about three cases of that kind in two years.

15327. There are very few in this district?—Very few.

15328. Have you attributed the cases that you have had to deal with to alcohol or not?—Not at all.

15329. You would attribute them to sexual excess, I suppose?—Sexual excess and mental trouble.

15330. But it has not been a marked feature in your experience?—Not at all.

15331. You have given us your experience as regards Forcados. You were some time at Benin City, were you not?—Yes.

15332. How long were you there?—For 12 months.

15333. What would you say as regards the drinking habits of the people of Benin City?—I should think that what I have said with regard to Forcados would apply practically to Benin City.

15334. Are there many natives foreigners there?—Yes, a good many; there are a good many people from Lagos there, but the people are mostly Mohammedans.

15335. Among the Mohammedans you would not find much drinking, I suppose?—No, I have not found much drinking at all at Benin City.

15336. You would describe Benin City as a temperate place?—I certainly should.

15337. Drink is not a public health question in any way there?—Not at all in any way. The same thing applies there as here; it is the educated Christian clerk that drinks principally.

15338. We have heard that in a great many places. Have you any theory as to the cause of that?—Not in the least.

15339. It is only an observed fact?—It is an observed fact. I know of one case of a man up there who was drunk regularly every week end—I think Mr. Cowan will know the man I refer to and will probably have seen him in that condition for some days at a time.

15340. Was he a foreign native?—Yes, he was a native of Sierra Leone.

15341. The Sierra Leone people have a more literary education than the people here; that is why they are employed so extensively I presume here?—More than on the Gold Coast?

15342. No, why they are employed more here?—Here education has only just started. I have come across very few clerks who have been educated in Southern Nigeria—as Southern Nigeria, not meaning Lagos.

15343. Are there any other parts of the country that you have stayed in for any considerable time?—I was at Degema for 17 months.

15344. What kind of population did you meet with there?—Mr. Cowan could answer as to the number better than I can.

15345. I was not exactly referring to the number; what is the character of the people there?—The people are Ibos.

15346. The Ibos are a fine race, are they not?—Yes, they are a fine trading race. There were not many of them educated when I was there. There was only a small school run by a Sierra Leone man.

15347. Is he a native of Southern Nigeria?—He is a native of the country, but he is a Sierra Leone man.

15348. (*Mr. Cowan.*) That school was attached to the Church Missionary Society, was it not?—Yes.

15349. (*Chairman.*) With regard to the natives—I am now speaking of the indigenous natives—of Degema, did you find them free from alcoholic disease?—Yes, as far as I had any dealings with them?

15350. I suppose in the course of the 17 months during which you were there, you saw a good deal of the natives?—Yes, I saw a great deal of them. The district there embraces a large area—Degema, Abonnema, Buguma, and Bakana.

15351. Did you find the people sober?—Yes, I never saw a case of drunkenness while I was there.

15352. And you also found no alcoholic disease?—None at all.

15353. What diseases were the chief source of trouble there?—The same as here, principally chest troubles and wandering pains, some of them really rheumatic.

15354. Is there a heavy rainfall at Degema?—There is a heavy rainfall there, but not so heavy as at Forcados.

15355. In the places where you have been, have you found that infant mortality is very high?—That is a very hard thing to tell, because the people do not report cases, but in the native towns that I have gone into, looking at the number of children you see about, you would not think that infant mortality could be very high. There are always plenty of children about.

15356. Have you gone into the question at all of the causes of infant mortality among native children?—I have gone into it to a certain extent.

15357. What should you attribute it to?—I attribute it to malaria and bad nursing principally.

15358. Most of the children in early infancy suffer from malaria, do they not?—Yes, most of them do in early infancy suffer both from malaria and enlarged spleen. Although they may not be suffering from the actual parasite at the time, most of them show signs of malaria.

15359. You find enlarged spleen very common?—Very common, indeed.

15360. Does that continue throughout life, or does it get reduced as the person gets older?—It does get reduced, but not to a small size, as a rule.

15361. Do the women living at Forcados and Degema nurse their children for a very long period?—They certainly do at Degema.

15362. For the three year period?—Yes, for the three year period at Degema. I am not quite so sure about here, but they certainly nurse them for more than 18 months here.

15363. Is that prejudicial to the children, do you think?—I certainly think it is.

15364. Have you come across the superstition with regard to twins in any of your districts?—Curiously enough there was one case here the other day—the first on record here. A Jekri woman had twins and the parents did not want to keep them, and two people came forward and offered to take them, and they did take them. One twin died, but the other is still living.

15365. They were not sacrificed?—No.

15366. Was the mother turned out into the bush?—Yes, I think the mother was turned out. They do have that superstition here about the twins.

15367. They seem to have it in many parts of the country apparently. Do you know if the superstition prevailed in Degema also?—I do not quite remember, but I believe it did.

15368. It did not come forward prominently before you?—No, I never heard of a case of twins while I was there.

15369. On the whole would you describe the indigenous population here as a healthy population?—Yes, I certainly should.

15370. Would you say the same with regard to the people of Degema?—I would.

15371. Have you seen any general deterioration amongst indigenous natives in the nine years you have known the country?—Not the slightest.

15372. (*Mr. Welsh.*) Have you been up the Niger, or up in the interior beyond Degema at all?—No, I have not.

15373. Not in the Cross River district?—I was up the Cross River for a fortnight at a place called Unwana, and then I came back and went to Warri, but I have no experience there at all.

15374. Do you think that liquor has done any harm whatever to the people you have come in contact with?—I have never seen anything to lead me to believe so.

15375. In districts where the spirit trade has not been developed, would you permit it to be started, or would you think it desirable to prevent its being introduced altogether?—From what I have seen of the natives who have had a free hand in that respect there is no reason why trade spirits should be excessively bad from the way I have seen them used.

15376. The Brussels Conference decided that where the trade did not exist, or where it had not been developed, the Powers concerned should not permit the sale of distilled liquors. You would agree that the Powers in Europe must have had good reasons for framing a rule of that kind, would you not?—Certainly, I should say they had.

15377. But you have seen nothing pointing to any necessity for such a rule here?—No.

15378. (*Mr. Cowan.*) Did you have any experience of Okrika at all when you were in the Degema District?—I visited it once, and spent a night there, that is all.

15379. Did you see sufficient of the place to bring away a general impression with regard to it at all?—It gave me the impression of being a very insanitary place. There was a large number of sand flies and mosquitos there.

15380. Did you see any drunkenness among the people?—I was only there for 36 hours, and I did not see any drunkenness during that time. I went with the District Commissioner when he was holding Court, to carry out vaccination, and I did not see any drunkenness during the period I was there.

15381. Generally speaking, in your opinion there is more call for the prosecution of works of sanitation rather than any crusade against drink?—I certainly think sanitation is wanted more out here than the suppression of alcohol.

15382. With regard to the educated natives, you have spoken of, I think the last time I spent a Sunday in Forcados I passed some houses, or rather at the back of the buildings, where they were holding services and singing. I suppose those services would be attended principally by the educated natives to whom you have referred?—Yes.

15383. The natives who attend those services would be the natives you spoke of?—Yes, the chief man here is in the Customs, and he holds services every Sunday afternoon, and the clerks all go.

15384. Are those services connected with any religious denomination?—I do not think so.

15385. What are they mostly?—They are Church Missions of some sort; they sing hymns all the afternoon and have a harmonium. When Bishop Johnson was here he held a service for them, so they are denominational, I suppose. Bishop Johnson was here about a month ago.

15386. You have actually connected in your own mind the cases of what excesses you have seen with the people who attend those services?—Yes.

15387. You say also as a rule that what they drink principally is the more expensive European drinks, such as whisky and brandy, and liqueurs?—Yes, speaking of these educated clerks.

15388. It would follow, therefore, that any excess there is at Forcados would not be in any way checkmated if the importation of trade spirits were stopped?—Not in the least.

Dr. Arthur William Stafford Smythe.]

15389. Generally speaking, I understand from your replies to the Chairman that the people you have been amongst from Benin City to Degema are a sober and temperate people?—Exactly; that conveys my opinion.

15390. And you look upon them, I gather from your replies to Mr. Welsh, as people who are well able to exercise a great amount of self-control and who may be safely trusted to be discreet in anything they do?—Yes.

15391. (*Chairman.*) You have done a good deal of vaccinating, have you not?—I do not get an opportunity of doing it here. At Degema I went round doing a little, but I was rather tied down there, too, and only went to recognised places. I went round the river twice a month to different places, from my headquarters at Degema, and I used to go to the other places once a fortnight.

15392. When you vaccinated you vaccinated the people in their compounds, I suppose—they did not come to you to be vaccinated?—The District Commissioner told them to come in.

15393. Where did you vaccinate?—At Okrika I vaccinated at the Court House—I vaccinated anywhere where they would come.

15394. Have you come across much small-pox?—There is none here at present.

15395. When you were vaccinating, was there anything like an epidemic of small-pox?—No, the only outbreak of small-pox I have seen was at Benin City in 1905. That was just before I came here. I was sent up there to report on it, and there was a lot just then.

15396. Would that involve going into the native houses and compounds?—They had a bush hospital built for them, and whenever there was a case they brought them in.

15397. Have you been into the native houses yourself?—Yes.

15398. You have gone freely through the towns?—I have.

15399. Have you seen plays going on?—Yes.

15400. I suppose at the plays there is a certain amount of drinking of trade spirits?—They drink a certain amount, but they never seem to get drunk over it, and I have been at plays in different parts.

15401. There is a good deal of noise and excitement, but no drunkenness?—A lot of noise, but I did not see any drunkenness.

15402. As regards Europeans, do you think on the whole that the total abstainer or the moderate drinker stands the best chance in this climate?—The moderate drinker.

15403. You think a man has a better chance if he is strictly moderate than if he is a total abstainer?—I certainly do.

15404. Anything beyond strict moderation is dangerous?—It is certainly dangerous.

15405. As regards the effects of alcohol, would you draw any distinction between the native constitution and the English constitution, one being in his own country and climate and the other being in a strange and trying climate?—I do not think I should draw any distinction between them.

15406. The effects of alcohol would be pretty constant whether in the case of a European or a native?—Yes, I should say so.

15407. It depends very much on the quantity he drinks, and the strength he takes it at?—Exactly.

(*The witness withdrew.*)

(Adjourned to Lagos.)

TWENTY-EIGHTH DAY.

Thursday, 3rd June, 1909, at the Secretariat, Lagos.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,

Captain C. H. ELGEE.

D. C. CAMERON, Esq., *Secretary.*

Mr. REGINALD JAMES BLAIR ROSS, called and examined.

15408. (*Chairman.*) What is your present appointment?—My substantive appointment is that of Senior Police Magistrate at Lagos.

15409. How long have you been in Southern Nigeria?—Since the amalgamation; but before then I came out in 1898 as a District Commissioner.

15410. You have had therefore 11 years' experience in the country?—Yes.

15411. You have acted as Judge of the Supreme Court also, have you not?—Yes, on several occasions.

15412. In what district?—I have acted as Chief Justice in Lagos and in the Central Province at Warri, and for seven months last year at Calabar.

15413. To take Lagos first: in your long experience have you had to deal with many cases of actual drunkenness?—Very few indeed.

15414. We have had the figures already with regard to convictions for drunkenness in Lagos.—Yes, I have some figures with me now.

15415. Would you kindly give them to us? Although we have had them it might be well to get them again in this connection?—Yes, I think you have had these figures already, they were typed out for you. There have been 124 cases in the last five years.

15416. Were any of those re-convictions of the same person?—That I could not tell you.

15417. You do not remember any re-convictions yourself?—No, I have had so very few cases that I can hardly remember any at all. Curiously enough, I had a case of drunkenness five minutes before I came up here to-day. It was a case against a sort of destitute-looking Hausa man, not a resident of this country at all.

15418. That was a case of a foreign native?—Yes.

15419. A Hausa?—Yes.

15420. Was he a Mohammedan, do you know?—He was one of those very low class Hausas. I do not think he would stick to any religion. He was a sort of n'eer-do-weel—a sickly, weakly sort of person.

15421. He got drunk last night, I suppose?—Yesterday afternoon on tenpennyworth of gin. I asked him for the particulars, and he said he had spent 10*d.* on drink, and that drink was gin.

15422. Speaking generally, apart from cases of drunkenness, you commit a good many cases for trial, I suppose?—Yes.

15423. And you have tried a good many cases yourself in the superior Courts, I suppose?—I have.

15424. Have you found any connection between drink and serious crime in those cases?—Very little. I cannot tax my memory with any particular case at all. I find that most of the cases are crimes of violence, and are committed over women, or through some dispute as to the succession to land.

15425. Have you ever found drunkenness set up as an excuse for crime?—Yes, I have often had that. It is the sort of thing a native says when he has no defence, in the same way as they do at home: they put in drunkenness as an excuse, and the plea is advanced without any real truth at all.

15426. In those cases where drunkenness has been set up as an excuse, you have not, from the evidence before you, come to the conclusion that the crime would not have been committed unless the man had been drunk?—No. I remember clearly a case of murder in Calabar. The parties were all sleeping in one house—two women and several men. One of the men had been drinking in the day—I think he had been drinking tombo, because in the part of the country I am speaking about they nearly all drink tombo—and he got up in the middle of the night and went across to one of the women, and she would not have anything to do with him, and he hit her on the head with a matchet and killed her. His excuse was that he was drunk, and the evidence of the other people was that he had been drunk in the day, and had gone to sleep drunk. That was not a case of drunkenness on gin, it was a case of drunkenness on native drink—tombo. That is the one case that I can remember clearly where the thing was attributable entirely to drink.

15427. Speaking as a magistrate and as a judge, I understand from your evidence that you do not consider drink a serious factor as a cause of crime?—Not at all.

15428. Have you had many cases of drunkenness among Europeans?—I think I remember once there was a disturbance in a hotel kept by a man named Williams, in this town, in Market Street. The parties were Europeans; there was some disturbance over a game of billiards, and they were drunk. But on the whole there are very few cases among Europeans. It says here: "In the last five years there were 124 cases; of these three were against Europeans."

15429. What experience had you before you came to this country?—I was a member of the Northern Circuit, and a member of the Old Bailey. I attended regularly for about five or six years before I came out here, and for many years before I was called—when I was a pupil.

15430. Comparing the Old Bailey and some of the Northern towns that you visited on Circuit, with Southern Nigeria, would you say that drink was a much more serious factor as causing crime in England than in Southern Nigeria?—Undoubtedly.

15431. There is a great deal of crime caused by drink in England?—A great deal, especially on the Northern Circuit—all round Wigan and Liverpool, and places like that.

15432. Have you come across any case where a man intending to commit a crime has primed himself up with drink beforehand?—No.

15433. To some extent you have come across the common English defence of drunkenness as an excuse for crime?—Yes, people think that drunkenness is an excuse, and they advance it as an excuse, not because they really were drunk, but in the hope that it may be the means of getting them off. I have often asked the police in such cases whether the man really was drunk, and they have told me no. When a man says, "I did it when I was drunk," I make a point of always making enquiries.

15434. What are the chief crimes with which you have had to deal?—Crimes of violence principally, and small breaches of the law—such as furious riding of bicycles, and so on, but chiefly it has been crimes of violence.

15435. As a Judge, what was the chief cause of crime you came across in Warri and Calabar?—Violence chiefly, but we have had a fairly large number of cases of embezzlement and crimes of fraud. It has been chiefly, however, as I say, crimes of violence. There is one part of this Colony that I had experience of when I first came out, a place called Badagry, and I think from the reports from that district you will find that the people are more drunken there than they are in any other part.

15436. Badagry is just on the French frontier?—Yes, where they can get the gin across very easily, and there is a good deal of drunkenness there among a tribe called the Popos, as compared with other parts of the country.

15437. They would not be Yorubas?—No, Captain Elgee would know them quite well.

Capt. Elgee: Yes.

15438. (*Chairman.*) What tribe would that be?—I do not know where they come from.

Capt. Elgee: They are a mixture of Dahomeyans and Yorubas.

15439. (*Chairman.*) They are what you would call foreign natives?—Yes.

15440. Not pure Yorubas?—No, not pure Yorubas at all; they speak a perfectly different language, and the majority of them do not know any Yoruba.

15441. How long is it since you were there?—I was there in my first year, 1898.

15442. You cannot tell us any recent history with regard to it?—No, but there is a great deal of crime comes down from Badagry in the reports that we get. I was Acting Attorney-General for this town, and I had a good deal to do with the returns, and I noticed that there were many crimes reported—violence more—from that Badagry District than any other, and I think a good deal of it was due to drink. In that district again a great deal of palm wine is consumed—the country is very rich in palm trees—and any amount of people are employed doing nothing else but gathering palm wine. You see it all over the place there.

15443. Is that the oil palm?—I think it is.

15444. Instead of growing the trees for oil they use them for extracting palm wine?—Yes.

15445. And so spoil the tree for oil production?—Yes, but I do not know very much about that.

15446. This is the ordinary palm oil, is it?—I could not tell you that really.

15447. (*Mr. Cowan.*) The tombo palm grows there also, does it not?—Yes.

15448. (*Mr. Welsh.*) Have you been up in the interior at all?—Yes, I know the Ibadan Province very well indeed.

15449. And Ilesha and Oyo?—I know Oyo very well, and Shaki, but I have never been to Ilesha.

15450. The people generally in those districts are poor, are they not?—Yes.

15451. Naturally with the present price of gin they could not afford to buy much of it, could they?—No, I should not think they could, in fact, my experience is that gin is largely used at funeral ceremonies and that sort of thing, and not as an ordinary drink at all—it is more a drink for festive occasions than a general drink.

15452. The poverty of the people is a protection to them in the meantime from any evil that may be associated with drinking?—Yes, and that is much more so in the Eastern Province. The class of native in the Eastern Province is a very low one, the native there is a very poor creature altogether. The majority of them have no clothes at all, and I do not think those people could afford to buy gin.

Mr. Reginald James Blair Ross.]

15453. We have been told by several witnesses that amongst the native clerks and better-to-do people from Sierra Leone and the Gold Coast there is a good deal of drinking going on; do you think that is correct?—There might be a good deal of drinking, but not drinking that leads to anything very bad.

15454. Of course my point is that they are better paid than the average agriculturist in the interior, and they have therefore more means of getting drink. Do you think if the people generally increase in wealth that there is likely to be a good deal more drinking going on in the interior? Do you think it is the case that increased wealth means increased drinking generally?—Do you mean that the people have a liking for drink and have not got the money to satisfy it?

15455. Yes, something like that.—I should not like to commit myself to anything on that point. That is really more a question of the mental attitude of the people.

15456. Generally speaking, if the people become better off, do you think they will be likely to spend more in drink? Looking at it from the point of view that the clerks and tradespeople and the better-educated and better-paid people of Lagos are said to spend more in spirits, do you not think it is a legitimate inference that if the people become better off they will be likely to follow suit?—I do not think the clerks in Lagos are addicted to drink to any extraordinary extent. I have not seen it myself.

15457. Do you think there is much smuggling into Badagry over the French frontier?—No doubt in days gone past there was a good deal from my experience of 11 years ago, but no doubt they have a very much better preventive service now than they had.

15458. There are two large German houses trading in Badagry, are there not?—Yes, Witt and Busch, and Gaiser.

15459. Would not they be likely to supply all the demand for drink in that district?—They would be, but it is a matter of price. People who smuggle it across get it a great deal cheaper, but, of course, those firms would be perfectly able to cope with any legitimate demand.

15460. You do not know of your own knowledge whether there is any smuggling going on to any serious extent there?—No. When I was there people used to go to market and bring a bottle of gin over, or a head or two of tobacco, or things of that sort, but nothing to speak of.

15461. From what you have seen in Oyo and Ibadan, do you think it would be desirable to protect the people in those districts from getting drink easily?—Certainly not.

15462. You would not recommend any prohibitive legislation?—I have only seen one drunken man in the steet in Ibadan that I can remember. I was Resident there for a year. He was falling about and being extremely humorous—I suppose that is why I remember him. But I cannot remember any other case. I remember that case quite clearly. He was very drunk in the street. I also remember two railway clerks getting drunk and riding furiously about one afternoon.

15463. Might there not be a good deal of drunkenness that would not come under your observation?—There might be, yes, but I think it would have come under my observation. I used to take my afternoon walk out into the bush, because I like seeing the people, and I used every afternoon to visit regularly the Oje Market, and I have not come across any drunkenness to speak of.

15464. (*Mr. Cowan.*) In your travels over Southern Nigeria, which have been fairly extensive, you have no doubt come across people that are not poor—people who are fairly well-to-do, in fact who are comparatively well off?—Yes, at Degema and round there I have known some people who are very well off.

15465. Have you noticed any tendency to drink or excessive drinking on the part of those people?—None whatever.

15466. Have you any reason to think that if people who are now comparatively poor became better off they would develop any tendency towards drinking to excess?—No, I have no reason to think that.

15467. You have a feeling that the native has a certain amount of self-control and can be relied upon to keep himself within control?—Yes, I think the native has a good deal of self-respect.

15468. You spoke of the drunkenness amongst the Popos at Badagry. Do you think that their drinking habits is more a question of the people there being able to get the drink perhaps a little cheaper owing to its having being smuggled across the boundary, or is it that the people are different in temperament from the Yorubas as regards drink?—The people are certainly of a different temperament, but I am not prepared to say that the reason they drink is because they get it cheaper, or because of their temperament.

15469. You did not find excessive drinking at all amongst the Yorubas you came across there?—Nowhere have I found excessive drinking amongst the Yorubas.

15470. That being so, might we not assume that it is a matter of temperament amongst the Popos?—Yes, you might assume that.

15471. But what drinking there is you think is more of tombo and palm wine than actual trade spirits?—Yes, there is a considerable amount of palm wine drunk there.

15472. But even in that particular district, if there is any sign of drinking to excess at all, you say the Yorubas are of quite as high a character as they bear elsewhere?—Yes. I should not call it excess really. Having regard to the number of people who live there, I should not say it was anything out of the way, or anything to astonish you.

15473. (*Chairman.*) You mean it is not up to the English standard?—Oh, dear no, and not up to the West Indian standard either. I have not been in the West Indies for many years, but I remember seeing a great many drunken people there, and I have not seen nearly so many all the time I have been here.

15474. What part of the West Indies was that?—Jamaica.

15475. (*Mr. Cowan.*) You have not seen any tendency to excessive drinking on the part of the young men in Lagos, or on the part of the members of the community who are more advanced than the ordinary bush native?—No, not among the respectable classes at all.

15476. We have been told by some witnesses that that tendency does exist, and we have also been told that it does not take the form of drinking trade spirits, but that it is high class spirits such as whiskies and liqueurs and brandy that they drink?—I know the wealthier class of native at Degema do have the higher class spirits, because they have offered it to me themselves when I have been up there.

15477. You look upon the people all round as a sober and temperate people?—Most decidedly I do.

15478. (*Chairman.*) We have been told by a good many witnesses that in the coast towns there is a much greater tendency to drink on the part of the foreign natives than there is among the real natives of Southern Nigeria. You have not noticed that yourself, you say?—No, I could not say that.

15479. (*Mr. Cowan.*) Foreign natives, meaning natives of Sierra Leone and the Gold Coast?—Yes, I have heard that that is so, but I have not observed it personally.

15480. (*Chairman.*) Your personal observation does not go to that?—No, I have seen so little of it altogether that I really could not say that I can agree with the statement.

(The witness withdrew.)

Mr. GEORGE SMITH BOOTH GRAY, called and examined.

15481. (*Chairman.*) You hold the appointment of Inspector of Prisons in Lagos?—I do.

15482. How long have you held that appointment?—Eight years.

15483. As Inspector of Prisons is it part of your duty to consider the classification of crime?—It is.

15484. And also, of course, the conduct of prisoners?—Yes.

15485. As a rule the prisoners here are exceedingly well conducted, are they not?—Yes, they give very very little trouble.

15486. Have you anything in your figures to show how many of those prisoners have been convicted of drunkenness?—When I heard that this Commission was coming, I thought there might be possibly some question of that kind, and I wrote round to all the prisons and asked them to give me the returns as far back as they could give them with regard to crimes of drunkenness, or crimes committed while under the influence of drink, and I have the figures here that I have got from the different prisons going back to 1898.

15487. That is 11 years?—Yes.

15488. Will you give us those results?—That is the actual form (*handing document*).* I would call your attention to the fact that some of the longest sentences you will see set out there, such as six months, refer to such crimes as larceny, possibly, or something of that kind, committed whilst the men were drunk.

15489. Crimes of larceny or of serious assault?—Yes, or something of the kind.

15490. This covers the whole of Southern Nigeria, does it?—Yes, I would also call to your attention that if you take Warri, Onitsha, Calabar, Benin City, and Lagos, that the figures also include all the military offences—offences committed by soldiers.

15491. They include military offences and police offences?—Yes.

15492. Wherever a policeman has been charged with being drunk or a soldier has been charged with being drunk?—Yes, and where they have been sent to prison by their respective officers to do their sentence.

15493. The total number of crimes connected with drunkenness in 11 years for the whole Province appears to be 274?—That is so. The greatest number you will see was in Calabar.

15494. Does that include people who were sentenced by the High Court, or only those sentenced by the Magistrate?—Those sentenced by any Court, either the Magistrate or the Supreme Court.

15495. What would be your total number of prisoners?—Last year there actually went through my hands 17,000 odd.

15496. That would be in 1908, would it?—Yes.

15497. Out of the 17,000, the total number of offences committed when drunk in 1908 was 33?—Yes.

15498. There may have been, of course, a few people fined for being drunk who never went to prison?—Those figures refer to all cases that have actually been through a Court, because you will see there, to take Asaba, for instance, it says: "Imprisonment for two months or fined." Those figures relate to everyone who has been either fined or convicted or before the Court in any way.

15499. I think some of the people who made the returns must only have dealt with cases where the man was actually committed to prison?—Yes, because the moment a man has a warrant made out against him (he is possibly fined 10*s.* or three days)—that means he must come to the prison then.

15500. I was comparing your figures with those given by the Police Magistrate of Lagos. Perhaps he has included charges which were dismissed. Your return deals with people who have been actually convicted, and not with those cases where a person has been discharged or fined?—If he was simply fined he would not come to the prison, but if a man was sentenced to imprisonment without the option of a fine then he would come to the prison, and that would be part of my return.

15501. Lagos, on the whole, shows a diminishing number of cases?—Yes. You see in 1901 there were 23, the next year there were only 8. In 1903 there were 16, and in 1906 it went to 12. In 1907 there were 7, and in 1908 there were 7, but that, of course, quite possibly would be owing to the commanding officers not looking on the offences with any leniency.

15502. Police statistics of convictions for drunkenness always require a good deal of examination, because they depend partly on the activity of the police, and partly on the view the police take as to what degree of drunkenness justifies arrest, so that it is only by taking results over a series of years that you can get anything reliable in the way of statistics.—Exactly.

15503. How long have you had in the country altogether, do you say?—I have been ten years in the country. I was in the Marine Department before I was transferred to the prisons.

15504. Have you had any trouble with drunkenness among your warders and people connected with the prison?—Amongst the prison staff I have come across very, very little indeed; in fact, I cannot recall a case.

15505. Do you know about the police force generally as regards drink?—At one time before the amalgamation up to 1903 I had charge of the police as well as the prisons in old Southern Nigeria. It was a combined thing then; they were not separated then.

15506. Had you any trouble with the police in connection with drunkenness at that time?—No, I do not think I had, although they were a scally-wag crowd at that time, and I had the two things to run then, and discipline was not so good as it is now.

15507. The police are improving as a force, are they, now?—Undoubtedly.

15508. Do you see much of the country generally outside your special work?—I am travelling from one end of the country to the other constantly.

15509. Are you in the native towns and villages much?—Yes, I have to go on foot or bicycle.

15510. What do you say as to the prevalence of drunkenness in the country generally?—I may tell you that I am an abstainer. I have never tasted wine, beer, or spirits in my life, and therefore I would naturally, being antagonistic to it, see it if there was any drunkenness, but away from the Coast towns I would say there is very, very little indeed. Barring once in Akwete, I have never seen any drunkenness.

15511. Do you think palm wine or tombo is ever taken in such quantities as to produce drunkenness?—I fancy it was about 1903 when I was in Akwete, a day's run from Opobo. Dr. Rice was with me, and the whole town was given over to drunkenness on that occasion. It was a native feast, something in connection with women, and the drunkenness there was all on tombo. Whatever gin there was in the place it was not drunk; there was nothing else but tombo; men, women, and children lying about in the streets drunk.

15512. How far do you think that was due to the excitement and the noise of the play, and the recoil afterwards, rather than to drink?—It was a three days' feast, and, of course, there is bound to be a certain amount of excitement.

15513. And recoil from the excitement?—Yes, but that does not necessitate boys and girls lying around putrid drunk in the streets, and it was not my own observation entirely, because Dr. Rice was with me. It was a long continued debauch.

15514. Their lying about was not the result of long continued shouting and dancing and excitement and noise, do you think?—Some of the excitement and noise and shouting are attendant on the drinking of large quantities of tombo. Of course, they wind themselves up until they become excited, but we turned some of the people over and they really were drunk. They were lying in the streets, some of them shrieking and screaming, and tom-toms were being played, and Dr. Rice said to me, "These men are

* Appendix L.

Mr. George Smith Booth Gray.]

undoubtedly drunk." It was about three o'clock in the afternoon when we arrived, and they had been at it all the forenoon, I have no doubt, and they were lying in the streets sleeping it off. It was the second day of the play, and they had been at it all the day before. Although the native sleeps very soundly, as a rule you can get life into them by judicious kicking, but you could do nothing with these people. There were girls among them just emerging into womanhood lying about in the streets, and we were stuck there for two days in consequence of this drinking, because we could not get enough carriers.

15515. That is rather an exceptional experience, is it not?—I believe it takes place every year at that particular place, Akwete.

15516. To what tribe do they belong, do you know?—They are Ibos at Akwete.

15517. They speak the Ibo language at any rate?—Yes, but in wandering about in other parts of the Colony I have not seen any drunkenness. Now and again you come across possibly an old chief, or someone or other who might late in the evening come along and give you a salutation, as you would term it, and you would say the man was not as he ought to have been, but that was a thing that was not owing to gin; it was as much due to tombo as anything.

15518. Speaking of Europeans, would you say that the people who do best in this climate are those who are total abstainers, or those who are moderate drinkers?—I would not say those who are total abstainers, because I have seen practically as many go out who were total abstainers as those who drank in strict moderation.

15519. Anything beyond strict moderation is fatal, I suppose?—I should say so. Another thing is that moderation, of course, is a question of temperament. One man can take one cocktail, and another man can take half-a-dozen, and it is a matter of temperament with the particular man how it affects him.

15520. You as a total abstainer have enjoyed very good health here, have you not?—I have done ten years out here.

15521. If I may venture to say so, I do not think you look much the worse for it.—No, personally, I do not think I am very much the worse.

15522. Have you had experience of any other Colony before coming here?—I have been in practically every part of the world.

15523. Have you had time to observe the conditions prevailing in any other Crown Colony?—Do you mean in connection with the natives?

15524. Yes.—I will take the East Coast of Africa.

15525. I was going to ask you how Southern Nigeria compared with other Colonies where there were dark skinned populations?—Personally I should say, right along here, Southern Nigeria compares extremely favourably with other parts of Africa. Take round Zanzibar up to Aden, for instance. Take the Sidi boys: they are fine big men, but I should certainly say they are an extremely drunken crowd. Take them in Zanzibar, the average man who comes off work in the ships there; you cannot leave them even with gunners down in a hold if there is any liquor there, they would steal it if they were to be killed the next moment.

15526. How do you account for that racial difference in temperament?—Personally I think the men round that coast have had a great deal to do with white men. A tremendous number of them get employed on board men of war, and a still greater number on board merchant ships. The Sidi boys comprise practically the firemen of all the ships round about there, and they get daily or twice daily a tot of rum, and that simply develops their taste for it. They get very high wages comparatively, and as soon as they get into port they have a drunken orgie.

15527. They follow the European model in some respects?—Yes, they do not learn too much good in the forecastle, and the white men they meet with are not of the sweetest, and they learn tricks from them. The natives here, on the other hand, have not had so much contact with Europeans, at any rate not so much as the Sierra Leone men have, and I find the natives here are extremely well conducted.

15528. There are a good many Sierra Leone men in the towns on the coast here?—Yes.

15529. They are much more advanced in education than the Nigerian natives?—Much more.

15530. How would they compare, as regards drink, with the Nigerians?—My experience is if you find a Sierra Leone man who does drink, he drinks to excess, and another thing is I think he drinks secretly.

15531. But on the whole you would give him a good character?—Undoubtedly; the average Sierra Leone man who comes down to the Oil Rivers or to the Bight comes to better himself, much the same as in nine cases out of ten white men emigrate to better themselves.

15532. And you think, then, that they drink hard?—Yes, I think they drink hard then.

15533. (*Mr. Welsh.*) With regard to Akwete, do you know there are large quantities of gin sold in Akwete?—I do not know that; I could not state that as a fact.

15534. You are quite sure that at the particular feast you told us you witnessed at Akwete the people had not been drinking gin?—No, it was all tombo. We found out, not from one or two men, but practically from all of them. It is a native feast, and they stick to native products.

15535. Have you any experience of South East Africa?—I was running down there for about 13 years once.

15536. You know there are very stringent regulations imposed against the selling of liquor to natives in Natal and in the Orange River Colony, and in the Transvaal, do you not?—Yes, that is so.

15537. The natives can only get liquor with permits signed by their employers, or by people in authority?—Yes.

15538. If that is necessary in South Africa, do you not think there is a danger of it also becoming necessary in West Africa?—Taking my experience of South Africa, the average Kaffir, if he wants to get drink, does not have any permit at all: he will go and get drink, because they have as many distilleries for the manufacture of native beer as there are outside. It is the one work of the police keeping them down.

15539. It is a serious difficulty to keep the people sober in South Africa?—Yes, it is the one great difficulty.

15540. Is there no danger of a similar state of things arising in this country?—Personally I do not think so. There is absolutely free importation here, and if people want to get drink there is no restriction on them, and yet there is no drunkenness.

15541. May the poverty of the people not have protected them to some extent: people who are poor cannot afford to buy gin, of course?—No, but take a parallel case in England; a man in England may be very poor, yet he will get money to buy liquor with if the craving is in him.

15542. There is no danger of that arising here, you think?—Personally I do not see any danger in it.

15543. (*Mr. Cowan.*) I am rather interested in what you told us with regard to the play you witnessed at Akwete; could you tell us the name of that play?—No, I could not give you the actual name.

15544. You could not say if it was called the Omohug?—No, I could not tell you that now.

15545. You do not remember having heard the name of it?—No. Of course, I may have been told at the time.

15546. Was this about the month of August?—Yes, it was late in the year I remember.

15547. Was the play you speak of preceded by 12 hours of free love?—Yes, there was any amount of immorality, as the white man calls it, going on.

15548. As far as you know, that feast was held every year when the season had been at all good?—Yes.

15549. That is the yam season?—Yes.

15550. You were told by those on the spot that the custom was to drink nothing but tombo at that particular play?—Yes, nothing but tombo.

15551. You saw no gin being drunk, or gin bottles lying about?—No, I saw no gin at all. There were the usual demijohns of tombo and any number of them about.

15552. You are quite satisfied that there was no question of the people being actually drunk?—No question at all about that.

15553. Dr. Rice also was satisfied on that point?—Quite.

15554. In a case like that, if it comes to be so easy for the people to get drunk on native liquors, do you see much good in raising the question as to whether the import of trade spirits should be prohibited or not?—No, I cannot see any reason why they should be restricted in that way. Taking my experience of the world in general, I would say that this is a most sober country, both among Europeans and natives.

15555. As Mr. Welsh asked you with regard to it, let me ask you: you are not afraid of the Nigerian natives getting to be like those other people—that is as compared with the natives you have seen elsewhere, and with regard to whom you said they would not compare favourably with the Nigerian natives?—I have no doubt whatever about it. The natives now have had intercourse with Europeans for some hundreds of years, and they have not developed any great taste for drink.

15556. In that case you do not see any necessity for curtailing their liberty in that respect in any way?—I see no necessity for it whatever.

15557. Are some of the Kaffirs whom you have met better off, or are they just as poor perhaps as the natives of Nigeria?—Much about the same. Of course a man here has to buy his wife, and his wife constitutes his wealth to a certain extent, and it is much the same in South Africa. Before a Kaffir became a man in the olden days he had to become a warrior, but nowadays that is knocked on the head, and now he has to buy his wife with so many head of cattle, and he goes out and works until he can afford to buy her, so that I should say he is much poorer than the native here as a race.

15558. You do not think it is a question of poverty that keeps the native here from drinking?—I do not.

15559. You think the native here is better off than the Kaffir in South Africa?—I do undoubtedly.

15560. You have seen more drunkenness in South Africa than you have here?—I have not seen any very great quantity of drunkenness here, and I have seen a tremendous amount in the different kraals in South Africa.

15561. Yet where you have seen that drunkenness there was supposed to be prohibition?—Yes, and no man was supposed to be allowed to get drink of any kind, neither native beer, nor—I forget the name of the other liquor.

15562. (*Chairman.*) Cape Smoke, do you mean?—No, it is a native liquor more or less of a spirit. It is made with sugar cane, and one thing and another, I know.

15563. A sort of rum?—It is of a most violent, fiery nature, something like new "Dop," it drives the native mad.

15564. (*Mr. Cowan.*) Even if there were a tendency to excessive drinking in this country you would scarcely recommend prohibition as a cure for it, would you?—No, I cannot see where it comes in. I would refer anybody to the prohibition States in America, or to the prohibition areas in New Zealand, where if anyone wants drink he can get it.

15565. You say the police in South Africa have very great difficulty in keeping down the native illicit stills?—Yes, I would say that 75 per cent. of the police are employed in that work, not so much in Cape Colony as up in the Northern Provinces, the Transvaal, and the Orange River, and round Delagoa Bay. They do nothing else but the carrying out of the prohibition laws.

15566. Would you be afraid in the event of any attempt being made to curtail the liberty of the native here, as regards drink, that he also would take to distilling on his own account? Would there be any incentive to him to do that, do you think?—No, I do not think he would. What I am referring to on the part of the native here is principally that he has not got the taste developed for liquor in the same way as the Kaffir has in South Africa. I remember once talking to the late Cecil Rhodes about the drinking habits of the natives, and he said it was the curse of the country down there with the Kaffirs and Cape Boys generally. He said if they had a sober race down there that nothing could prevent South Africa from going ahead.

15567. Would you say that the natives of South Africa were different in temperament from the natives of Nigeria?—Yes, I should say that they were very, very different in temperament.

15568. In all your travels throughout Nigeria does what you have said apply practically to each place you have seen—you have travelled pretty extensively all over the country and Protectorate?—Yes, right through.

15569. And what you have said with regard to one place applies practically with regard to another?—Yes, I can see no difference. Wherever the oil palm is I personally think the natives would, as I know they do, make their own native drink.

15570. You have seen no more drunkenness in places 100 miles from the coast line, where imported drink can be had easily, than you have in places 150 miles further back where trade spirits are not so much in evidence, and what drinking there is is confined more to the native liquors. Have you seen any difference in their habits as regards drink?—No, I think the natives in the coast towns compare very favourably physically with the men well back from the coast. I have recently come back from places which are just being opened up, Udi and Okigwi, in the Central Province.

15571. Okigwi is in the Eastern Province, is it not? Yes, perhaps it is, but the natives there I do not think are as good as they are down south.

15572. Do you know the natives of Opobo and Bonny and Degema?—Yes.

15573. Would you say, generally speaking, that they are a fairly intelligent race?—Personally I certainly think as far as intelligence on the West Coast of Africa goes, they are quite up to the average.

15574. You would not say they were mental sluggards would you?—Not at all.

15575. Anyone describing them as such would be misrepresenting those people?—Undoubtedly.

15576. On the whole, you look upon the natives as extremely temperate?—Extremely, not only here, but all along the coast.

15577. You have formed these views in spite of the fact that you are not personally favourably inclined towards drink, and have not touched it yourself?—Yes. My inclination is towards absolute abstinence, but I cannot say even myself, biassed as I am, that there is any drunkenness here, or even drinking to excess.

15578. (*Capt. Elgee.*) May I take it as a sort of summing up of your evidence that, in your opinion, the prohibition of gin would make no difference either way to the drinking habits of the people of Southern Nigeria?—I do not think it would, simply because the natives have no inclination to drink greatly. Now and again they have a feast of some sort or other, and it is possible that there is a little excitement occasioned over it, and they might do a little distilling or something or other on their own account then, but under ordinary circumstances I do not think they would. Before they would start distilling generally on their own account they must have an inclination for drink, and I do not think they have that inclination.

15579. They would be just as sober in your opinion with spirits as without them?—Just as sober.

15580. (*Chairman.*) Do you find much ill-health among your prisoners?—We have epidemics. I am sorry to say we had a very bad epidemic of beri-beri in one of the big prisons recently, and we have had epidemics of dysentery.

15581. Is the dysentery due to the water supply or to the prisoners drinking bad water when out at work?—Personally I am at loggerheads with the Medical Department over it. I say we give the average native too much to eat, and they are unable to digest it, but the medical authorities say we are not giving them too much.

15582. Are the natives very large eaters?—Yes, but the plainest possible food. A native in the bush will eat four ounces of yam, but when he comes to prison he will eat four ounces of meat, and two ounces of

something else, and much the same quantity of yam, and the result is he gets upset.

15583. Is syphilis at all prevalent among the prisoners?—I have come across that, but not so much here as in Calabar and in the Eastern Province. There has been a fair amount there, and a great deal of that, especially among the younger people, I put down to inherited syphilis.

15584. You have not come across so much acquired syphilis, but you have seen a great deal of hereditary syphilis?—Yes.

15585. And that is, in your opinion, a cause of ill-health among the people in that district?—Yes, because of course they are predisposed already to anything that is coming along.

15586. In the Western Province there is not much of that amongst the prison population?—No, not amongst the prison population.

15587. And you may take them, I suppose, as a fair test of what prevails in that way among the outside public?—Yes, but, of course, you must remember that the average man who comes into the prison is not representative of the best of the populace.

15588. Quite, and, therefore, if you have not much syphilis in those, you would expect that the people outside would be very much better, both physically and mentally?—Yes.

15589. We have heard that a different state of things prevails in the Eastern Province?—I think in the Eastern Province there is a certain amount of syphilis.

15590. (*Mr. Cowan.*) Could you tell us anything at all about what effect trade gin as a drinking beverage has on trade generally. In reply to Capt. Elgee you said that you did not think stopping the importation would make any difference whatever to the native. I assume in saying that you meant as regards their drinking habits?—Yes, I referred to their actual drinking habits.

15591. Have you been able to form any opinion at all in going round the country as to whether the stopping of gin would have any effect on the volume of trade now being done generally?—Looking at it from the trade point of view I must say I do not see what they could do without the gin, because in travelling in the different parts of the Colony and Protectorate you do nothing else but pass canoe load after canoe load of gin which is simply being taken up the country for the purpose of barter; it is simply passed round from hand to hand as money.

15592. And you would say, therefore, that there would be a danger of trade generally being affected if the importation of spirits were prohibited?—Yes, I do not see what can be substituted for it.

15593. You think, therefore, that gin actually assists and stimulates trade in other articles?—I certainly do. A man, for instance, comes down here and buys two or three cases of gin and goes trading with it; he knows he can always trade with it, as the fashion does not change in it, and he can buy his oil or kernels in exchange for that gin, whereas he would not be so certain if he was dealing with cloths.

15594. Might we take it that, in your opinion, rather than an increased trade being done in cottons, tobacco, salt, and other staples, if gin were prohibited, there would almost certainly be a reduction in those staples—at any rate for some time?—I am quite certain that there would be.

15595. (*Mr. Welsh.*) Approximately, in some of the rivers half the exports are paid for with spirits?—That is so.

15596. Do you think that is a healthy state of affairs in any new country?—You are asking me now as a teetotaler?

15597. No, I am asking you as a man. Is it a good thing for a country to take almost half its imports in the shape of intoxicating drink?—Not in my opinion, but, of course, I am biassed with regard to it, inasmuch as I am a teetotaler.

15598. Is it a good thing or a bad thing as a teetotaler and a biassed man?—I do not want anyone to take my opinion if I say that the actual trade in gin is a bad thing.

(*The witness withdrew.*)

AKINSI ASON, Bale of Okeodun (Native), called and examined (through an Interpreter).

15599. (*Chairman.*) You are Bale of Okeodun?—I am.

15600. Is that in the Badagry District?—Yes.

15601. Did you succeed your father?—I did.

15602. How long have you yourself been king?—Eight years.

15603. What are the habits of the people in your country as regards drink; do they drink native liquors only or do they drink trade spirits as well?—They drink trade spirits and native beer both.

15604. And shekete?—Yes.

15605. Do they drink palm wine also?—They do.

15606. A good deal of palm wine?—Yes.

15607. Is your country a rich palm country?—It is.

15608. Is there much, not drinking, but drunkenness, there—are there many people who get drunk?—They do drink.

15609. Yes, but I want to know if there are many people who get actually drunk—who drink too much?—A few drink to excess.

15610. Do you know whether any drink comes in over the French frontier?—No, I do not know.

15611. Do you wish to see trade spirits forbidden or not?—No, I do not want them to be forbidden.

15612. Do you think they do any harm to your people?—No, they do not do any harm.

15613. Do you think they do any good?—It does the people good; they make medicine with it.

15614. (*Capt. Elgee.*) Do you remember the time before trade spirits came to your country?—The drink was brought to the country before I was born.

15615. (*Chairman.*) How many other chiefs have you under you?—Seven.

15616. Do you speak for all of them? Is your opinion the same as theirs?—Yes. I want to make a statement.

15617. Yes, what do you want to say?—In Badagry I was told if I had any grievance at all I ought to make a statement here.

15618. Yes, what is your grievance?—When I was crowned king I was not given a stipend. I asked for one, and I was refused it.

15619. I am afraid you must go and see Col. Moorhouse and talk that over with him; we cannot help you with regard to that.—Thank you, I will.

(*The witness withdrew.*)

OTERUNBI, Balogun of Okeodun (Native), called and examined (through an interpreter).

15620. (*Chairman.*) Are you a paramount chief?—I am.

15621. Have you heard the evidence which the Bale has given?—Yes.

15622. Do you agree with it?—I do.

15623. Do you wish to add anything to what he has told us?—No.

15624. How long have you been Balogun of Okeodun?—About 14 years.

(*The witness withdrew.*)

Rev. SIDNEY R. SMITH, called and examined.

15625. (*Chairman.*) You are a clergyman of the Church of England?—I am.

15626. Attached to the Church Missionary Society?—Yes.

15627. Are you a brother of the Mr. Smith we met at Oshogbo, and who gave evidence before us?—Yes, a younger brother.

15628. How long have you been in the country?—Next autumn it will be 12 years.

15629. Have you had experience in the different Provinces?—No, all in one district—in what is known as the Central Province, the Onitsha District—in Oka and a place called Ogidi.

15630. You have kindly furnished us with a precis of the different points on which you desire to give evidence?—Yes.

15631. In the first place yould you kindly tell us what you know about palm wine?—I know that palm wine is extracted from two trees, the oil palm and what is known as the bamboo palm. There are three different sorts of palm wine from the oil palm, and as far as I know one from the bamboo palm. The three sorts from the oil palm are extracted in different ways, firstly where the tree is tapped at the top, secondly from the stem of the tree, and thirdly after the tree has been cut down from the stem, or the spring, corresponding to the other.

15632. Is there any difference between the strength of the liquor produced in those different ways?—Yes, I think there is. From what I can gather, and I have also tasted all of them, the palm wine that is extracted from the spring of the leaves is stronger than that which is taken from the stem of the tree, and I know it is stronger when it comes from the tree that has been cut down because in that case the tree is left on the ground and the palm wine becomes matured.

15633. That which is first taken from the tree is hardly alcoholic at all, is it, because fermentation does not begin immediately?—No, it is not very alcoholic at first, but I think fermentation begins almost immediately. If there is any heat at all fermentation must begin at once.

15634. There is always a natural ferment of course present?—Yes, and there is always the additional ferment in the pot itself. In the Harmattan season there is comparatively little fermentation; the fermentation is hindered, I think, in that season.

15635. How long after fermentation begins does the palm wine get strong; it gets stronger hour by hour, I suppose?—Yes, it increases in strength up to the middle of the day. You see it brought into the native markets, and after a time it begins to froth over the top of the demijohn, and it is drunk during the day and during the night. By the next morning it gets flat and loses its sparkle.

15636. It gets very acrid and begins to smell after it has been kept for any length of time, does it not?—Yes, and then the natives say it is bad, and they mix it with the fresh palm wine, which they take the next morning.

15637. It is blended, so to speak?—Yes.

15638. Do you think it goes on increasing in strength for some time?—I am not sure, but I do not think it does, because it alters its character. When the fermentation process ceases it becomes vinegar.

15639. The alcoholic fermentation turns into an acid fermentation?—Yes, and that is not suitable for drinking purposes.

15640. Then it might produce gastric disturbance if it was consumed?—I think it would have that effect on me if I were to take it.

15641. In the district you know, is palm wine pretty universally drunk?—It is; it is the national drink of the country, and it enters into every imaginable custom, marriage and death festivities, and everything that you can imagine.

15642. Is it partaken of when people visit each other?—Oh, yes, frequently I am offered it; in fact, almost everywhere I go in the Ibo country. It does not matter where I go in the Ibo country it is always palm wine they bring me if they do not bring gin; they bring gin as well sometimes.

15643. Palm wine is mixed with water as it is made in most places, is it not?—Yes, in order to increase the profit on it. It is sold in the market, and if they put water to it, of course they get more money out of it, but it is very cheap in any case.

15644. How does the price rule?—A large demijohn of the oil palm wine costs about 3*d.* or 4*d.*, and for the other sort from the bamboo palm, 5*d.* or 6*d.* The latter sort is used frequently when the native wants to get a wife; he takes that particular sort of palm wine, because the women drink that particularly. I do not know why they should; it is sweeter.

15645. Sweeter and higher priced?—Yes, but the natives usually say if you ask them that the oil palm wine is better for your health than the other.

15646. Is palm wine drunk partly as a food?—In some places it is drunk instead of water where they have to go an hour's journey, or more than that, in order to obtain water, or where the water is not very good. In those cases the natives drink palm wine instead of water.

15647. Is palm wine drunk with food in the way one drinks spirits at home?—No, they do not drink it with their food, they take it before and after, and at all times.

15648. Do people get drunk on it?—They can get drunk on it.

15649. But they must take a large quantity, I suppose?—Yes. I have seen my boys take ten half-pints, or a gallon, straight away. It all depends upon whether they are used to it or not. Some of them take a tremendous lot, and even little boys take cup after cup.

15650. And do not show any effects?—No, and they have wanted more. I have taken it in the middle of the day, and it has gone to my head. I remember once when I was at Oka I was very thirsty in the middle of the day, and I drank some palm wine that was offered to me, and it gave me a violent headache, but I ought to say that I had not had any food, and that I was very thirsty and the sun was hot.

15651. Would that be as strong as ordinary beer?—I should think about the same strength probably. I took that in the middle of the day, and probably that palm wine was got from the tree the same morning. Sometimes, of course, it gives rise to drunkenness because it is mixed with gin. I have never taken any with gin in it, but I have heard that they do that.

15652. You have not seen it consumed when gin has been added to it, you have only heard of that practice?—Yes, I have only heard of that. I have never seen it done, nor have I ever seen water put in the palm wine.

15653. We have heard of a bark called "atalla," which is put into palm wine to preserve it. Have you come across that at all?—No, I have not heard of that bark or of anything being put into the palm wine for the purpose of preserving it. Did you hear of that in the Efik country?

15654. We heard of it down in Calabar?—It may be the custom there, but I have not come across it.

15655. What have you to say with regard to trade spirits?—As to the quality do you mean?

15656. Yes, first of all what do you say about the quality?—The gin they swear by is Peters' gin.

15657. That is a special brand, is it?—Yes, it is a monopoly of the Niger Company, I believe.

15658. The natives have acquired a taste for that particular flavour?—That brand being a monopoly, they have had no choice in the Niger Territories, although they had an opportunity of seeing a little of some gin called "Manya demma olila," which came from Calabar, brought by the Aro-chuko people.

15659. But they have acquired a taste for that particular flavour of Peters' gin, and they buy that?—I suppose it must be that, but they have an opportunity of comparing Peters' gin with the "Manya demma olila" gin of John Holt's, which contains on it a description: "Gin, good for drinking," as a

trade mark. One old chief I called on said to me, "Take away John Holt's gin if you like, but do not take away Peters' gin, it is good"; and so much do the people like it that you often see a man tattooed on the arm with "Peters," a man who cannot read or write.

15660. As a sort of sacred emblem?—Yes, I have often asked them what it meant, and they have said that it was on the gin bottle. John Holt's have tried to get the people to take their gin, but unsuccessfully, in the lower part of the Niger where they have not got this Peters' gin so much.

15661. Do you know anything about the Peters' gin, whether it is a strong or a mild, or a good gin?—I really do not know the constituent parts of it, but I think it contains about 50 degrees of alcohol. I believe Peters is not sold in the Yoruba country.

15662. How is the Peters' gin distributed in the districts in which it is consumed?—It is distributed by those, of course, who sell it. The Niger Company sell it, and sometimes if a native trader or other trader wants this particular brand of gin he goes to the market and buys it, and he can buy it cheaper in the market than he can buy it from the Company's own stores.

15663. How is that?—Because gin upsets the currency; it seems to rule the market. If a woman brings a lot of oil down to the trading station she is offered a certain amount of gin and a certain amount of goods in exchange—I believe it is 50 per cent. of gin and 50 per cent. of other goods. She would like to be offered all in gin, because she knows she can always exchange her gin. They have their own method of reckoning the value of the goods they bring, and the goods given in exchange sets the market price, so that I have known when they have had to pay one shilling a bottle for the Niger Company's stuff it has been sold in the market for 10*d.* a bottle.

15664. That seems bad business to buy a thing for 1*s.* and sell it for 10*d.*?—It does.

15665. One is an appreciated currency and one a depreciated currency?—Yes, that is how it works out.

15666. Gin is appreciated and cash depreciated?—Yes.

15667. I suppose because gin has a more or less fixed price, it is easily kept, and each case is divided into exactly twelve equal portions?—Yes.

15668. So that it is a more or less convenient medium of currency, and people do not distrust it in the way they do European coinage?—That is so. They distrust cash because they are afraid it may come from another country, or because the King may be dead and they say, "We do not take dead money."

15669. And, of course, there is always the danger that it may be made of pewter instead of silver?—Yes; they do not like it at all, and if they take nickel tenths to the trading companies they will not accept them, for obvious reasons, and so it happens that the cash we receive we have to take back to the Treasury. The nickel currency is a drug in the market at the present moment.

15670. That I suppose will improve in the course of time?—Yes, no doubt it will. It acts in this way: the trading companies do not want cash because the profits are so much greater if they can pay in goods. I believe it is now 50 per cent. in gin, but I think at one time 75 per cent. was paid in gin.

15671. The only alternative to gin I suppose would be cotton goods, which vary according to taste?—Yes, and locality. Tobacco is another form of currency, and salt also. We used to pay our agents in orders on the Niger Company for salt and tobacco until we introduced cash.

15672. Tobacco does not keep in the same way as a bottle of gin does?—It keeps if it is mixed with potash and ground into snuff.

15673. Some natives eat their snuff, do they not—or put it on their tongues?—Some do, but our people use it in the ordinary way as snuff.

15674. Have you known of any cases of illness through putting snuff on the tongue?—No, I have not heard of any. As I say, tobacco is a currency, and gin is a currency, and in some places you cannot buy anything without gin. For instance, in Atani in the Delta the people say that they cannot buy things unless they have gin. On one occasion I received a petition from the Christians there asking me to allow them to use gin in trade, otherwise they would starve.

15675. What is the size of your population in the Onitsha District?—I am sorry we have not any statistics, but we have about 2,000 children under instruction there; we have been there for over 50 years.

15676. There is a fairly large Christian population at Onitsha, is there not?—Yes, if you take the whole district, including Asaba and Onitsha.

15677. Do you think gin is superseding palm wine as the drink of the country?—Yes, I do, in this way, that whereas at one time palm wine was always offered in hospitality, you will now find gin invariably offered, and you cannot hold up any position as a chief unless you are able to offer your visitors gin and drink with them, and if a person wants a piece of land now to purchase he takes gin to the owner of the land, and at one time it was simply palm wine. Of course there is a difference in the amount expended—1*s.* 3*d.* as against 3*d.*

15678. There is, of course, this difference that you can store gin and keep it as capital, or for currency, which you could not do with palm wine?—Yes, you could not keep palm wine.

15679. Stored gin is like banked wealth?—Yes.

15680. A great deal of the gin in the country is used as cash and is not drunk at all?—It is ultimately drunk. For instance, these Onitsha trading women would take their gin and send it to the interior markets, and it would go from hand to hand, and, if wanted for a great feast, there would be a large demand in that particular market for the gin, and it would be drunk the same day as it was brought to the market. I should not think they keep gin in the same way as they keep cowries, or bury it. The distribution is by the ordinary markets; if you go into a market any day you can buy as much gin as happens to be there.

15681. Do you think there is much excessive drinking on the part of the people, or not?—Might I deal with the point here with regard to distribution?

15682. Yes, certainly.—It is as to the carrying of the gin across the boundary.

15683. Do you mean smuggling?—No, I should not call it smuggling, I mean across the line of demarcation, the Anambara Creek. I did not know until recently that only water-borne gin was prohibited. It seems rather a curious arrangement, but apparently by the treaty you can only stop water-borne gin.

15684. Because the frontier is not there?—The frontier is not there.

15685. It is stopped, I imagine, lower down below the frontier?—Yes. They can take gin in any quantity right past the line of demarkation.

15686. By carrier?—On their heads. They walk by the District Commissioner's house, and I do not believe he can stop it.

15687. Until it gets to the boundary?—There is absolutely nothing to stop it there.

15688. You mean it is an enormous boundary?—Yes, and there is no system of stopping it.

15689. It would mean a very large expenditure to have a preventive service there, would it not?—Yes, I suppose it would.

15690. But as a matter of law it could be stopped?—Yes, it could be stopped no doubt.

15691. Looking at the Ordinance, No. 6 of 1901, Section 3 says: "No person may sell or barter imported spirituous liquors within *the inland regions*, and the burden of proof that such spirituous liquors have not been imported shall lie upon the person so selling or bartering them."—Yes. The point is that they can take the gin in any quantity they like overland.

15692. Towards the boundary?—Yes.

15693. How far is it from the boundary?—I have not the map here, but Idah is the boundary, and it must be 100 miles at least. There is a direct trade route from Onitsha to Idah.

15694. And that trade route, so far as you know, is not watched?—No, and supposing a District Commissioner wanted to put the thing into force, what has he to go upon?

15695. At the boundary he could.—Yes, at the boundary only.

15696. You cannot prohibit people this side of the boundary?—Apparently not by the law.

15697. Why should it be prohibited there and not prohibited for the rest of the country—you have to draw a line somewhere?—It would make it effective if it were prohibited.

15698. It would make it effective if it were prohibited at Liverpool—there must be a line drawn somewhere?—It would make it effective if it were prohibited at Idah. I believe I heard you read something to the effect that it could be confiscated in that buffer state—is it not the fact that it can be confiscated?

15699. Only if it is sold or bartered.—That means that you must not put it into the native markets, and I can go to Idah and other places and buy as much gin as I like in the market; there is no effective attempt to deal with the question.

15700. Of the land transport of gin towards Northern Nigeria?—Yes.

15701. From the inquiries you have made, do you know anything about the extent of the quantity of gin that passes into Northern Nigeria?—In the most recently opened part of Northern Nigeria it is almost impossible to give statistics; we do not even know the population of the districts.

15702. This place you speak of is 100 miles away from Northern Nigeria?—Yes—I am speaking roughly—it is over 50 miles at any rate.. There is the Customs station, of course, at Onitsha to prevent the liquor being carried across up the Anambara Creek by canoe.

15703. You want the land traffic dealt with in the same way as the water-borne traffic?—Yes, if the thing is to be effective at all it must be dealt with. With regard to distribution it might interest you if I could refer to a statement I happened to get as to the facts connected with the opening of a new factory in the lower delta of the Niger. This was the proportion of goods sent by a trading company to open a new factory there.

15704. Where was that?—Lower down the Niger—I believe in the Ijaw country. These were the proportions of the various trade goods which were sent: 50 cases of gin, 5 cases of tobacco, 6 cases of matches, 2 bales of cloth, 1 package of assorted hats, 1 package of umbrellas, 100 large—not small—iron cooking pots. The steamer contained these goods for the opening up of a new factory.

15705. What do you say among the people you are acquainted with as to their habits of taking spirits or native liquors—do they take them to excess or do they take them in moderation?—I should say, first of all, that drunkenness is no disgrace to the Ibo people—I am confining my attention particularly to them. Among some of them they even boast about it, and say "I have taken too much." They consider it the mark of a rich man to be able to get drunk, and they are very fond of displaying their gin bottles.

15706. Among the Christians what proportion would get drunk?—Very few of our Christians get drunk. We have had cases where it has been necessary to exercise discipline, but if a man drinks to excess, and it becomes known, he is suspended from the church. I do not know of a case of suspension for drunkenness. The reason why there is not so much drunkenness among the Christians is because before confirmation we make a particular point with regard to drinking to excess, and especially with regard to drinking gin and to trading with it. That is one reason why there is no drunkenness amongst our Christians to any extent.

15707. We have heard in the coast towns that excessive drinking is found chiefly among the Christian educated natives, what is your experience as to that?—I do not think they are synonymous.

15708. That does not apply to your people?—It would if you talk of the nominal Christian population. The foreign population is certainly addicted to drink, and I should say it is increasing amongst them.

15709. What do you mean by the foreign population?—I mean foreign natives. For instance, on May 10th there was a funeral at Onitsha of an Accra child, and out of eight Ga or Fantee men who attended it five of those men were drunk, and two of them had to sit down while the funeral was proceeding, and not only that, but they brought gin into the cemetery and it was ordered out. On such occasions there is a good deal of drinking going on.

15710. Among the pagan population do you find a good deal of drinking?—Yes, I see drinking amongst them at particular times.

15711. Are they sober as a rule?—Yes, I should say the whole of the Ibo speaking people, as far as I know them, and I have lived amongst them a great number of years, are a sober people. When they have their own palm wine they do get drunk occasionally, but now that gin is coming in there is a great deal more drunkenness than there used to be.

15712. Have you seen any difference as regards drunkenness in the 11 years you have been there?—Yes, drunkenness is more common now than it used to be.

15713. Is that only on certain occasions of feasts or funerals, or do you mean it is general?—I should say there is more drunkenness at feasts and funerals, and there is also more drunkenness in connection with other things as well, for instance, hospitality. But things have altered tremendously as regards drink. Of course, there are no real chiefs now in the Yoruba country, or Benin, but the chiefs levy fines in gin. They will give an order, for example, for the people to come out and clean the roads, and if they do not come out they are fined one bottle of gin. Gin takes that part in the payment of fines.

15714. It is the currency of the country, in fact, so that they could not very well be paid in anything else?—That is so—and there is much more drunkenness amongst the chiefs now; you can see it in their eyes. I have seen a chief, a member of a native court, who was so drunk that he had to be led home.

15715. What proportion should you say of the native population drink to excess?—I should say a small proportion, because it would be only a small proportion who would have the opportunity of getting the money to spend on drink.

15716. You think as wealth increases drink increases?—Undoubtedly it does.

15717. Just as in England, drunkenness increases when wages increase?—Just in the same way. I have been in some of the native houses at Oka; these men are not particularly wealthy, but they were some of the first to bring gin from all parts of the country, they brought it from Calabar and from Brass, wherever they went, and as I say I have been in their houses and have been offered various kinds of spirits—gin and whisky, and rum—and I have seen them drink it in front of me again and again.

15718. Do you think the drinking of spirits produces any ill effects on the health of the people or not?—I should say it does.

15719. Ought that not to be visible to the medical officers?—Medical officers do not deal with the native population generally.

15720. Not at dispensaries?—Not to any very large extent—to a certain extent they do, but not to a large extent.

15721. Would it be evident to a missionary like Father Shanahan for example, who has lived a good many years there?—It all depends on your experience. He has not lived a very great many years there, and unless you go among the people and mix with them in their homes at all times you would not see very much.

15722. Do you go to these pagan festivals very much?—I do not go to them habitually, for obvious reasons. It is not much good going; you cannot do very much good, and if you go you only go as a sightseer. But it is obvious that there is excessive drink-

ing in the case of certain chiefs if you look at their eyes. I have often stopped a man and said, "You are drinking too much," and they have looked silly in my presence and said they have only taken a little gin, and I have gone to them in their homes and found them drunk.

15723. These are pagan chiefs you are referring to?—Yes, but I should say that all chiefs of any pretension take gin and glory in it—whether they all get equally drunk, or not, I could not say. I should think they did not, but as drunkenness is a thing to glory about, it is possible that they all do.

15724. Do you think a good many of them might say they were drunk when they really were not, if it is something to glory about?—It is possible, but they would not deceive me.

15725. Have you been able to gauge native opinion at all as to prohibition?—Yes, but might I mention something in connection with drunkenness just as it occurs here—perhaps it would make it more coherent?

15726. Certainly.—I could tell you that at funerals there is a good deal of drunkenness, and I have an instance here of one funeral at which thirty-eight and a half cases of gin were consumed, costing roughly about £30. I can also hand in a photograph showing a big stack of gin bottles outside the house of a particular man. (*Handing photograph.*)

15727. Are these bottles empty or full?—Empty.

15728. Empty bottles always have a value either for sale or for putting palm wine and other things into, have they not?—Yes, but this would mean that these bottles were consumed in the man's house.

15729. Would that follow?—Yes, I think so.

15730. They might represent the accumulation of years, might they not?—It is possible, but the reason they stack them up in this way is to show that they are big men. Then, again, at Oka for getting certain titles to land you have to pay a certain number of cases of gin, 8 cases for one title, 5 for another, 12 for another, and 43 for another.

15731. That is the way of estimating the price of the land, I suppose?—Yes.

15732. At what price does the gin sell retail?—At 1*s.* 3*d.* a bottle, or 15*s.* a case, I think it is.

15733. 1*s.* 3*d.* a pint bottle?—Yes. Then, again, there is a certain amount of drunkenness at feast times, especially when they have their Christmas feast, which takes place at any time. In the Ijaw country their Christmas means a drunk, really, I should call it.

15734. Have you had any opportunity of gauging native opinion as to prohibition?—Yes, I have. When you talk to the natives quietly by themselves a great number of them will say that the gin is bad, and that the white man should take it away, and if you had come to Onitsha you would have found quite a number of trading women who would say that they would be quite ready to come and see the white man and ask him to take gin away because of the evil effects of it.

15735. Our experience from the witnesses who have given evidence is that a native will say one thing to one person and another thing to another according to what he thinks you want him to say—has that been your experience?—Yes, that is so, but that is rather a matter of questioning. For instance, I was caught in the rain one day, and I went into a native house for shelter. The people had been having palm wine, but I asked them if they had been having gin, and they said "No," and one young man got up and, in his own language and of his own accord, preached a temperance sermon—he knew who I was, although I had not spoken to him before—and he said, "Why do you bring gin to this country?"

15736. Was he a Christian?—No, a pagan. He said, "Why bring gin to this country, when we have our palm wine?" People who simply deal with the question of gin, as a question apart from its surroundings, would say it is a bad thing; that is my experience of it.

15737. On the whole you think it does more harm than good?—Yes. It does not do any good; it causes poverty and it makes people drunk—I mean it spoils people—that is what they would say, they use the expression "spoil."

15738. Assuming that prohibition, or increased taxation, were resorted to, have you thought at all of what alternative sources of revenue could be substituted?—I think direct taxation would be very difficult to explain. In the Ibo country the people do not seem to be able to understand it; it may be the result of never having been taxed directly before, but they consider it to be oppressive, and uncivilised people will never sit down under what they consider to be oppressive. Indirect taxation they do not mind, as long as they do not see it and pay it directly. If it is an import duty, or an export duty, the people would say, "All right, do it if you like; do it through your Customs."

15739. Because the man does not see the money paid he does not mind it?—That is so, and I think that applies pretty generally—he does not mind paying through the nose.

15740. There is also, of course, with direct taxation always a possibility of a particular class being picked out and penalised?—Yes, it is open to that. People are flocking from Northern Nigeria into Southern Nigeria to escape the direct taxation there, or, if they are slaves, to get the money to pay for the taxation. I have never seen so many before as there are at the present time. Native opinion, I should say, generally is against direct taxation; they do not understand it, and it would be difficult to explain it to them. To deal with the question of gin again, as to whether it is good or whether it is not, one of the things I have often had mentioned to me by people is, "Why in the world does not the white man drink it himself?" They ask that because they know that no self-respecting white man will drink trade gin unless he is very far gone.

15741. Have you ever tasted it yourself?—No, I have never had the curiosity. I have heard of white men drinking it, but I have never gone to that length myself.

15742. Have you ever gone into the chemistry of alcohols?—I have only read it generally; I have never gone into the question carefully.

15743. You have not gone into the question of whether the cheapest mode of distillation produces the least amount of by-products, or not?—No, I have not gone into that question.

15744. You have not read the evidence of the Whisky Commission?—I have not.

15745. Have you any medical missionaries?—Yes, we have one medical missionary; he has not been long in the country, only a year—at Onitsha; he was up at Zaria before.

15746. Do you know what diseases are prevalent among the people?—The most common diseases?

15747. Yes.—Ulcers are very prevalent. I do not know whether you would call that a disease.

15748. Do you know if syphilis is common?—Yes, it is very common, more particularly at places where foreign natives and others congregate, because a new state of things at once arises, a class of prostitutes springs up immediately.

15749. And that disease spreads among the rest of the population?—Yes.

15750. Which would you say was the more important in your district, the question of venereal disease or the question of the liquor traffic?—I do not think you can compare the two.

15751. Perhaps you have not considered the question as regards public health?—Yes, I have thought about it. Of course, venereal disease has a very great effect over a large area, but if the gin traffic extends at the rate it is doing I do not know whether it will not be the more important question. The people now are fairly moderate as regards drink at present, but what is going to happen if this trade increases?

15752. You think there is a distinct increase in the number of people who drink to excess, and not merely an increase in the number of people who take drink in moderation?—I think so because the excess is more common. At one time a man used to have to drink such a lot of palm wine before he could become

drunk, but now he can become drunk on a very little gin.

15753. From your 11 years' experience I was wondering whether you thought there was an increase in actual drunkenness or that there is a good deal more liquor in the country which is spread over a wider area?—I think there is more drunkenness. I have never seen such things as I have seen in Onitsha lately; for instance last Sunday I saw a man going down the hill from my place right across by the District Commissioner's quarters falling down every few yards and yelling at the top of his voice. That is a sort of thing I have never seen before.

15754. Is there much of that sort of thing?—Yes, on Sundays up in Onitsha town you will see some of it.

15755. You do not know what he had been drinking, I suppose?—No, I do not.

15756. Was he a foreign native?—I do not know; he looked like a Yoruba from his dress.

15757. Speaking now of Europeans, which do you think stands the better chance in this climate, the man who is a total abstainer or the man who is a strictly moderate drinker?—My honest opinion is that strict moderation is the best thing from the physical point of view, but there are reasons which lead one to prefer abstinence, one being for the sake of example, but if a man has been used to taking a certain amount of alcohol in his own country there is no reason why he should give it up here. But teetotalers on the whole enjoy very good health, and I think it all depends on a man's habits.

15758. As regards prohibition, do you think any distinction could be drawn between the European and the native? Do you think you could prohibit spirits in the case of the native and not prohibit them in the case of the European?—It would be a good thing if spirits were prohibited for both Europeans and natives.

15759. But would there be any resentment among the people if Europeans were allowed to drink spirits and natives were not allowed access to them?—I think it could be explained to the natives quite easily that spirits was the drink of the white man's country, and that they desired to have their own drink when in this country. It could be justified on those grounds.

15760. You do not think there would be much resentment if that were done?—There would undoubtedly be resentment on the part of those who have got to that point where they cannot do without it.

15761. (*Mr. Welsh.*) Are there any licences issued in Onitsha for the sale of spirits?—Yes, to traders.

15762. Do you think that has any influence in curtailing the trade?—I do not think it has. The licences are very few, there are not very many for the reason that they cannot get the gin the people require—that is the chief thing.

15763. There is plenty of Peters' gin being sold by those who have the monopoly?—Yes, a good deal of that is sold and licences are issued.

15764. You know, of course, that the Brussels Act of 1890 prohibited the use of distilled liquors in territories where it had not been used before?—Yes.

15765. Or where the trade had not been developed?—Yes.

15766. You would approve of any legislation which kept intoxicating liquors out of any country where they had not been introduced previously?—Yes, I think so decidedly.

15767. Would that restriction apply to any part of Southern Nigeria so far as your experience goes? Are there parts in Southern Nigeria where, when this Act was passed, the use of distilled liquors was unknown?—The use of distilled liquors?

15768. This Act prohibited the sale of distilled liquors in territories where they had not penetrated before. Do you think there is any part of Southern Nigeria where the sale of spirits is legal now, but which would have come under this restriction at the time of the passing of the Act?—I should say it is possible, although I would not like to say that no stray bottle had penetrated.

15769. Are there any parts of Southern Nigeria where prior to 1890 they did not know of distilled spirits?—I do not know, but I imagine that the gin must have penetrated in small quantities right through the country.

15770. Into all parts of Southern Nigeria?—Yes, but not the use of it. I am distinguishing between the two.

15771. The Act prohibits the importation of distilled liquors where the use does not already exist or where the trade has not been developed?—Yes.

15772. Do you think it would be of advantage if the line of prohibition were drawn nearer the coast?—I do not think it would make any difference.

15773. Would it not make it more difficult to introduce spirits into Northern Nigeria?—It would, but I do not think you could explain it, the difficulties connected with the restriction of area are too great; the people would not understand it and there would be a good deal of trouble.

15774. It would be just as easy, would it not, to draw a line of prohibition fifty miles south of the frontier of Northern Nigeria as to draw one twenty miles south of it?—It would be quite as easy, but it is an arbitrary restriction in any case, and I do not think it would work. It would make gin, or whatever the liquor was, dearer. It would have that effect, of course.

15775. The dearer the article is the more the consumption is restricted?—My opinion is that the people will have it in any case if they want it, even if they have to pay another shilling more for it, and I do not think that would make very much difference after all.

15776. Does it interfere to any serious extent with your work in the mission field?—Yes, I should say it does.

15777. (*Mr. Cowan.*) In connection with the making of palm wine in the Oka country, have you seen much of that there?—Yes, every morning quite close to my house they make it.

15778. Have you also seen the palm trees cut down for the purpose of extracting palm wine from them?—Yes, I have seen that done from my own house.

15779. Do not you think if that were carried to excess it might in the end have a very bad effect on the natural wealth of the country, inasmuch as it would be diminishing the number of palm trees?—It is only an exceptional thing to cut down the tree; they do not usually cut it down.

15780. The Conservator of Forests, who made an extended tour in that part of the country, told us that it was a fairly general practice to cut the trees down in order to get palm wine from them?—Well, I do not know of it.

15781. If that practice was carried too far it would be detrimental, would it not, in your opinion?—Yes, if it was carried to any great excess, but I do not think you can exterminate the oil palm.

15782. We have had instances where it has been very nearly exterminated through bush fires and through cutting down and the burning of palm trees in order to clear the land in the ordinary course of farming operations, for the cultivation of the yam, and so on, and in the Otta District of Abeokuta we have been told that the palm tree is practically exterminated there owing to the practice of cutting it down largely for the purpose of extracting palm wine from it?—All I can say is, that that has not been done to any great extent in our part of the country, and I have always looked upon the palm tree as being almost inexterminable. If that practice were carried to any great extent, however, it would be a bad thing for the country because palm oil is the gold of that region, and I should not like to see it interfered with.

15783. You have told us that people can get drunk on tombo?—Yes.

15784. You also say that the more wealthy the people get, seemingly, the more addicted they become to drink?—Yes.

Rev. Sidney R. Smith.]

15785. That being so, and tombo always having been so cheap, why should this tendency only have become noticeable now?—They have the means now, and, to a great extent, gin is the mark of a rich man. That was not so much the case before with regard to palm wine, although palm wine always was the mark of a rich man, and he would dispense it liberally, but with the increase of wealth, a man must entertain in the fashionable way, that is, he must give gin to his visitors, and in that way there is more excessive drinking.

15786. Still, among the poorer people, people who have little more than they had before, you say they can get drunk on gin now, whereas they could not before?—Yes.

15787. But the price of palm wine has always been such that they could have got drunk on that if they had liked?—Yes, they could.

15788. Do you not think that, possibly, the seeming increase in drunkenness is, perhaps, due to your now knowing the people better and seeing more of them and their habits than you did some years ago?—I think, as a matter of fact, that I saw more of the people some years ago than I do now, because I travel a good bit now and do not get to their homes so much as I used to. I used to live in the midst of the people, and visit them every afternoon and talk to them in their compounds.

15789. You think there is a tendency to more excessive drinking to-day on the part of the people as a whole?—Yes, I think so; that is the result of my experience.

15790. You told us that in the Ibo country it is no disgrace to get drunk, and that it was a boast on the part of the people that they had got drunk or that they were able to get drunk?—Yes.

15791. How far does that extend?—As far as Oka, at any rate—of course, that is only about 20 miles from Onitsha—but you can take from Onitsha to Owerri—all that country.

15792. I have been more or less connected with the Ibo country for the last 22 years, and I have never heard of that. How would you account for that? I have passed through Onitsha several times and also passed through Oka.—If you travel in that way, you do not, certainly, get to know the people as if you were actually amongst them and visiting them.

15793. But I have actually resided in the Ibo country for three years at a stretch, and I have never noticed it. How would you explain that?—I should say, if you had visited the people, as I have done, and seen them in their compounds, you would have noticed it, and the travelling blacksmiths from Oka, who go right away down to Calabar, and elsewhere, will confirm what I say.

15794. You say this boast is common, even amongst those men, of being able to get drunk?—Yes, of drinking to excess—drinking a lot of gin.

15795. Does the same thing apply to palm wine?—No, there is not so much kudos attached to that; they do not boast in the same way of palm wine.

15796. In connection with the giving of gin when entertaining, is it not possible for a strong chief to set the fashion himself of giving palm wine when entertaining his friends. Is there any reason why he should not give palm wine instead of gin?—I think he is bound to go by the fashion; it is a customary thing to give gin, and if gin is the sign of a big man, he will give it whether he wants to or whether he does not. Fashion rules with these people just as much as it does with our own people, and a man must do the proper thing, otherwise he will be called a small boy.

15797. They have made the fashion themselves; why cannot they make another fashion?—Because a taste has arisen from outside, the gin comes from outside, and the constant use of the thing has produced a taste for it. The chiefs know that their visitors like gin and so they supply it; they cannot help themselves, it seems to me.

15798. Do you know the natives of Owerri at all?—Yes, I was one of the first to go down there.

15799. What sort of character would you give those people as regards drunkenness?—I have not seen much drunkenness among them, although I have lived in one of the native compounds a few miles on the Calabar side of Owerri. I lived there for about a month right in the middle of them, and I knew that they had gin because they brought me gin as a present, as a matter of fact.

15800. Can you explain why their chiefs came before the Committee the other day and asked that gin should be superseded by whisky, because gin was not good for them?—I have never heard of that, but they know that the white man drinks whisky, and there are a great many boys from the Owerri district who work for the white man as boys, and, therefore, they know what the drink of the white man is; a great number of servants come from the Owerri district.

15801. In answer to the Chairman, you said you were aware that empty gin bottles were kept by the people for various purposes?—Yes.

15802. That is, they are in common use and demand for the purpose of storing palm oil in them and for other domestic purposes, and also for the carrying about of kerosene in small quantities?—Yes.

15803. That being so, where you see a stack of empty gin bottles outside a person's house, it would scarcely be fair to assume, because they were there, that they indicated that there had been a big drunk?—If I saw a stack of empty gin bottles outside a man's house, I should say there was the usual significance to be attached to it.

15804. From your experience of the Ibo country, have you not sometimes found that in order to make a show after a big burial feast or a ceremony of that kind, that people often collect old bottles and put them with new ones, and old powder kegs and put them with new ones, and stack them up in order to make people think that they have spent a great deal more than they have done?—Yes, I believe that has been done.

15805. Where there has been a big feast or a funeral ceremony, and you saw a great stack of empty gin bottles, you would not like to swear that all those bottles of gin had been consumed, would you?—I would not say that they had all been consumed, but you can generally tell how much has been consumed.

15806. You gave us a photograph as showing the amount of drinkables that had been consumed at a big funeral; have you a similar photograph of the amount of food that was consumed?—I have not.

15807. Or of the kegs of powder that were fired off?—No.

15808. You will admit that it is common to fire off a great deal of powder on such occasions?—I have given you the number of kegs—six kegs of powder were fired off.

15809. You have no figures at all going to show how many goats were killed, or what the yams and fowls cost—have you?—No.

15810. The cost would be considerable, would it not?—Yes, if £30 was spent on gin, I should think that probably quite another £30 was spent on other things.

15811. So that it is not altogether a question of drinking on an empty stomach on these occasions?—No, it would not be a feast if they did not provide plenty of meat, and plenty of soup, and such things.

15812. From what you have told us, it would seem that gin has a good deal to do with the making or marring of a market?—Yes, I think so.

15813. Apart from the question of whether it is right or wrong to drink gin?—Yes.

15814. Would you say that gin in a market increases trade or decreases it—I am speaking of it now as a trading counter?—Yes, say, at Atani, or any of the lower river stations, the presence or absence of a certain brand of gin would make a difference to trade.

15815. At the trading stations you have come across in your district, if a man has so many puncheons

of palm oil that he wants to dispose of, will the traders say they can only give him a certain proportion in tobacco or a certain proportion in cloth and the rest in gin, even should he himself wish to have all his produce paid for in either or both of those staples?—As a rule, it is half gin and half goods. Supposing the native wanted all goods, I do not think he would care to take all that the merchant liked to give him. Supposing he was offered all trade goods, he might not be allowed to make his own selection; the merchants would not do that.

15816. This rule about half goods and half gin was made in the first instance, was it not, so that the natives should not get all gin?—I do not know how it came about, I am sure.

15817. Have you never been given to understand why it was done?—No.

15818. Do you know of any case of a native who wanted all tobacco for his produce, or all cottons for his produce and has not been able to get it?—No, I do not know of such a case.

15819. Do you know of any merchant who has endeavoured to push the trade in gin to the detriment of the trade in other cargoes?—I do not think the local men do wish to push the trade in gin—that has not been my experience. They are not the principals of the firms, but they have a certain amount to do with the profits of the business, and a good many of them tell me that they would prefer to push other things because there is more profit on them.

15820. That being so, do they not test the markets with new goods?—Yes, and where they do test a market with new things they get a run on them and obtain good prices, and I think many of the local men I have met are not in favour of pushing the gin trade; they want to introduce new lines.

15821. And as far as those new lines are taken up, they are prepared to repeat them and bring them forward?—They are.

15822. (*Capt. Elgee.*) Could you tell us of your own qualifications; have you any special ones, medical or academical?—I have no special qualification.

15823. Do you speak any of the native languages?—I speak Ibo.

15824. In which province has your work ranged mostly?—In the Central Province.

15825. Over the whole of it, or just a part of it?—The Asaba district, the Onitsha district, and the Oka district down as far as Owerri.

15826. Would that be a half, or a quarter, or how much of the Central Province, roughly?—It would be the greater part of it, including as far as to Agbor, which is Ibo.

15827. From what you have seen of that part of the country of which you speak, would you say that the stopping of this liquor was a more important or a less important question to the people than the question of improving their sanitation?—I think the sanitation is pretty good at present—I should so look on sanitation because the people are separated so much.

15828. Have you seen any disease in the Province?—Yes, plenty of it. I had a good deal to do with the dispensary.

15829. If you had a choice of doing away with trade spirits and retaining sanitation, or doing away with sanitation and retaining trade spirits, which should you choose as being of more importance and of greater good to the mass of the people?—That is rather a curious question.

15830. I have no doubt in my own mind as to how I should answer it.—Disease really is the more important thing, I should say, because disease goes to the root of everything; we are all touched with it, more or less, and not with drink.

15831. Would you prohibit palm wine in this country, if you could, as well as trade spirits?—No, decidedly not.

15832. Not even if it were proved to make people very drunk, and that drunkenness was increasing from the consumption?—No, not even if it were proved to make people very drunk.

15833. If it is the fact, as you say, that drunkenness increases as the wealth of the people increases, why is it the case that the people of Lagos are not now more drunken than they used to be?—I am afraid I do not know anything about Lagos, I am quite a stranger here. I only give my evidence with regard to that one part of the Ibo country.

15834. You did offer the opinion that the more wealthy the people get, the more drunken they become?—That may be an actual fact if you go into their homes and see them drinking in their homes.

15835. Supposing a man were to tell you that the reverse was true and that the more wealthy they get the more sober they become. Take the concrete case of Lagos; supposing a man were to tell you that 30 years ago the people of Lagos were much poorer and were much more drunken than they are to-day, what should you say—would you say he was a liar?—No, I should ask him to prove it.

15836. You would be surprised to hear that such a thing was the case?—I would.

15837. Delightfully surprised, I may say?—Yes, I think so.

15838. (*Chairman.*) Do the missionaries do anything to encourage a demand for other European goods among the people; do they take any active steps in that way?—We are rather opposed to Europeanising the native, and what is very often put down to the missionaries is due to the traders; they introduce the long frock coats and the silk hats, which absolutely kill the people.

15839. I was thinking more of pottery and tools and things of that description?—Yes, we have our industrial missions, and we do all we can to get the natives not to copy the European, and yet the traders bring out boots and shoes and hats, and such things.

15840. There are a lot of European things that the natives could well do with, such as good tools and better pottery and so on?—Yes, I wish the traders would introduce a good quality of tools.

15841. I was asking whether the missionaries take any steps in that direction?—We help them to get good tools where we can, but in some places things are made for sale and not for use, like the proverbial razor. We do try and give the people a taste for good tools and good machinery; they come and consult us as to what they should buy, and I wish that more good things were introduced and not such a lot of cheap shoddy articles.

15842. I suppose the difficulty is that there is no effective demand at present for the better quality and higher-priced articles?—That is so; the people have got used to the cheap shoddy class of goods and they do not like to plank down a lot of money at one time—that is at the bottom of it. It would do them good to realise that they have to pay a lot of money for a good article, and the sooner they realise that, the better it will be for them.

15843. Are they taught trades in the ordinary schools?—No, because, as it is, the time we have is not sufficient to properly teach them reading, writing, and arithmetic; it takes us all our time to teach those elementary things, without which they cannot become good carpenters.

15844. For more advanced teaching, have you an industrial mission?—Yes, not the Church Missionary Society; it is a diocesan thing.

15845. At Onitsha?—Yes.

15846. Is it well attended?—Very well, indeed, and it is doing excellent work.

15847. Will that create a demand for higher-class European tools and things of that sort?—It creates a demand for good houses. The ambition of nearly every chief now is to have an iron roof put on his house—and a very laudable ambition, too. That is how the desire for better things is being increased. The people are getting an increasing taste for good things, and they will have them in due course.

15848. Do you think, on the whole, the people are progressing in that way?—Yes; for example, if you were to go now to one native town I have in mind, where at one time I have been held up, with rifles pointed at me all round, you would see a native house

having an iron roof put on it—that is at Otolo. We welcome these changes.

15849. Your object is to teach them to be good natives, and not to copy the European?—Yes; that is the one thing we have to fight against all along.

15850. (*Mr. Cowan.*) Would you not excuse the importation of boots and shoes and hats and coats as being something in the form of a luxury equivalent to gin, and, therefore, limiting somewhat the trade in gin?—I am not saying that they are bad in themselves; I mean the excess they go to over them. The people go to excess in everything the first time they buy anything; everything is for show. I would not be so unreasonable as to condemn the trader for bringing in everything he can sell, but there is a happy mean, which has not come yet.

15851. I think you told us that the Ibos as a people generally, were a sober people?—Yes, that is my experience of them.

(*The witness withdrew.*)

ALPHONSO ONYEABO (Native), called and examined.

15852. (*Chairman.*) What are you?—I am a catechist.

15853. Of the Church Missionary Society?—Yes.

15854. How long have you been a catechist?—For about five years, now.

15855. What were you before?—A schoolmaster.

15856. How long have you been a Christian, was your father a Christian?—My mother was a Christian.

15857. You were brought up as a Christian?—Yes.

15858. You are a Yoruba?—I am an Ibo, belonging to the Niger.

15859. What have you to tell us with regard to drink?—I have to say that it is very bad. I have a few facts which I want to present before you.

15860. What are they?—One is that we find that gin has been drunk by children now, and only three months ago the death of one occurred on the Onitsha waterside through drink.

15861. How was it taken—as medicine?—No, not as medicine, the child took it during the absence of the father. The father took some gin in the morning and left the bottle on the floor, and the child drank it and died.

15862. It died from what is commonly called acute alcoholic poisoning?—I do not understand big English.

15863. Who was the father?—Obogwo, he was called.

15864. What was he?—A farmer.

15865. Is he one of the people you teach?—No, not one of those I teach.

15866. Have you anything else to tell us?—That is one thing, that we find a great difference between gin and palm wine, because I have never heard of palm wine killing anybody, not even a child. This case only happened about three months ago, and I have another case of a child of another man at Onitsha. His child was killed some years ago by gin.

15867. How was that?—They gave the child some little drink, and thought it would not do it any harm, but, unfortunately, the child died a few hours afterwards.

15868. Was that anything to do with the gin or not?—The child did not take anything else after receiving the gin.

15869. How much did the child have?—I do not know.

15870. How old was it?—Not more than three years.

15871. Did you see this, did you see it actually happen?—I was not in the house, but it was known all round the town.

15872. A good many things are known all round the town at Onitsha, I suppose. How did you come to know about the first child, whose father left the gin bottle on the floor?—When I came from my station I was told of it by a friend, and I made enquiries, and I went to the relatives and found the truth. I was advised not to speak to the father because it would only increase his sorrow, and a relative told me about it.

15873. Is there anything else that you wish to tell us?—Yes, another thing is that gin is taken in fines.

15874. By whom?—I think by the Government. This case that I have here, is of the Government, on Wednesday, April 28th, at Onitsha. In the evening a man walked along the waterside beating a kind of tom tom to give the people notice that they were to listen.

15875. What year was this?—This year. He was telling the people that they were all invited to attend a meeting on the morrow, the 29th, and that if anyone failed to attend the meeting he would be fined a case of gin.

15876. On whose behalf was this notice given?—This young man gave it out in the name of the District Commissioner.*

15877. What was the name of the District Commissioner?—He did not call out the name.

15878. Do you know the name of the District Commissioner?—At present it is Mr. Simpson Gray.

15879. What was the meeting to be held upon?—The people were being invited to help in deciding a matter with regard to the election of one of the chiefs.

15880. Who were to attend the meeting—how many people were invited?—He did not say the number, but it was all those who were living at the waterside, grown-up people, men and women.

15881. Everybody was to come to the meeting, and if they failed to attend they were to be fined—how much?—One case of gin.

15882. How much is that worth—15s.?—Yes, about that, they sell the bottle for 1s. 3d.; but recently I have heard that they have raised the price up to 18s. a case.

15883. You say this was done by the orders of the District Commissioner?—I do not suppose the man did it on his own account, himself.

15884. Tell us who the man was?—I did not ask his name.

15885. Do you know him?—I did not go out; I was listening from my house; it was about eight o'clock in the night.

15886. Everybody who did not attend the meeting was to be fined a case of gin?—Yes.

15887. You are quite sure about it?—Yes, quite sure, but, of course, the meeting did not take place the next day because it happened that the District Commissioner was ill.

15888. Were they all fined a case of gin?—No, because, as I say, they did not hold the meeting at all.

15889. Has the meeting not been held yet?—I do not know. I left Onitsha a few days after that. But I was surprised to hear the amount of the fine and that they were determined to take payment in gin.

15890. How many hundreds, or thousands, of people are there on the waterside?—Some hundreds, I should say.

15891. And all these people were to be fined a case of gin if they did not attend a meeting?—Yes.

15892. Where was the meeting to be held?—In the Government Compound.

15893. Do you think the District Commissioner authorised this to be done?—I was not sure, I doubted it, but it is a fact that the man said so.

* See Appendix M.

15894. But you do not know his name?—I did not ask his name.

15895. Did you think it would be enforced—that everybody would be fined a case of gin who did not turn up at the meeting?—A man was going to take me to his place—I was going to stop with him—but I said to him, "If I come with you, perhaps, they will fine me for not being at the meeting." But on the morrow the meeting was stopped and nobody was fined at all.

15896. Do you know who this man was who went round—was he an officer of the Court?—I did not see him, I was in the house.

15897. You only heard him?—I heard him.

15898. You do not know whether he was an officer of the Court or what he was?—I did not see his uniform.

15899. Can you tell us anything more as regards drink?—I was living at Ukuko, about 20 miles from Asaba. That is the station from which I have come, and I have found out that people from Ila District go all the way to Oka, a town below Onitsha, to buy a case of gin and carry it overland to some place near the boundary.

15900. Who told you that?—I saw them myself.

15901. There is no objection to that, is there?—There is no objection to it, but I thought it was meant that gin should not go over the boundary.

15902. No, not beyond the frontier.—But these people were carrying it overland near to the boundary.

15903. What then?—I suppose it goes beyond the boundary.

15904. You say, you suppose it does; do you know it does?—I do not think many of the officials know that, in spite of their efforts to prevent gin from being carried beyond Onitsha and the Anambara Creek, it is still being carried overland.

15905. To whom did you report this?—I did not report it to anyone.

15906. You found this out and kept it to yourself?—I have only found it out lately. I have also found out that it is now becoming a practice, especially at Onitsha, for a woman, immediately after child-bearing, to take a little gin.

15907. Does that do her any harm, or is it good for her?—The eldest women in the town are all against it.

15908. What do they take themselves?—They do not like the practice.

15909. What do they take themselves—what do they recommend?—They did not recommend anything to me.

15910. I suppose, after her confinement, a woman ought to have something in the way of a stimulant; what do you think she ought to have?—They generally take something else; they offer them some food, but not gin.

15911. Who gives the gin—the doctor?—I do not know how it is given, but that is the practice, I am told, and they dislike it. At first they thought the Commission was coming to Onitsha, and these old women determined to ask the advice and the help of the Commissioners with regard to it.

15912. I do not see how we can help the old women, but, perhaps, you can tell us?—Not for their own sake especially, but for the sake of their people.

15913. What harm has the gin done?—I have pointed out to you that it kills children.

15914. You have mentioned two cases to us?—Yes, and early in 1906 a man came to me to ask me to help him to get to the Native Court Clerk at Obusi. I asked him why, and he said he wanted the Court to help him because he had offered a bottle of gin to two friends of his and both of them had died, and that their parents and relatives were coming up against him.

15915. Do you mean that the mere offer of the gin killed them?—They drank it.

15916. And then died?—And then died; one died the same day, and the other a few days afterwards.

15917. Who told you this?—The man, himself, who gave them the bottle of gin.

15918. Was there any poison in it?—I asked him that and he said no, because he tasted it himself and his wife did, and so they wanted to appeal to the Court.

15919. What did they want to go to the Court about?—To ask the help of the chiefs, because the relatives of these men who died took away his children and deprived him of some of his goods.

15920. Because he had poisoned two of their people?—That is how they took it, and so he wanted to ask the help of the Native Court.

15921. Did he get it?—He got it, and the man had to return his children to him.

15922. You do not know what he put into the gin?—I do not know, but he tasted it himself.

15923. Is there anything further you wish to tell us?—I have only to say that I agree with all that Mr. Smith said.

15924. (*Mr. Cowan.*) When did you decide first to come forward here? Did you mean to come before the Committee if we came to Onitsha? How long is it since you made up your mind to come forward as a witness?—As soon as I heard the Committee was coming.

15925. Would it not have been more satisfactory if you had gone to the District Commissioner with regard to these Ila people who were taking the gin overland, and asked him what he was prepared to do with regard to it, and also asked him if he was aware that a messenger, in his name, was telling the people that they would be fined a case of gin if they did not go to a meeting? Would it not have been better to go to the District Commissioner and hear what he had to say before you came here and gave us evidence about it?—I did not think I was very much in a position to do that at that time.

15926. You did not even go and look at this messenger, who was telling the people that they would be fined a case of gin if they did not attend the meeting?—No, I did not.

15927. Is it not right, when you think something wrong has been done, or is being done, that you should report the matter either yourself, or through Mr. Smith?—I told Mr. Smith afterwards about it, but not the District Commissioner.

15928. Did you not realise that your evidence would have been much more valuable if you could have come forward here and told us what the District Commissioner had to say about it?—I did not think of that. I have mentioned this to you because some people think that the gin is not taken at all in fines.

15928. But this gin was not taken, and you cannot tell us what became of it in the end; your evidence is not very conclusive with regard to that?—If it had not been for the illness of the District Commissioner, I suppose they would have been fined for not attending the meeting.

15930. Suppositions are not very helpful to us. With regard to the child that you told us died through taking a bottle of gin from the floor and drinking it, if it had taken up a bottle of carbolic acid and drank that, it would have died just the same, would it not?—Yes.

15931. So that was a pure accident?—Yes, but why not prohibit it when we see the difference between gin and palm wine.

15932. I have heard of people taking too much palm wine and falling out of a canoe and getting drowned. Is the case any different if a man falls out of a canoe and gets drowned after he has been drinking gin?—I have never heard of a case of that kind.

15933. I am giving you one. If a man drinks too much tombo and falls out of a canoe and gets drowned, is not that as bad as a man who has been drinking gin falling out of a canoe and getting drowned?—Yes, but I think it requires more palm wine to make a person so drunk as to forget himself in that way.

15934. But palm wine is very cheap, you can get as much palm wine as would make you drunk for

less than you can get enough gin to make you drunk, could you not?—Yes.

15935. So that, after all, it is simply a question of quantity?—Yes.

15936. (*Capt. Elgee.*) Where were you born?—At Onitsha.

15937. Where were you brought up?—Partly at Onitsha and partly at Obusi.

15938. Were you brought up by your family or by whom?—By my uncle.

15939. When did you join the Church Missionary Society?—I began as a pupil teacher when I was young—as soon as I passed my fourth standard.

15940. You joined the Church Missionary Society when you were very young?—Yes.

15941. And you have stayed with them ever since?—Ever since.

15942. Now you are a lay teacher?—I am.

15943. All your life long you have talked about the dangers of drink?—When I was a pupil teacher I did not know anything about gin or its evils at all, because I was not drinking gin.

15944. Who taught you about gin?—It did not require much lesson. They did not give me a lecture on it; experience has taught me. I used to see men drunk and sprawling about, and then I began to ask what was the matter with them.

15945. Are you a teetotaler?—No, I am not.

15946. Do you drink gin?—I do not.

15947. Have you ever drunk gin?—No, I once tasted it.

15948. So that your experience of what you know about gin is purely from what you have seen?—Yes, and heard other people say—especially the townspeople.

(*The witness withdrew.*)

Dr. ROBERT LAURIE, re-called and further examined.

15949. (*Chairman.*) You have kindly come back to give us some further evidence, especially as to the statistics of births and deaths in Lagos during the last ten years?—Yes.

15950. Is there a Registrar of Births and Deaths, now?—There is.

15951. A man cannot be buried in Lagos without a certificate?—No, he cannot, it is absolutely impossible.

15952. On the other hand, people may be born without a certificate. You collect the statistics of as many births as you can?—We do; but we cannot get them all. Some people come down into Lagos and bring children, and some go away up into the country and have children, and those children are not registered at all.

15953. The death statistics are pretty complete, but the births registered may be less than the actual number?—Quite so.

15954. Still, in the last few years a good deal has been done in the way of getting accurate statistics for Lagos?—Yes.

15955. Outside figures, we have nothing but general impressions.—Quite so.

15956. The people have a great objection to the registration of births and deaths, and a deadly fear of a census, we have been told.—Yes, we have a great difficulty in getting a census at any time. I am taking a rough one of Lagos at the present time.

15957. Anything like an estimate of the population of Southern Nigeria is pure hypothesis?—Yes, it is pretty much guess work.

15958. Could you kindly give us the number of deaths for the last ten years in Lagos?—Yes, I have got them here.* I should like to explain, however, that these statistics in Lagos are rather exaggerated, because the still-births are registered as births and they are also registered as deaths.

15959. There is a double fallacy, so to speak?—Yes. It is a good thing to register them, but they ought to be registered separately; of course, the percentage is a very small one. Shall I give you the figures?

15960. I should like to have the deaths, the births, and the estimated population.—The estimated population for 1899 was 32,508.

15961. What was the actual number of deaths in that year?—2,156.

15962. That gives a death-rate per thousand of what?—66·3.

15963. The births were what?—For the same year the births were 1,929—984 males and 945 females.

15964. That gives a birth-rate of what?—59·2—30·2 in the case of males, and 29 in the case of females.

15965. Will you give us the same figures for 1900?—The estimated population for the year 1900 was the same as for the year 1899, 32,508. The total number of deaths was 1986—1,015 males and 971 females. That gives a death-rate of 60·0—31·2 in the case of males and 29·8 in the case of females. The total number of births for the same year was 1,940—968 males and 972 females; giving a birth-rate of 59·6—29·7 in the case of males, and 29·9 in the case of females.

15966. In that year the births and deaths were almost equal?—They were.

15967. Now come to the next year?—In 1901 the population was 39,387; the deaths were 1,729—the male deaths being 886 and the female deaths being 843; giving a death-rate per thousand of 43·7—22·4 males, and 21·3 females. The total births, excluding still-births, was 1,949—945 being males, and 1,004 being females; giving a birth-rate per thousand of 49·3—males 23·9, and females 25·4.

15968. In that year the births exceeded the deaths for the first time?—Yes.

15969. Had that anything to do with the improved sanitation of the town, or was it on account of some epidemic, which had prevailed, ceasing?—I think it was because of an improved method of taking statistics.

15970. Will you now give us the figures for the year 1902?—In that year the number of deaths was 1,702, exclusive of still-births, the population being 40,074.

15971. In 1902, Ebuta Metta was included, was it not?—I have not got the Ebuta Metta statistics with me. I have got the Lagos statistics; I thought that, in all probability, you would not want the figures for Ebuta Metta. They have only been taken accurately, I should say, for the last six or seven years.

15972. Are we getting near to accurate figures in Lagos now?—Yes, the registers are well kept, and the figures are quite accurate.

15973. 1902?—In 1902 there were 1,702 deaths—856 being males, and 846 being females; giving a death-rate per thousand of 42·4—21·3 in the case of males, and 21·1 in the case of females. The births for the same year were 1,879—912 being males, and 967 being females; giving a birth-rate per thousand of 46·8—males 22·7, and females 24·1.

15974. These figures are all per thousand?—Yes.

15975. Now 1903?—In that year the population was 40,761; there were 1,783 deaths—947 males, and 836 females; giving a death-rate per thousand of 43.7—23·2 in the case of males, and 20·5 in the case of females. In the same year there were 1,933 births—978 being males, and 955 females. The birth-rate per thousand was 47·3—23·9 in the case of males, and 23·4 in the case of females.

15976. Now 1904?—In 1904 the population was 41,448; the number of deaths was 1,895—994 being males, and 901 being females; giving a total death-

* Appendix N.

rate per thousand of 45·6—23·9 in the case of males, and 21·7 in the case of females. In the same year the births were 2,250—1,152 being males, and 1,098 being females; giving a birth-rate per thousand of 54·1—males 27·7, and females 26·4.

15977. 1905?—In 1905 the population was 42,135; there were 2,034 deaths—1,077 being males, and 957 being females, giving a total death-rate per thousand of 48·2—25·5 in the case of males, and 22·7 in the case of females. For the same year, 1905, the births were 2,232—1,128 being males, and 1,104 being females; giving a birth-rate per thousand of 52·9—26·7 in the case of males, and 26·2 in the case of females.

15978. 1906?—In 1906 the population was 42,822; there were 1,801 deaths—924 being males, and 877 being females; giving a death-rate per thousand of 41·9—21·5 in the case of males, and 20·4 in the case of females. The births for the same year were 2,133—1,078 being males, and 1,055 being females; giving a birth-rate per thousand of 49·7—males 25·1, and females 24·6.

15979. Now 1907?—In 1907 the population was 43,509; there were 1,830 deaths—933 being males, and 897 being females; giving a death rate per thousand of 42·0—21·4 in the case of males, and 20·6 in the case of females. The births in the same year were 2,156—1,082 being males, and 1,074 being females; giving a birth-rate per thousand of 49·4—males 24·8, and females 24·6

15980. 1908?—The population was 44,196, and the total number of deaths in 1908 was 1,978. I have not got them separated into males and females. That gives a death-rate per thousand of 44·7. In the same year the births were 2,281—1,200 being males, and 1,081 being females; giving a birth-rate per thousand of 51·5—males 27·1, and females 24·4.

15981. Those figures show that for the last ten years there has been a steady fall in the death-rate and a steady increase in the birth-rate?—There has been an increase in the birth-rate but it has not been quite steady. It went down in 1902 and 1903 and then it rose a little bit and then fell again.

15982. The birth-rate in Lagos exceeds the death-rate?—It does.

15983. So that Bishop Johnson was mistaken when he told us that the death-rate invariably exceeded the birth-rate in Lagos?—He was.

15984. He referred to some almanac as being the source of his information?—Yes, Payne's Almanac is the only one I know of.

15985. Where do they get their figures from?—I do not know.

15986. The figures you have given us are official figures?—They are.

15987. Is Payne's Almanac going on now?—I could not say; I saw it last year.

15988. (*Capt. Elgee.*) He is dead now?—Yes, and I could not say whether the almanac is being carried on.

15989. (*Chairman.*) We have the fact that the vital statistics of the population show an improvement?—They do.

15990. There is another thing that we have no special statistics about, and that is the infant mortality in this country?—I have prepared this table with regard to infant mortality, which I shall be pleased to hand in to you. (*Handing document.*)*

(Adjourned for a short time.)

15991. (*Chairman.*) You have kindly handed in a table showing the ages of death in Lagos?—Yes.

15992. Does that show a high rate of infant mortality?—It does.

15993. Can you give us any figures with regard to the percentage of mortality?—Between birth and one year of age the usual thing is about 150 per 1,000.

15994. There is also a high mortality between one year and five?—There is, it should be about 120 or so.

15995. I think in your previous evidence you gave what you thought were the main causes of infant mortality?—Yes, malaria, dysentery, diarrhœa, and bad nursing and feeding.

15996. And bad care on the part of the mothers?—Yes, and bronchial affections.

15997. Perhaps you would kindly put in that table?—I will.

15998. I think you have also kindly worked out for us some figures founded on the experiments of Professor Geppert, in the Laboratory of Professor Binz at Bonn, as to the amount of alcohol which healthy adults can take, on the average, without producing ill-effects?—Yes.

15999. Do you know the nature of those experiments?—They simply worked it out by giving a man so much alcohol in 24 hours in the form of sherry or brandy or port, and so on. It was diluted with water. They tested for the quantity of carbonic acid that was excreted and the amount of oxygen that was absorbed. They discovered that the quantity of oxygen was not increased, and that the quantity of carbonic acid excreted was really diminished.

16000. When were those experiments performed, do you know?—I could not tell you the year, but they were quite recent.

16001. Were they classical experiments?—They were.

16002. What conclusion did he come to as to what a healthy adult ordinarily could take without physiological harm?—From three-quarters to two and a half ounces of absolute alcohol in 24 hours.

16003. Varying according to the individual?—Yes, according to the general health of the individual.

16004. Supposing an ordinary healthy individual could take two ounces of absolute alcohol, how would that work out in practical drinks?—I have given you the figures there.†

16005. Would you mind looking at them and just telling us?—Taking the percentage of alcohol in sherry, and the amount taken in one drink, say, two ounces in a sherry glass, you get ·3 of an ounce of absolute alcohol, and the quantity of sherry that a man would consume, at the rate of one glass a day would be 4·56 gallons in the year. The absolute alcohol in that quantity amounts to ·684 gallons, and the quantity which might be taken, taking two ounces of absolute alcohol per day for one year, would be 30·4 gallons.

16006. It would be the same whatever the beverage was?—Yes, but the quantities consumed vary according to the percentage of alcohol in the liquor and the amount taken.

16007. Quite so. To take whisky, could you work the quantities out for whisky?—Taking whisky at a strength of 50 per cent. of alcohol, a man usually takes a small quantity of whisky—about an ounce—at a time. I measured a few tots in order to see what it worked out at, and I found, on an average, that it was about one ounce of whisky. The amount of absolute alcohol in an ounce would be ·5 of an ounce, and the quantity a man would consume in a year, taking one drink a day, would be 2·28 gallons. The absolute alcohol in that amounts to 1·14 gallons, and taking two ounces of absolute alcohol per day, he could drink 9·12 gallons of whisky in a year.

16008. A man taking two whiskies and sodas a day would drink in the year about 9 gallons of whisky and about 4½ gallons of absolute alcohol?—Yes, 4·56 gallons of absolute alcohol.

16009. Have you taken gin at the ordinary strength at which it is supplied here now?—About 50 per cent., I think is the usual.

16010. It is less than that; it is 41 degrees Tralles.—I have taken it here as 50 per cent.

16011. Then, it would work out the same as whisky?—It would.

16012. As a matter of fact, the gin now introduced here is 41 degrees Tralles?—You mean the Holland gin that is sold?

16013. Yes.—This is the ordinary gin that we use in cocktails that I have taken.

16014. Then, when you come down to beer, at what strength have you taken that?—I have taken that at 5 per cent.

* Appendix N

† Not printed.

Dr Robert Laurie.]

16015. That is rather weak beer, is it not?—No, it varies from 5 to 7. Suppose a man takes 10 ounces, half a pint of beer, he gets ·5 per cent. of absolute alcohol, and he would drink 22·8 gallons in a year, taking half a pint of beer a day. The absolute alcohol in that would be 1·14 gallons, and the quantity of beer he could drink, drinking at the rate of two ounces of absolute alcohol in a day, would be 91·2 gallons.

16016. Taking beer which would contain two ounces of absolute alcohol?—Yes.

16017. Have you got any figures for rum, or have you taken that at the same strength as whisky?—I have taken rum at 60 per cent.

16018. Rum here is not sold at 60?—I do not know what it is here.

16019. 45 degrees is the present standard.—I have not been able to ascertain that, but I can make up those figures for you when I get the strength.

16020. From the figures you have given us the birth-rate is very high and so also is the death-rate among infants?—Yes, the birth-rate and the death-rate are both very high.

16021. The women are prolific, but there is great mortality in the early years among children?—That is so.

16022. But notwithstanding that, the birth-rate has for some years exceeded the death-rate?—It has.

16023. And the population of the town has been increasing?—Yes, the population of the town has increased.

16024. Partly through an influx of people from the country and partly through an increase of births over deaths?—Yes.

16025. Are there any other matters that you have gone into bearing on this inquiry that you can tell us about?—I have gone through 100 papers of post-mortems, that had been done for inquest purposes.

16026. Are those post-mortem examinations done at the hospital?—No, these are done at the mortuary—of course, they have a mortuary at the hospital for hospital patients that die there, but these are inquest cases—people who have been found drowned or dead, or who have died and the cause of death was unknown.

16027. You have gone through 100 notes of such post-mortem cases?—Yes, I took 100 of those at random, and I only found one case in which there was any hint of cirrhosis of the liver. Of course cirrhosis might be caused by anything, but this was a case of a man over 60 years of age who was found drowned; he had fallen out of a canoe.

16028. That is the only case you found where there was any trace of alcoholic disease?—That was the only case I found.

16029. Cirrhosis of the liver is a rare disease here, is it not?—It is, and in this case it could not have been caused by alcohol.

16030. Did you find any case of renal disease?—One or two cases, but they were consequent on heart trouble.

16031. Enlargement of the heart or fatty degeneration of the heart?—Yes.

16032. There was nothing in those post mortems pointing to any extensive use of alcohol among people who form what you would call the subject of coroners' inquests?—None whatever.

16033. And who would be a likely class, probably, to come to the mortuary?—Yes, they would.

16034. I forget if we asked you, I think we did, whether you have been doing any practice among natives?—Yes, I was allowed to do private practice at Omoduro and at Oka on my first tour here.

16035. Did you have any complaints of impotence?—Impotence involves sterility in almost all cases, and although I have had no case of impotency in a man, I had one case of a woman who had been married for three years and had not had a child. I examined her and prescribed an iron and arsenic tonic, and she conceived, and in due course gave birth to a healthy child.

16036. We were told of some cases, I think in the Brass District, where there had been a good many complaints of impotence from men, and where they had been advised to cut off their liquor, and where they had come back to the doctor and told him they had done so, and that their impotence had ceased. Have you ever come across a case of that kind?—I have not, and I do not think there is any proof of it—at any rate, all the books say there is no case of impotence being caused by alcohol.

16037. There might be a temporary loss of power, I suppose, where a man was drunk, but that would pass off?—Exactly.

16038. It would have no effect on his procreative powers?—No, it causes no degeneration of the procreative organs.

16039. I do not know if we asked you whether you had administered or seen anæsthetics administered often?—I have administered a good many at the Lagos hospital. I was anæsthetist to the hospital in Lagos on my first tour.

16040. Did you find among the people you administered chloroform to any difficulty in giving the anæsthetic, due to alcoholism on the part of the patient?—Practically no difficulty at all.

16041. The natives take chloroform easily and well?—Yes. I have done a lot of administration of chloroform at home ,and out here it is quite as simple a matter as at home, and very often simpler.

16042. Do you find at home that an alcoholic patient takes chloroform badly?—He does.

16043. Are the symptoms very well marked?—They are; he kicks about a good deal and is very nervous and excited, and he is a very long time going under.

16044. You have not found that in the cases you have seen here?—I have not.

16045. If the symptoms were well marked you would be bound to notice it?—You would be bound to notice it, because the patient rolls off the table, very often, if he is an alcoholic.

16046. Is that the case when chloroform is administered at home, or is it only the case when ether is administered?—It is the case with chloroform, too.

16047. Ether is a more troublesome anæsthetic to administer than chloroform, is it not?—It is.

16048. If patients here took chloroform badly, you would be inclined to attribute it to the way in which it was administered and not to alcoholism on the part of the patient?—Yes; there is a good deal of evaporation here, and the consequence is a patient does not get such a great amount of chloroform, and he takes longer to go under, and, therefore, there would be a more prolonged stage of excitement. You very often find the mask is quite wet, and that the patient is not going under; you see that by his pupils not being contracted.

16049. Is there any further point that you wish to bring before us?—I do not think there is, except to say that alcohol does not really affect the cases here. In going over the records of cases that are certified by doctors here, and in looking through the registers, I fail to find any alcoholic cases certified as having died under medical attendance, and I have only found one case of cirrhosis of the liver, and that, as I say, in an old man of about 65.

16050. There is nothing in the death certificates to point to the prevalence of alcoholic disease?—Nothing whatever.

16051. Who can give a death certificate here?—All the doctors can, and anybody can get a death certificate by going to the Registrar.

16052. It is not necessarily a medical certificate?—No.

16053. (*Mr. Cowan.*) I think you said that while you could vouch for the figures you have put forward giving the death-rate, that there might still be several births that had not been included?—Yes, quite so.

16054. Does that apply to the figures up to the present day?—It does.

16055. While the chances are that the death-rate is not higher than you have put it at, the chances are that the birth-rate is higher?—The birth-rate is higher.

16056. (*Chairman.*) Dr. Strachan has handed us some figures for Lagos and Ebuta Metta; outside that, I suppose, the death and birth-rate statistics are worth nothing?—They are not; they cannot be relied on for outside.

16057. (*Capt. Elgee.*) With reference to your remarks about Mr. Payne's Almanac, do you know what that almanac was like?—I got an old copy of it last year when I was here, but now that Mr. Payne is dead, I do not know whether the almanac is carried on by anyone else. It was the only almanac that struck me as being printed here, but I do not remember seeing any statistics in it.

16058. Generally speaking, which did it impress you as being most like—Whitaker's Almanac or Mother Shipton's?—It was absolutely valueless, I should say.

(*The witness withdrew.*)

(Adjourned.)

TWENTY-NINTH DAY.

Wednesday, 25th August, 1909, at the Colonial Office, London.

PRESENT:

Sir MACKENZIE CHALMERS, K.C.B., C.S.I. (*Chairman*).

T. WELSH, Esq.,
A. A. COWAN, Esq.,
Captain C. H. ELGEE.

D. C. CAMERON, *Secretary.*

Mr. CHARLES PROCTOR, F.I.C., called and examined.

16059. (*Chairman.*) You are an analyst of the Government Laboratory?—Yes, I am superintending analyst.

16060. I think, under Sir Edward Thorpe's directions, you have examined a series of samples sent to you from Southern Nigeria of the spirituous liquors consumed there, and, also, of the native fermented liquors?—I have.

16061. Under directions, I think from the Government Laboratory, salicylic acid was added to the samples of native liquors sent to you, in order to keep them *in statu quo* during the voyage, for the purposes of analysis?—Yes.

16062. You sent out to Nigeria the right proportions of the salicylic acid to be used for that purpose?—Yes.

16063. You have handed in to us Sir Edward Thorpe's report* on those samples?—Yes.

16064. Perhaps, I might ask you one or two general questions, as we are not experts. There are two modes, I think, of manufacturing distilled spirits, the pot-still process and the patent-still process?—That is so.

16065. Can you tell, when making an analysis, whether the pot-still method or the patent-still method has been used in the manufacture of the spirit that is being analysed?—Within certain limits, you can.

16066. May I take it, that the patent still is the cheaper process?—It is.

16067. You do by the patent-still process in one operation what by the pot-still process you do in two?—Yes.

16068. The patent-still process always has a rectifier, I suppose?—Yes, always.

16069. So that by the cheaper process, the patent-still process, you rather tend to get a product which is pretty nearly pure ethyl alcohol?—Yes; there is one sample here, a sample of alcohol, which is a fair illustration of that; it is number 276, at the bottom of the second page. It has the highest amount of what we call absolute alcohol, and the secondary constituents are very small.

16070. That is a sample of what in West Africa is known as alcohol, a very strong spirit, which is used afterwards for compounding into other spirit?—Yes, that is the form in which patent-still spirit is produced.

16071. Patent-still spirit originally is produced as a strong alcohol?—It is.

16072. Almost pure ethyl alcohol?—Yes.

16073. Containing hardly any of the higher alcohols?—That is so.

16074. And, I suppose, containing no furfural?—No furfural.

16075. The amount of furfural depends on the application of actual fire, does it not?—Yes, mainly on that.

16076. Assuming that the by-products are more toxic than ordinary ethyl alcohol, which is the base of all potable liquors, the patent-still process would tend to produce a more wholesome compound?—That, of course, would be so if the others are more toxic. We have just completed an inquiry, as you know, into whisky, and all other spirits as well, and the report has recently been issued.

16077. Yes.—There was a former report about 20 years ago, I think. It was then contended that these by-products, the higher alcohols, and so on, were very deleterious substances.

16078. Were they oxidised in the body, or what?—That was the contention then, that they were oxidised into ethers, and so on, but the result of that inquiry was practically to explode that contention altogether.

16079. The result of the inquiry 20 years ago?—Yes, and also of the present inquiry before the Royal Commission. The manufacturers have now rather gone on the assumption that these by-products were

* Appendix B.

Mr. Charles Proctor.]

the cream of the spirit and that without them the spirit had no value at all.

16080. That was the contention of the manufacturers by the pot-still process, where you get a larger quantity of by-products?—That is so.

16081. I suppose, it is true to this extent that the flavour does depend on by-products?—Yes, but not necessarily only on the by-products that we estimate.

16082. Would you kindly explain that to us?—The substances that we estimate are the esters, the aldehydes, the furfurals and the higher alcohols. All these substances, more or less, give a flavour to spirit, but there are other substances present in very small quantities which probably have really a considerable influence on the flavour of the spirit.

16083. And which are not capable of chemical analysis?—In a few cases we have estimated some of them, but they are not strictly capable of chemical analysis—they are there in very small quantities, and it is difficult to say exactly what they are.

16084. They affect the senses of taste and smell, but are not chemically recognisable?—They are not, at least, by the ordinary process, but we have not really gone into the question.

16085. As far as you know, those exceedingly minute traces would have no physiological effect?—Probably not.

16086. Except the effect, as one witness said before the Royal Commission, of putting the stomach in a good humour?—No doubt it would have that effect. An agreeable whisky no doubt puts the stomach in a good humour, as you put it; if you get a whisky that you like, it is more suitable and more healthy, I presume, than one you do not; but the general result of the two inquiries is, that unless these by-products are present in excessive quantities, they have no real influence on the health at all.

16087. Can you define for us, I believe it is more or less a popular term, what is meant by fusel oil?—Fusel oil is practically the higher alcohols—90 per cent of it is higher alcohols.

16088. The remaining by-products are mainly connected with the higher alcohols?—The by-products are mainly connected with the higher alcohols. They are removed by the patent-still, and are not removed, of course, by the pot still.

16089. Therefore, the cheaper liquors, on the whole, would be freer from fusel oil than the more elaborate pot-still preparations?—Yes, if properly made.

16090. Take, for instance, potato spirit; do you know how that is distilled?—Yes.

16091. Would you kindly tell us the process?—Potato spirit is distilled in an ordinary patent still, and, of course, it is rectified. Potato spirit is made chiefly in Germany. In the first instance, a very large quantity of it is made by farmers in stills of various kinds, but it is all rectified after that.

16092. By passing through a patent still?—Yes.

16093. What do you get as a result from potato spirit?—Ethyl alcohol, the same as any other.

16094. With less by-products in it than you would get, say, in whisky or brandy?—Yes, certainly.

16095. It is, so to speak, mechanically compounded into gin by being flavoured with juniper and coriander and sugar?—Exactly.

16096. And sometimes, I suppose, some colouring matter is put in?—Yes, but not into gin; it is put into brandy, and, of course, it is flavoured. There was only one sample of brandy sent home, you will see the analysis of it on page 2; it is the first sample.

16097. Three-star Cognac, it is called?—Yes.

16098. On analysis, what did it turn out to be?—It is simply patent spirit flavoured and coloured, the actual colouring matter being an aniline dye.

16099. Is aniline colouring matter harmless or harmful?—It would be harmless in the proportion present there.

16100. That was a purely neutral spirit—it was not a grape spirit?—No, it was not grape spirit, there was no grape spirit in it.

16101. It might have been potato spirit or it might have been grain spirit?—Yes, it might have been either.

16102. As regards the whiskies you analysed, whisky forms only a very small part of the spirit trade in Nigeria?—Yes; there are about a dozen samples of whisky.

16103. Most of them are blends, I suppose?—Yes, most of them are blends. There is one sample of patent-still whisky, No. 296, Pickering and Berthoud, described as from the Pollo Distillery, Ross-shire. I do not know that distillery, I think it is a fancy name, really, but there may be some small distillery bearing that name.

16104. A certain proportion of that, I see, is furfural?—Yes, about the usual proportion—about 3 milligrams per 100 cubic centimetres.

16105. 2·9 milligrams to the 100 cubic centimetres of absolute alcohol?—Yes, that is of absolute alcohol. We practically now have come to the conclusion that the best method of setting these results out is to set out the proportion of these secondary constituents in terms of the absolute alcohol present in the sample. Of course the samples vary in strength, you see them there from 39·5 to 48·1 of absolute alcohol, and if you set them out as they stand they will be in all sorts of varying proportions, so that to reduce them to a uniform basis we set them out on the amount of absolute alcohol.

16106. So that the proportion per 100,000, in the actually consumed whisky, would be much less?—Yes, it would be practically half that—about one and a half milligrams of furfural, as the alcohol is consumed.

16107. Can you translate that into percentages—per thousandth or per hundred thousandth. I want to get it in English measures. One milligram to the 100 cubic centimetres would be 1 part per 100,000?—Yes, or ·001 per cent.

16108. Taking the ordinary strength of the liquor, the furfural in this particular sample would be 1·5 per 100,000—it would be rather difficult to work it out in percentages?—It would be ·0015 per cent.

16109. There seem to be a somewhat large proportion of the higher alcohols in this sample?—Yes.

16110. 504·2 per 100 cubic centimetres?—Yes. That is very much what we find in ordinary Highland whiskies. This is the paper which will be published when the whole of the evidence of the Whisky Commission is published (*handing document*), and this shows the Highland whiskies and the amount of higher alcohols in them.

16111. I see, glancing at the paper, that the amounts vary in the milligrams per 100 cubic centimetres from 400 to practically 900—there is one 894?—Yes, but that is rather exceptionally high. It depends on whether they are making "blending" whisky or "self" whisky; that is probably whisky for blending. There are two kinds of whisky made by these Highland distilleries, some of them aim at making whisky to be sold as it stands, and others aim at making a blending whisky, that is, a whisky that will be mixed with patent grain spirit to give it a flavour. Of course, a larger proportion of those secondary constituents would be present, and the more valuable it would be for blending purposes.

16112. Taking the samples of whisky, as a whole, that have been sent to you from Southern Nigeria, is there anything you wish to call our attention to, or are they simply ordinary whiskies such as would be sold in England?—They are ordinary whiskies such as would be sold in public houses in this country.

16113. Now let us come to the rums. Are the rums also very much the same as the ordinary rums that are sold in England?—Yes, they are also very much the same as the rums sold in this country; they are, mainly, patent spirit flavoured. Some of them are evidently flavoured with Jamaica or West Indian rum, but the majority of them are not.

16114. Speaking generally, from the chemical point of view, do they compare favourably or unfavourably with the ordinary rums sold in England?—They are very similar to the ordinary rums sold in England.

16115. Being chiefly patent still, would they contain less of the furfural and higher alcohols than the higher-priced rums sold in England?—Yes, they would, of course.

16116. They would be more nearly ethyl alcohol, and have less of the by-products present?—Yes, the Jamaica rums, for instance, have a very high proportion of by-products, especially the esters.

16117. Are the esters strong flavouring bodies?—They are. The Jamaica people are making what they call blending rums and self rums, just in the same way as our Highland distilleries are making blending whisky and self whisky. I believe the chief market for the blending rum is Hamburg.

16118. Are there any special samples of rum which you analysed that you would call attention to in any way?—No, I do not think there is anything special about any of them.

16119. Any difference would be a difference in taste?—Yes, a slight difference in taste, and a slight difference in colour. There is one sample, No. 240, that is of a very peculiar character, it has a high percentage of aldehydes, it is what is called an "ethery" spirit.

16120. It has absolutely no furfural?—No furfural.

16121. But a high percentage of aldehydes?—Yes. I see it is marked as Schiedam.

16122. It contains a small proportion of the higher alcohols?—That is so.

16123. A small proportion of fusel oil, but a large proportion of aldehydes?—Yes, and rather higher in esters. It is very similar to a spirit made by a distillery in this country. It is really the result of an attempt to fractionate and to make a very pure spirit out of both grain and molasses spirit by dividing it into various fractions, and this is the first fraction. It contains, therefore, the bodies that have a low boiling point. It is not a desirable spirit to use for dietetic purposes; the aldehydes, undoubtedly, are not a desirable addition in a large proportion like this.

16124. But you cannot compare the aldehydes with the furfural; furfural is an aldehyde, but a very special one with very special effects?—That is so, it has very special effects if it is present in a large proportion, but even the ordinary aldehyde is much more deleterious than any other of the by-products except the furfural.

16125. They are supposed to be more deleterious than the higher alcohols and the fusel oil?—They are.

16126. Now let us come to the gins?—As far as the gins are concerned there is nothing, really, to be said about them, I think.

16127. Are they of the ordinary type?—They are of the ordinary type, except that a number of them are what we call Dutch gins, that is, gins made in pot stills; we do not make them in this country, they are made in Holland.

16128. They would contain rather large quantities of the by-products?—They would.

16129. And would be grain spirit and not potato spirit?—Probably, grain spirit.

16130. They would also, probably, be rather dearer than the German potato spirit?—Yes, although to make gin of anything like a fair quality you require a very pure spirit.

16131. Taking these gins, you have analysed a very large number of them; what would you say about them as a whole? I see Sir Edward Thorpe, in his report, says: "The spirits from which these gins have been prepared are, as a whole, clean and well rectified, and of fair quality. The majority of the gins are similar to what is sold in ordinary public houses in this country"?—Yes, with the exception of those of the Dutch character, which are sold in public houses in this country, too, but are of a superior quality.

16132. By superior quality, you do not mean from the hygienic point of view, you mean in point of price?—Yes, and flavour; just as pot-still spirit is supposed to be of a superior quality to grain spirit, and is so described.

16133. In those numerous samples that you examined you found no undue proportion either of aldehydes or of the higher alcohols?—No, nothing at all to speak of

16134. Of what we might popularly call fusel oil?—No, they are all in a very small proportion.

16135. Could you tell us the highest proportion?—The highest proportions are of course of the higher alcohols. In No. 262 the proportion of higher alcohols is 609·6; that, of course, is pot still gin.

16136. The milligrams per 100 cubic centimetres of absolute alcohol are 609·6?—Yes.

16137. Would you mind putting that into percentages?—That would be a percentage of ·609; as it actually stands, allowing for the strength it is about ·3.

16138. ·6 of the absolute alcohol?—Yes.

16139. And ·3 in the gin as it is sold?—That is so.

16140. When we were in Nigeria we were shown a report which was drawn up there some years ago in which the analysis showed, I think, as much as 4 per cent. per weight of fusel oil. Bishop Tugwell in his evidence mentioned it. He said, quoting the Governor, Sir W. MacGregor: "A sample of alcohol was quite lately sent us from a country market which on analysis was found to contain the poisonous proportion of 4·4 per cent. of fusel oil?"—I should think that is a mistake.

16141. Do you think the decimal point had slipped?—Yes, the decimal point must have slipped. Certainly you could not find that proportion now because the fusel oil is a very much more valuable product than the alcohol itself.

16142. So that it would not pay to pass it into the potable spirit?—It would not.

16143. What is it used for—photography?—No, for making varnishes; it is used in place of the castor oil they used to employ for giving varnishes a skin; some time ago it was worth 10*s.* a gallon, but now it is 5*s.* or 6*s.*

16144. You mean it is too valuable to be drunk?—Yes, and they are trying to get as much of it as they can.

16145. In the process of rectifying it is separated and collected?—Yes, it is all collected in the patent still distilleries.

16146. It is eliminated from the potable spirit and then collected and used for commercial purposes?—That is so.

16147. Would you kindly look at what the Bishop stated. He was quoting from a Government paper, and quoting quite correctly. (*Handing document.*) He says: "The table below gives full information *re* different samples, fusel oil 4·31," and so on. Then he gives the analyses of several samples.—Spirits containing that amount of fusel oil would be absolutely undrinkable; I do not suppose even a negro would drink that.

16148. The cheap patent still process would not admit of that amount of fusel oil?—It would not.

16149. You think there must be some mistake in the analysis?—There must be some mistake in the analysis certainly.

16150. Or in printing the decimal point?—Yes, I think that must be it.

16151. Judging by the result of the 125 samples that you analysed, those figures would be reasonably correct if you moved the decimal point?—They might be, but even then I should think it is hardly likely—I mean in the ordinary spirits that are sold.

16152. By an ordinary patent still process could that amount remain in the liquor?—No; if spirit of that kind was sent out it would be what we describe as feints—that is partially manufactured spirit.

16153. At any rate, the present samples show nothing approaching that amount?—No, nothing approaching that.

16154. Nothing to which you would call attention specially?—No. There is one a little further down, No. 277, described as John Holt and Co., from Brown Sons and Co., of London; that and No. 262 are the highest.

Mr. Charles Proctor.]

16155. The higher alcohols in that are 638·2?—Yes.

16156. That would be ·638 of the absolute alcohol?—Yes.

16157. As it is actually imported it would be half that?—No, a third of that; there is only 32 per cent. of alcohol in that.

16158. The Government of Nigeria, after the tests referred to by the Bishop had been made, suggested that liquor should not be admitted unless it was certified to contain less than one-half per cent. of the fusel oils. All these samples would pass that test, would they not?—All these samples of gin would pass that test.

16159. How about the rum: would not that pass the test—as drunk?—Yes, all the samples of rum would pass that test.

16160. I may take it generally from your experience and from the analyses which you have made, that you cannot understand the analyses made some years ago in the country—there is some mistake about them somewhere?—Yes, there is some mistake somewhere. Of course, we made an analysis some years ago.

16161. Yes, but I do not think you went into details, did you?—Yes, I think we did.

16162. I do not think you gave the parts?—Yes, we did; they are given here in this report.* (Producing document.)

16163. Is that for Lagos?—Yes, Gambia, Lagos, Gold Coast, Accra—there are none for Nigeria.

16164. Lagos, of course, was then part of what is now Southern Nigeria?—We had not so many samples from Lagos, but you will see that the figures now are very similar to what they were then.

16165. What is the date of that?—7th July, 1897. We have given a summary of it. I think we gave it in parts of proof spirit.

16166. I have only seen part of that report; only the strengths were given in the copy of this report obtained by us from the Colonial Office.—This has not been published yet. This is the paper handed in to the Whisky Commission by Sir Edward Thorpe when he gave his evidence. (*Handing document.*) It will be published very soon, and I have no doubt you will be able to get a copy if you apply for it.

16167. As far as I can see, there was more patent spirit in use at that time than there is now, and less pot still?—Yes, but I suppose that is a question rather of the selection of the samples.

16168. There has been a shift in the trade to some extent, as I suppose you know, from Germany to Holland?—Of gin?

16169. Yes.—Yes; a good many of the samples now consist of what are evidently Dutch gin—pot still gin. These gins are made either by putting the flavouring materials into the mash and distilling it in a pot still, or by re-distilling patent spirit along with the spirit again in a pot still.

16170. To what extent does your analysis show the flavouring constituents in the liquor: how far is it traceable by you what is actually used for flavouring?—I do not think we went really into that, except that it was the ordinary flavouring material.

16171. I ask for a special reason. One witness told us that the gins imported into Nigeria were—I do not know that I should say adulterated, but mixed with oil of turpentine.—In one of the samples of gin, No. 374, there was a slight flavour of turpentine.

16172. Instead of juniper, that had a flavour of turpentine?—Well, along with juniper. There was another one that had a slight odour of paraffin, but we could not find any material quantity present, and I put it down to the fact that it had been in contact with a cask of paraffin, and in the other case with a cask of turpentine.

16173. Was the flavour noticeable chemically, or only by smell?—Only by smell. We endeavoured to see if we could get anything which would give us any chemical test, but we were unable to; there was simply a slight flavour.

16174. You think that was owing to some accidental contamination?—With the paraffin, certainly; but with the turpentine, possibly. There are terpenes that might be used as a gin flavouring; not ordinary turpentine, but certain things having a smell something like turpentine that might be used, and of course the juniper berries themselves have a slight smell of turpentine.

16175. Juniper oil is allied chemically, is it not, to turpentine?—Yes.

16176. I should rather like to read you what this witness said in answer to a question of mine. I asked him: "It seems, from what you say, in Liberia they have a certain amount of kidney disease, and that that is traceable to using gin adulterated with oil of turpentine?" and he said, "Yes, and that same class of gin is used in the Delta, and I expect it to produce the same effect." Then he is asked: "Have you any reason for saying that it is adulterated with oil of turpentine in the Delta?" and his answer is, "Yes, and everywhere else, because in Lagos here I have frequently heard that gin is used by painters for mixing with their paint in place of turpentine."—It is so strongly adulterated with oil of turpentine?—"Yes, that is the class of gin that is sold all over the country."—So far as the analyses of the samples submitted to us are concerned, there is no foundation for that.

16177. What quantity of oil of turpentine would you require in gin to enable it to be used by painters as a substitute for turpentine?—That, of course, is a misapprehension; there are spirit paints as well as turpentine paints.

16178. So that any spirit will do for that purpose?—Yes, we generally use methylated spirit.

16179. With the exception of a trace, you found no evidence of oil of turpentine adulteration?—No, and there was certainly no oil of turpentine in any of the others.

16180. And, as you say, in that one case it might have been accidental?—Yes, it was only a minute trace, and you could not call it adulteration.

16181. On the whole, you say the liquors examined were pure, and such as are ordinarily sold in this country?—Yes.

16182. I want to read you the conclusion of the Whisky Commission as to compounded spirits in England. It is on page 43 of the report. They sum up in this way: "We have been unable to recommend any restrictions upon the numerous materials used in the preparation of gin, Geneva, and other compounded spirits which are known to the British trade, or upon the processes which are employed in their manufacture. In the absence of information as to the nature of the materials employed, we can express no opinion on the wholesomeness or otherwise of particular compounds, but we have received no evidence that any spirits of this nature (with the exception of absinthe) have a specially toxic action." Would that paragraph equally apply to the spirits you analysed?—Yes, you may take that as applying to them.

16183. There is nothing in them that differs from the samples the Whisky Commission had before them?—Nothing.

16184. Now come to the native liquors. You have kindly analysed those also for us?—Yes.

16185. The proportion of alcohol in the palm wines varies in percentage of proof spirit from 5 to 12?—Yes.

16186. How does that compare with ordinary draught beer in England?—The 12 would be rather in excess of the alcohol present in ordinary draught English beer; we take that at from 8 to 9 per cent. of proof spirit.

16187. Lager beer would be considerably less, I suppose?—Yes, the lighter beer would.

16188. How would that compare with light wines?—It would be about two-thirds of what would be present in white light wine. The light wines sold in this country must be more alcoholic, of course, than the light wines sold on the Continent, and the 12 would be about rather more than half. The average would be 20, 21, or 22 per cent. of proof spirit.

16189. Do you get 22 per cent. in ordinary light claret?—Yes.

16190. As much as that?—Yes, the wines that are imported, of course, have to have more alcohol than the ordinary wines sold on the Continent.

* Appendix O.

16191. To take them on the whole they are rather stronger than beer and rather lighter than the ordinary light wines?—Yes.

16192. The alcohol in them would be ethyl alcohol, would it?—Ethyl alcohol.

16193. Apart from Ethyl alcohol, would there be any constituents in those native liquors that you desire to call our attention to?—No, I do not think so. With the exception of the last four, they are all rather acid, but the acid present is only ordinary acetic acid.

16194. We had very curious conflicting evidence as to the effect of these native drinks in producing intoxication. Some witnesses said that in the case of a man getting intoxicated on native drinks there was a much longer period of senselessness and stupidity than there was with spirit. Is there anything in your analyses which would point to that?—No, except that he would have to take a much larger quantity of it.

16195. It is a matter of quantity?—It is a matter of quantity, just the same as a man getting drunk on beer would be longer stupid than a man getting drunk on spirits.

16196. There is nothing in the acid fermentation that you can point to as being deleterious?—No, I do not think so. A good many of them appear to have a slight red colour.

16197. That is caused by the adding of atalla bark to them.—Yes. I do not know what that bark is; there was not sufficient of it to enable us to determine what it contained.

16198. It is not a known product here?—No.

16199. We were told by some witnesses that it was used in order to increase the strength of the liquor, and by other witnesses that it was merely used to arrest the acid fermentation.—It might have the effect of a preservative. It is a natural astringent, but the quantity present was very small in any case, and I should not think it would have much effect in arresting the acid fermentation.

16200. At any rate, there was nothing from the chemical point of view to call your attention to when analysing these native liquors?—No.

16201. (*Mr. Welsh.*) In patent still distillation is there any flavour remaining in the spirit after the distillation is complete?—No, there is practically no flavour.

16202. There is no difference in flavour between potato spirit and grain spirit, is there?—No, not when properly prepared.

16203. The furfural, and aldehydes, and esters, and the higher alcohols, are not all equally poisonous or equally dangerous to health, are they?—The furfural and the aldehydes are certainly more toxic than the other products.

16204. You have no table defining exactly how much more toxic they are?—In the original report of the Commission in 1891 you will find some particulars. I think some medical evidence was given on that occasion which said that amyl alcohol was two or three times as toxic as ordinary ethyl alcohol. Of course, you have it in extremely minute proportions even in Scotch whisky.

16205. Are the amyl alcohol and the furfurals and aldehydes and esters defined separately?—No, I am speaking of the alcohols. The furfural is present in practically inappreciable quantities, even in the highest pot still spirit.

16206. (*Mr. Cowan.*) I gather from what you said to the Chairman that there must have been some misapprehension on the part of the witness who told us that this gin was diluted or adulterated with oil of turpentine?—Yes, with the one exception I mentioned. There was no evidence at all of any oil of turpentine in any of the other samples I received.

16207. Would oil of turpentine be any cheaper than the ordinary spirit?—No, I do not think it would be, except for the duty.

16208. If the bottle, before being filled up with gin locally, had been used perhaps to hold turpentine, would that account for it?—Yes, that would account for more than I found in that particular sample.

16209. Empty gin bottles in Nigeria are often used for holding palm oil, and also for holding kerosene.—Yes, but those samples would be taken with particular care, would they not?

16210. Some were bought in the native markets and some were bought direct from the importers in order to have a general average. Some of them were sent out for and were bought in the ordinary native markets.—That of course would quite account for all that was found in that sample.

16211. Again, in West Africa, where people have run out of turpentine, and want to mix paint for local purposes, they have been in the habit of using gin for that purpose just as any other spirit in order to get the paint to dry quickly.—Yes.

16212. Do you think it possible that that witness might have jumped to the conclusion because the spirit was sometimes used in that way that therefore turpentine was in it?—Yes, it is possible that that is what his mind was running on.

16213. In any case, you think the evidence was given under a misapprehension?—Yes, I should say so.

16214. With regard to these native liquors, we had a lot of evidence in Nigeria in connection with the water that is used for diluting them.—Do they dilute the palm juice with water?

16215. Yes, they are nearly all diluted more or less. —Some of them are described as undiluted, but I did not see any difference between the diluted and the undiluted—in fact, the undiluted are rather weaker than those that are not so described.

16216. That may be accounted for by the fact that the natives do not work on the same proportions as we do, and are not so accurate in their figures. Very strong evidence was given that water-borne diseases were brought about in some instances mainly through the drinking of tombo and native palm wines which had been diluted with water not very carefully selected.—Yes, that might be so, of course.

16217. Some of the medical evidence also went to show that one native would take a drink out of a stream in which another man suffering from an infectious illness, and with perhaps sores all over his body was washing himself.—Yes, but we did not go into any examination of that kind; that would mean a bacteriological examination. Of course, if you are not careful in selecting your water there would be nothing to prevent the water in the juice from being just as deleterious as the drinking water itself.

16218. Would you say, then, if these native drinks are diluted with water that has not been looked after, and if they are taken in any quantity, that they would be more deleterious to the man who drinks them than gin and rum would be?—Yes, except that the alcohol present might perhaps have some inhibitive action on the bacteria; but that is a medical question, and a medical expert could tell you that better than I could.

16219. We were also told that in many cases the utensils which are used for the fermenting of these native liquors were never cleaned.—Yes, no doubt they are crude liquors.

16220. And that you would find dead wasps and flies and dirt never taken out, and accumulating in the calabashes and gourds, and that they would not be cleaned for weeks on end: would that have a bad effect in your opinion?—Yes, no doubt all that would have a bad effect.

16221. One medical witness spoke of an acid fermentation taking place in these liquors after a certain time.—Yes, all except the last four on the list show evidence of an acid fermentation, but there is nothing specially deleterious in that, it is merely the ordinary acid fermentation that always takes place in a weak alcoholic solution which has been exposed.

16222. As to the effect of these native liquors when taken to excess, we were told that a sort of dazed feeling followed upon rather a big drink of tombo or palm wine. Different witnesses told us that if they came across a man who had been drinking it in any quantity for days on end he remained in a dazed condition and was not sensible of what was going on, and in that respect they looked upon the drinking of native liquors as much worse than the drinking of ordinary spirits.—I suppose if they were drinking ordinary spirits they would drink a very much smaller quantity, and the drinking of a large quantity of these native liquors is more a question of the interference with the digestive organs, I should think.

Mr. Charles Proctor.]

16223. From what you have seen of them you could not account for it in any other way?—No, of course they are all what you would call crudely manufactured liquors.

16224. I gathered also, from an answer you gave to the Chairman, that some of the gin you examined, particularly the Dutch gins, cost more to produce than a good many of the gins produced in this country?—Yes.

16225. Taking the average of the gins sent out to West Africa, could we say that it is really a better gin?—That depends on the proportion of the better ones that are sent out.

16226. Yes, but certain witnesses spoke of the gin that was sent to West Africa as being simply anything at all that could be produced at the price?—I do not see there is anything in that.

16227. As far as the actual cost is concerned—that is what I want to get at. Some witnesses made a strong point as to the price at which this gin was sold; from the fact that it was sold at a low price they seemed to assume that it must be deleterious?—It is not a question of a low price, it is a question of the amount of duty on it. Of course, we have a very high duty in this country—11*s.* a proof gallon of spirits. I do not know what the duty in Nigeria is, but assuming it is only half that, you might sell the gin at almost half the price in Nigeria that you sell it at in this country.

16228. However, your view is that some of the gins, the Dutch gins particularly, are really of a better class than the gins sold in this country, and that the average of the gins sold in West Africa would compare very favourably with those sold in public-houses in this country?—They are very similar to the gins sold in public-houses in this country.

16229. The atalla bark was not found in a sufficient quantity to enable you to say what properties it possessed?—No; to give us any idea of that a sample of the bark itself would be useful, but I do not suppose there is anything injurious in it; it is an astringent, and it is used, I suppose, to give that nice pink colour to the stuff.

16230. (*Capt. Elgee.*) From your analyses, are we to understand that, taken in moderation, native drinks are no more harmful than imported liquors?—No, I should not think so, except, of course, on the question of the cleanliness in manufacture; no doubt that is an objection.

16231. An objection to the native drinks?—An objection to the native drinks.

16232. Which does not exist in the case of the imported drinks?—No.

16233. (*Chairman.*) Unless the imported drinks are mixed with dirty water?—Quite so.

16234. (*Capt. Elgee.*) Therefore, I suppose, in the ordinary course of reasoning, if it was found necessary to prohibit the import of the one it would be also logical to prohibit the consumption of the other?—Yes.

16235. Suposing the law imposed no restriction on the distillation of spirits in this country, or in any other country, is it probable that deleterious concoctions would very soon be placed on the market?—The cheapest thing you can make alcohol from at the present time is maize, which is the material generally used.

16236. Would that be deleterious to health?—No, not if properly made.

16237. (*Chairman.*) The cheapest process would be by the patent still process?—Yes, and the cheapest material is maize. The Germans make their alcohol from potatoes, but they do not do that willingly, they do that by compulsion of the Government.

16238. (*Capt. Elgee.*) What I was really getting at was this, that we had in our evidence out in Southern Nigeria several hints that if imported liquor was stopped the natives would at once take to distillation on their own account, and then came the thought that we could not stop that distillation or exercise control over it, owing to the character of the country?—I should think no doubt that would be so; in fact that is a point that struck me with regard to these native wines that it is a very good material from which to manufacture alcohol, and there is no reason really why alcohol from these native wines should not be manufactured.

16239. Presuming the natives took to distilling their own liquor, and presuming that we could not control it, would there be any loss to health as well as the loss to revenue from that lack of control?—No, I do not think so—except the quantities they might drink.

16240. It would not matter whether their distilleries were dirty?—Of course, if the distillation was very imperfect, certainly, but it need not necessarily be dirty. The distilling process is a very simple one, and it does not open the way to very much dirt in it.

16241. The clear loss in that case would be to revenue?—Yes.

16242. (*Chairman.*) The pot still process used by people when shebeening is a very simple process, is it not?—A very simple process, but we have in fact discovered that some of those who have been practising shebeening have been employing not pot stills but very elaborate patent stills really.

16243. The pot still is a very simple process?—Yes, and so is the patent still.

16244. But the patent still process can only be made use of by people who have access to machinery, so to speak?—Yes, on a large scale, but on a small scale you can have a very effective rectifying plant in a very small compass. Of course for dealing with large quantities, thousands of gallons, you require elaborate plant.

16245. In the case of natives without the use of machinery they would have to use the pot still?—Yes.

16246. The Irish and Scotch distillers who shebeen use the pot still?—Yes, it is much simpler.

16247. But that kind of distilling produces a very large quantity of by-products?—A larger quantity of by-products—that is to say secondary constituents are contained in the alcohol.

16248. Have you ever analysed any shebeen whisky?—Yes, they are usually very crude. Of course, ordinary Highland malt whisky is submitted to two processes of distillation always, and shebeen whisky is very often only once distilled.

16249. It is very much like what is described as feints?—Yes.

16250. (*Mr. Welsh.*) I should like to ask whether you know why the German Government encourages the distillation of spirit from potatoes instead of from maize?—That is an agrarian question; the farmers in Germany produce very large quantities of potatoes. I believe in North Germany where they principally distil from potato spirits, something like sixty million tons of potatoes are produced; in fact, they produce potatoes there for the whole country.

16251. (*Chairman.*) To force the employment of more labour?—They employ more labour then, and there are some four or five million tons of small potatoes and thing of that kind used for distilling which are of no use for any other purpose.

16252. Is potato spirit drunk in Germany?—Yes, nine-tenths of the German spirit is potato spirit.

16253. And it is drunk in Germay?—It is drunk in Germany; it is simply flavoured.

16254. You get quite as pure a spirit from potatoes?—Yes, quite as pure. If you turn up the table on page 13 of that document I gave you belonging to the Whisky Commission Report you will see the analyses of three German spirits set out. The last one is certainly potato spirit, and probably the others are as well. You will see that the quantities of fusel oil are very small indeed.

(*The witness withdrew.*)

Major CHARLES H. BEDFORD, D.Sc., M.D., called and examined.

16255. (*Chairman.*) You are a Major in the Indian Medical Service?—Yes.

16256. Doctor of Science and M.D., Edinburgh?—Yes.

16257. Your present appointment is that of Director of the Central Excise Laboratory for India?—Yes.

16258. You are now or formerly were Professor of Chemistry at the Calcutta Medical College?—I still hold that appointment, and I am on special duty as Director of the Laboratory.

16259. You are also Chemical Examiner to the Government of Bengal?—Yes, that is my permanent appointment.

16260. I think you were employed by the Government of India to draw up a report on the quality and manufacture of spirituous liquors in India?—Yes, I was entrusted with the investigation of the quality and manufacture and the Excise control of alcoholic liquors there with a view to fixing Excise tests of quality.

16261. You reported, I think, in 1906?—Yes.

16262. Where did you begin your investigations?—As Chemical Examiner I took up investigations for the Finance Department and also for the Bengal Excise Department, but I was formally placed on special duty in 1904. I had previously worked at the subject as Chemical Examiner.

16263. You have seen, I think, Sir Edward Thorpe's report and analyses on the samples of Nigerian liquors submitted to him?—I have.

16264. Before we ask you your opinion on the Nigerian liquors, perhaps you would give us a little general information, as we are a non-technical Committee?—On the secondary products of alcohol?

16265. Yes. In your investigations in India I think you experimented and analysed with reference to the physiological and hygienic point of view?—No, the chemical primarily and the physiological secondarily.

16266. In your report you summarised the various physiological experiments that had been made to date?—Yes.

16267. And I think you conducted some independent physiological investigations of your own, did you not?—Yes, I think about 1,020 experiments on men and animals with the various by-products alone and in different combinations, and with and without alcohol.

16268. Take the main by-products?—These are groups of by-products.

16269. They fall into various categories, except furfural?—Yes, except furfural.

16270. Does not furfural fall into somewhat the same category as aldehydes?—It is an aldehyde; it is the aldehyde of furfur alcohol. It is chemically known as pyro-mucic aldehyde.

16271. May we begin first with what is commonly called fusel oil, which really is, I suppose, the sum of the higher alcohols found in any particular spirit plus a portion of the esters?—Yes, and high boiling point esters and aldehydes.

16272. That, at any rate formerly, was supposed to have a very toxic effect?—There was a bogey which lasted for a very long time with regard to fusel oil; it was fixed on as the chief deleterious ingredient of spirits.

16273. Who began the experiments—was it Dujardin-Beaumetz?—They extended over a good long time; they are summarized in chronological order in my report.

16274. Perhaps I may take you generally. Attempts were made to quantify the toxicity of fusel oil as compared to ethyl alcohol?—Yes. The result was rather interesting. I think it was Sir Benjamin Richardson, who in this country first laid down the general proposition that the relative toxicity of the higher alcohols varied according to their complexity.

16275. Is that according to their molecular weight?—According to their molecular weight. For instance, if you take ethyl alcohol as the lowest of the series——.

16276. Methyl comes first?—No, not in potable spirits; it is put there to denature it, to spoil it.

16277. So that you start with ethyl alcohol which is the second in the ascending series?—Yes, as methyl does not occur in potable spirits we start with ethyl; then we come to propyl, which is slightly more complex, it has a higher molecular weight. In that there is normal propyl and iso-propyl, and so on. Those constitute the group. It is only a generic term in each case. Then we have butyl and then amyl, which is the highest for our present purpose. Amyl is taken as the highest. The ratio as regards molecular weight and as regards toxicity has been laid down as ethyl 1, propyl 2, butyl 3, amyl 4, so that in the case of ethyl alcohol the toxicity is 1, and in the case of amyl alcohol it is four times as great.

16278. Do you think physiological experiments bear that out, or not?—Undoubtedly they do. Sir Benjamin Richardson's original work was confirmed by Doctor Rose Bradford, who was a member of the recent Whisky Commission, and by one or two other observers, and I myself have confirmed it independently.

16279. By physiological experiment?—Yes, and I am satisfied that speaking generally it holds.

16280. That you can get four times the toxic effect with amyl alcohol—for instance, that one ounce of amyl alcohol would be equal in toxic effect to four ounces of ethyl alcohol?—Yes; of course understanding that amyl is itself a complex substance.

16281. Were those early experiments experiments with what I may call pure amyl alcohol?—That is very doubtful. These experiments were done, I think, as far back as 1865 by Sir Benjamin Richardson, and they deal with lethal effects; these were fatal doses. I, of course, did not slay my victims.

16282. Not your human victims, at any rate?—Not my human victims, and very few of my canine either. Mine was an investigation of the toxic effects—when do the by-products begin to show deleterious effects?

16283. To produce an effect different from ordinary ethyl alcohol?—Yes, it was not an investigation of the relative lethality, if I may say so.

16284. Not of the killing power, but of the ordinary physiological effect?—Yes, the minimal toxic effect.

16285. You found those proportions held good when the substance was administered each by itself?—Yes.

16286. In drinking spirits one does not get those conditions realised?—No, of course not; the proportions of higher alcohols present in spirits are very small indeed, relatively, and of course one never approaches anything like what would really be a severe toxic dose.

16287. Let us take the highest amount of higher alcohols found in any of the Nigeria gins. I think we found that in the gin as drunk there would be ·3 per cent?—Yes.

16288. Assuming the gin to be of a strength of about 50 per cent. of absolute alcohol?—Yes. I may say at once that there is no sample here that, *qua* the higher alcohols, is of any account whatever. The only figures that I would draw attention to are, I think, as Mr. Proctor has already said, those of two gins. There are two rather high gins on page 4 in the second column from the end, the higher alcohols. There is one containing 609·6 milligrams per 100 cubic centimetres of absolute alcohol and another containing 638·2. You can match that in good brandies and whiskies, but it is a high figure. It is a figure at which one begins to become specially watchful, but of course one would never condemn a spirit with those quantities in it on those grounds only.

16289. You think from drinking that spirit you would find no different physiological effect than from drinking any of the others analysed?—None at all.

16290. It is a mere difference in the amount of the alcohol you take and the strength at which you take it?—Exactly.

16291. As regards the Nigerian samples, you would attribute no physiological effect to the higher alcohols?—No, in no instance, but perhaps not so as regards aldehydes.

16292. Now we come to the next constituent. Furfural is the next, going backwards?—Yes.

Major Charles H. Bedford.]

16293. Furfural is a special type of aldehyde?—Yes.

16294. And is only produced when the liquor is distilled by means of the direct action of fire on the still?—Very largely. It comes from certain substances found in the vegetable fibre; they are soaked out, and the fire helps to change them to the condition of furfural.

16295. But you want the direct action of fire?—Yes.

16296. You do not get it in the patent still?—No, you find many patent spirits where it is *nil*, but there may, of course, be traces got from the cask in which the spirit is put.

16297. What is the effect of furfural as compared with ethyl alcohol?—It heightens the effect of ethyl alcohol; it makes it more paralysing. Of course, the essential action of alcohol is paralysis—and it goes on to the helpless drunk stage, if the dose is sufficient.

16298. Is alcohol never really a stimulant?—It is in the early stages; it is first a stimulant and then a depressant—a paralytic agent.

16299. Is the action similar to, say, ether or chloroform?—Yes, nearly all these drugs of that type are first stimulants and then depressants; there is a temporary stage of stimulation followed by a much longer period—according to the dose, of course—of depression, running on to actual temporary paralysis.

16300. And in extreme cases paralysing the heart and the respiratory centre?—Yes, paralysing them through the nervous system.

16301. May I ask you this. Apart from the mechanical effects: has alcohol any selective action on nerve tissue?—Yes, very much so.

16302. It produces constitutional changes?—Its action varies according to the nature of the tissues—the stability. We do not understand, really, the changes concerned very much, but of course it is notorious that the same amount of alcohol will make one man merry and another man depressed—it will make one man mad drunk and another man in a very sociable frame of mind; it depends on the re-action of the individual concerned, to a certain extent.

16303. It depends very much on personal idiosyncrasy and not so much on the nature of the spirit?—That is so.

16304. It is a delusion, is it not, that whisky will produce one kind of drunkenness and brandy another, and gin another?—Yes, certainly. With regard to whisky, you bring in a different class of by-products—you bring in these empyreumatic bodies—creosotic and pyro bodies—which are got from the fuel to a great extent in the whisky process and also essential oils from the malt and grain.

16305. Therefore, whisky is in a class by itself?—Yes.

16306. Or would you get the same result with rum?—No, I do not think you would get the same result with rum.

16307. As a result of your experiments, would you draw any distinction between the wholesomeness of the different liquors—is there any difference in wholesomeness between rum and gin and brandy?—No, I do not think so. I think it is at bottom a question of alcoholic strength; but of course there is a notable exception in the case of absinthe—that is on a totally different plane altogether.

16308. Do you get there any alkaloids?—No, you get a volatile oil, the wormwood oil, which has a specially deleterious action, just as if you put strychnine into liquor; it is not a normal by-product.

16309. Now coming to the next by-product, what is the relative toxicity of furfural?—The relative toxicity cannot very easily be worked out, because there is some difficulty in giving furfural in big enough doses. Both aldehydes and furfural are most troublesome substances to give, because they produce vomiting, especially aldehydes; you cannot get an animal to keep it down because it vomits it up, and if you inject it under the skin it is not a fair experiment.

16310. Many of these old experiments were by hypodermic injections into an animal which was hereditary teetotaler?—Yes.

16311. And therefore of very little value in finding out the physiological effect?—Yes.

16312. The older experiments were practically valueless for that purpose?—Yes; some of them are valuable, but where that method was adopted the conditions differ so widely from those that obtain ordinarily that they are not of much value.

16313. Now we come to the aldehydes: what do you say about them?—I think the aldehydes may be taken generally as the most deleterious of the secondary constituents.

16314. Could you tell us why?—They have very much the same action as furfural; they paralyse the nervous system, and they are exceedingly irritating locally, as shown by the vomiting, of course.

16315. They act on the coats of the stomach, I suppose?—Yes, and they are exceedingly irritating.

16316. Does the patent still process tend to eliminate the aldehydes?—No, not the aldehydes; furfural, of course, is eliminated, but the aldehydes are not. In certain French stills, however, fitted with a Guillaume rectifier, the aldehydes are removed to a very great extent; they are taken from the top of the still, where they go, and are drawn off there, but the Guillaume rectifier is not very widely used.

16317. Taking the aldehydes as found by the Government Laboratory analyses in the Nigerian liquors, have you any comments to make on that; is there any sample which would have any physiological effect, in your opinion?—I should personally have rejected unhesitatingly the rum-sample No. 240 on account of its aldehydes.

16318. What physiological effect would you expect that to produce if it was drunk habitually?—It is an enhancement of the action, and it adds to the deleteriousness of the alcohol. Of course, it is always dangerous to reject a liquor on one analytical figure alone, but this is so out of all proportion to what is ordinarily found that really it is very difficult to quite pass it over.

16319. I suppose you could hardly tell us how long a man would have to go on drinking that liquor before you would find any deleterious effect from it?—It is not the individual liquor so much, but the reason I should reject a spirit of that sort would be to let the trade understand that the liquors are being analysed and are being watched, because that figure in this sample may be 365, and in the next month's consignment it may be double.

16320. Or a half?—Or a half, of course, but I frequently find in India that a figure of that sort, if allowed to go unchecked, goes on increasing. It is not so much its absolute significance as a poisoning element in the liquor, but it is an indication of bad and careless manufacture, and it may become a very much more serious business at any time, and it has a good effect on the trade if it knows that there is a check on them. Otherwise I would not attach much importance to it, but I should personally have rejected that sample in order to procure the "moral results" I have mentioned.

16321. If you were dealing with it as Director in India?—I would, certainly.

16322. I rather take it that your view is that in order to keep the trade what I may call up to the mark a periodical analysis ought to be made?—I certainly think so.

16323. And that the attention of any merchant who is importing a liquor which deviates too much from the normal should be called to it?—Yes, certainly, and it usually has a very wholesome effect.

16324. You would hardly say that any of these liquors would have a decidedly physiological effect on the drinker of them?—No, it is simply an indication of bad manufacture. As we are on the subject of aldehydes, there is another figure in the same series that I would like to call your attention to. It is the eighth from the bottom of page 3, 120·4 of aldehydes.

16325. Is that a gin?—Yes; that is a high aldehyde figure undoubtedly. I would not, however, reject that particular sample, but I would warn the importer that the liquor was defective in that respect.

16326. There is nothing else to call attention to in any of the gins?—No. Before passing from the subject of high aldehyde figures, this high figure of 365·8 may be due possibly, as I say, to bad manufacture, but it also may be due to the use of

flavouring essences containing aldehydes. Most of those that I have analysed do not, they are chiefly esters, but such essences do occasionally contain aldehydes and sometimes very deleterious aldehydes.

16327. You are speaking of analyses you have made in India?—Yes, but of course I have analysed a good many home liquors in connection with imported liquors.

16328. As we know, you have not analysed any of these Nigerian samples.—No.

16329. Now we come to the esters?—Yes, they are very important flavouring agents, but in no case is the amount present of any toxic importance.

16330. Or physiological importance?—No.

16331. Except, as one of the witnesses said before the Whisky Commission, that particular flavours put the stomach in a good humour?—Yes, exactly.

16332. I suppose the stomach appreciates an agreeably flavoured alcohol either when taken medicinally or otherwise, it produces a less morbid effect than an unpleasant alcohol?—Yes, it is exactly the same with regard to pleasant tasting food.

16333. Then we next come to volatile acid as acetic acid?—There is nothing much to say about those figures.

16334. All these distilled liquors contain a certain amount of acetic acid?—Yes, except that patent still spirits very often contain no acetic acid or a very trifling amount; the acid is usually almost all removed.

16335. Has a small amount of acetic acid in spirits any deleterious effect?—No, not in the quantities found in any of these samples.

16336. Taking these figures generally, would you say that any deleterious effect produced by the liquors on the natives would depend really on the amount they took and the strength at which they took it?—Yes, I think so. I think it is a question of ethyl alcohol principally. There is always this to be said, that with regard to the aldehydes analysed here we do not know what the particular aldehydes are; the analyst does not ordinarily go into that question, and it is possible that deleterious aldehydes may be used at any time.

16337. Are some aldehydes much more deleterious than others?—Very much more, sometimes they are highly toxic, and I suggest if any compounding is done in Nigeria that the nature of the compounding agents, the flavouring agents, should be brought under the Customs control.

16338. I think the compounding in Nigeria has ceased. The effect of recent import duties has stopped the import of alcohol or very strong neutral spirit, and that has stopped the compounding, so that all the compounding will be done in Europe.—Then my suggestion falls to the ground.

16339. Have you any opinion as to whether alcohol is a poison or not?—Alcohol is always a poison, but like every other drug its effects depend on the dosage. One could not take a quantity of absolute alcohol, it is simply undrinkable; it would kill one as infallibly as if one swallowed too much strychnine or any other poisonous drug; it is always a poison but in the diluted state in which it is drunk it is comparatively innocuous.

16340. You have had great experience of hot climates?—Yes.

16341. How many years altogether have you had in India?—Twenty years.

16342. Do you think, on the whole, in a hot climate that the teetotaler does best or the strictly moderate drinker?—That is very much a question of idiosyncrasy and health, but I think, generally speaking, that a small amount of alcohol is of assistance.

16343. If a man goes in tired and takes a small amount of alcohol after the sun has gone down you think that would have a beneficial effect?—Yes, I think so on the whole, but it is largely a question of individual re-action and usage.

16344. I take it that in a hot climate any excessive use of alcohol is more dangerous than in a temperate climate?—Undoubtedly.

16345. Do you draw any distinction between the resistance of a European to alcohol and that of a native?—Certainly. Taking the average native as a vegeterian, he cannot stand so much alcohol as the meat eater; meat eating and spirit drinking generally go together.

16346. A constitution which is used to the one can better stand the other?—Yes. The natives of India of course think that the superior vitality and strength of the white man is due to his being a meat eater and a spirit drinker.

16347. Do you think there is any foundation for that belief?—I do not think so; of course there is no doubt about it that meat (of course in moderation) is most valuable.

16348. It is a concentrated form of food?—It is a great energy-producing food, though primarily a tissue builder.

16349. Do the Government of India place any restriction on the manufacture of native liquors now?—Yes, it has to be made under Government control in Government distilleries.

16350. Does that apply to palm toddy, and things of that kind?—No; palm toddy only pays a licence duty and does not pay on the alcoholic strength. It is made domestically and in licensed shops.

16351. Have you investigated at all the action of palm toddy?—I have.

16352. I suppose the palm wine of Africa and the palm toddy of India would be very much the same?—Very much the same.

16353. Do you know from what palm toddy is got?—I do not know which it comes from in Africa; there is nothing to show that in the papers sent me.

16354. Palm wine in Nigeria comes from the ordinary oil palm and from the raphia vinifera.—In India palm toddy chiefly comes from the date palm and the cocoanut palm.

16355. Would you tell me the result of your investigation with regard to palm toddy in India?—The whole question is really *sub judice* at present as regards the excising of toddy, but as regards its effects it is the only liquor which was found on examination to have a really deleterious effect when kept for a long time. The evidence we took all over India showed that in every part of the country you get exceedingly serious symptoms at times from the drinking of old palm toddy.

16356. Gastric symptoms?—Maniacal, people get quite maniacal; that I attribute to putrefactive fermentation.

16357. That is what some of the evidence seemed rather to point to in Africa, that palm wine was exceedingly wholesome when drunk fresh, but caused very curious toxic effects when drunk after it had been kept for some time?—Yes, that agrees with my report to the Government of Burmah about two years ago when I went into that question.

16358. Can we have a copy of that report?—Certainly.

16359. You found that an acid and putrefactive fermentation sets in after a time?—Yes, it becomes very acid; it becomes simply vinegar if kept long enough.

16360. Drinking vinegar would not produce these effects?—No, it is not simply the acidity; these putrefactive products due to the decomposition of the liquor are the deleterious agents.

16361. Do they produce ptomaines?—Yes, vegetable ptomaines.

16362. They would hardly show on chemical analysis?—Yes, we can extract them and estimate them; they are alkaloidal poisons and we can test their toxicity on animals.

16363. Was that only found in Burmah, or generally?—No, generally, wherever palm toddy was drunk, but of course on the other hand fresh toddy, as you mentioned, probably is the most wholesome alcoholic drink there is.

16364. Wholesome and agreeable?—Wholesome and agreeable.

16365. You have tasted it yourself?—I have, but probably it is the most noxious liquor when kept too long that a native could drink.

16366. Must you have some special ferment with it?—No, it is simply infection from the air and from the dirty vessels and so on.

Major Charles H. Bedford.]

16367. Would it be possible, do you think, by certain chemical manufacture to eliminate this toxic effect?—No, the only thing is to fix a time limit for consumption, and that is an exceedingly difficult thing to do because they pour the fresh into the old.

16368. They blend it really?—Yes, they blend it, and it is very difficult to check that; there are, in India for example, not enough Excise officers to see to it.

16369. It is impossible really?—Yes, it would be impossible.

16370. Because it is home brewed?—Yes, and even in the case of the licensed shops you could not possibly overhaul them thoroughly and effectually if you wanted to.

16371. You could not see that they thoroughly cleaned out the old jar before the new toddy was put into it?—No, it would be quite impossible.

16372. Do you know at what stage this toxic effect sets in?—In about three or four weeks, that is the time the general evidence points to.

16373. If you mix fresh palm wine with some of this old kept palm wine, does the new quickly become toxic?—That varies according to the amount of ptomaines, we will call them, which are present in the old.

16374. According to the amount concentrated in the old?—Exactly.

16375. But a very small quantity of ptomaines would produce great physiological effects?—Yes, such as are produced by pork poison and sausage poison and such things.

16376. Is there anything in India corresponding to what in Africa is called Guinea corn beer?—We have a lot of fermented liquors of different sorts made from barley and millet, and we have Mahua-beer, &c.

16377. Do you find anything special about those?—No, they are not objectionable.

16378. If a man gets drunk on them it is simply because he has taken a very large quantity and suffers, I suppose, to some extent from the amount of liquor he has consumed as well as from the amount of alcohol?—Yes. There was no satisfactory evidence produced to show that any particular type of liquor was specially deleterious or had any special effect. We could not get any satisfactory evidence of that.

16379. Are you speaking of fermented liquors only?—No, both fermented and distilled.

16380. Really with all these alcoholic drinks it is a question of the strength they are taken at and the amount consumed plus individual idiosyncrasy?—Yes, I think so.

16381. Even as regards the aldehydes?—You never get a toxic dose of aldehydes. The worst liquor I came across contained over 600 parts of aldehydes per 100,000 of absolute alcohol and there would be no toxic effect worth mentioning even in an extreme case like that. But they are undesirable and you wish to reduce the amount to normal limits.

16382. If a man habitually drank a brand of that kind, would you think it might have some physiological effect on him?—Yes, it is quite possible.

16383. But your conclusions in India, independently arrived at, are the same as those of the Whisky Commission?—They are.

16384. That it is a question of the amount of alcohol you take and how far you dilute it when you take it?—Yes. I am not quite sure as regards whisky, I think there are some raw whiskies which are on a totally different platform.

16385. From rum, gin, and brandy?—Yes. I know from direct evidence that drinking raw pot still spirit, spirit made for blending and never meant to be drunk, self spirit, upsets most people. I have carried out some experiments with regard to it, but they are not included in my report. I got out from home a number of specimens of self spirit—all one kind of pot still spirit—and carried out a good number of experiments and found that it upset most people; of course they did not know what they were drinking; they got nauseated and headache with this raw spirit, which they would not have done with ordinary blends of spirit.

16386. That would not have been the result with ordinary blends, or I was going to say with ordinary fresh pot still spirit?—This was comparatively fresh pot still spirit. I do not say, of course, that all fresh pot still spirits would have the same effect, but I know that some do.

16387. If pot still whiskies are kept a process of oxidation sets in, does it not?—It is a much disputed point what becomes of the by-products. Certainly with regard to these empyreumatic bodies they do disappear, they get oxidised in course of time and a much more wholesome character of spirit remains.

16388. As I understand from you the beneficial effect of spirits taken in moderation depends very much on whether they are pleasing to the palate?—Yes. I think it is shown that even very small amounts of these empyreumatic bodies have an extremely irritant effect on the stomach, as creosote would have. If you take creosote, it is an exceedingly irritating substance and would give you a bad headache and make you sick, and these bodies are of that nature, they are creosotic bodies more or less.

16389. Is there any theory as to the amount of alcohol which could be taken by what constitutes a moderate drinker and what does not?—Yes, that is fairly well understood, I think. There again it depends entirely on idiosyncrasy and exercise and climate and so forth, but an ordinary healthy man——

16390. Of normal weight?—Of normal weight and taking an ordinary amount of exercise can quite well burn off, say, two ounces of alcohol.

16391. Is that absolute alcohol?—Two ounces of proof spirit; it has been said, I think, that three ounces might be taken.

16392. I suppose there have been various experiments, but they are all vitiated by the individual factor?—To a great extent perhaps, but I think, speaking for the average, that that is true. Then, of course, you have to lay down the same conditions, that there must be sufficient exercise and that there must be a non-tropical climate, and so on.

16393. In a tropical climate can you take less?—You can take much less, that is shown when one looks round a club in India, for instance.

16394. Moderation is much more important in tropical countries?—Yes, much more. Among native races it is a question of whether or not they are accustomed to alcohol. The effect of alcohol is very much like the effect of small-pox if you turn alcohol on to a community which is unused to it, or small-pox.

16395. Or even measles?—Or even measles. The results are out of proportion. You have to be salted to the use of alcohol.

16396. You think there is a sort of hereditary immunity in the case of nations which have always taken alcohol in some form or other?—Yes. Take, for instance, the Latin races, they are generally speaking sober, and they take a moderate amount of wine every day, and the death-rate in such countries is little, if at all, influenced by such moderate drinking. It seems to have no deleterious effect upon them speaking generally.

16397. They have always been used to it?—They have always been used to it, that is it. The whole questions has been discussed by Dr. Archiball Reid; he has worked at the question, and his conclusions are very interesting.

16398. Have the Government of India prohibited the use of alcohol in any parts of India?—No, except, I believe, for Burmese natives in parts of Upper Burmah to whom it is not allowed to be sold, because, of course, we took over Upper Burmah only the other day, so to speak, and the people were not habituated to the use of alcohol, and it was thought undesirable that people of the nature of the Burmans, excitable and easily influenced, should have free access to it.

16399. Do they not make native fermented drinks in Upper Burmah?—Yes, I believe they do, but in certain districts there is what amounts to practical prohibition even for native drinks. Of course toddy to a certain extent is used, but in certain parts it cannot be procured.

16400. Spirits are not allowed to be imported in some parts of Upper Burmah, are they?—To the best of my knowledge that is so.

16401. But in India the prohibition is by way of excise for revenue purposes?—Yes, in spirits by way of still head duty, and that duty has been rising in India as rapidly as it has in this country, and now for imported liquors the duty is 7 rupees per proof gallon.

16402. That is practically 10s. per proof gallon?—Yes, but the Excise duty again varies with the Province.

16403. What is it locally?—Locally 4 or 5 rupees perhaps might be taken as an average for the excise duty.

16404. That is roughly 5*s.* or 6*s.* per proof gallon?—Yes, the aim of the Government of India is ultimately to bring up the excise duty to one rupee less than the Customs duty.

16405. So as to give a slight advantage to the local product?—Yes, a slight advantage.

16406. (*Mr. Welsh.*) You have said that vegetarian races do not stand alcohol so well as meat-eating races?—They do not.

16407. I do not know whether you know that in Northern Nigeria the trade in distilled spirits is entirely prohibited?—No, I did not know that.

16408. And in Southern Nigeria the only restriction is the amount of duty; there is no actual restriction. Does it not seem rather illogical that no spirits should be allowed to be imported into Northern Nigeria while Southern Nigeria is allowed to import any quantity it pleases?—I do not know what the policy underlying the various prohibitions is, what the Government's intention is.

16409. I think it is purely because the people of Northern Nigeria are largely Mohammedans and do not use spirits generally, and I think the idea of the Government is to protect them from getting access to spirits?—Of course that is a very excellent thing if it can be managed.

16410. If as in India the use of spirits is inimical to the vegetarian races, do you not consider that it would be the same in Africa?—Yes, I think what holds in one tropical climate might hold in another.

16411. Alcohol is not in any way necessary for the health of the community, is it?—It is not necessary for savage races; I do not say it is absolutely not necessary for us.

16412. But for races which have not had alcohol you would consider it desirable that they should not have access to it?—Yes.

16413. I presume there were no traces of putrefactive fermentation in these samples of native liquors from Southern Nigeria?—No, I do not suppose there were any.

16414. (*Chairman.*) The salicylic acid that was added to them would arrest that, would it not?—(*Mr. Proctor.*) That, of course, would. There was nothing except some slight lactic and ferment germs in some cases.

16415. (*Mr. Cowan.*) (*To Mr. Proctor.*) I think you told us that you were not actually looking for that: you were more testing for the strength?—(*Mr. Proctor.*) Yes, that is so; but putrefaction had not set in in any of those samples.

16416. (*To Major Bedford.*) In connection with the introduction of European spirits to native races, if those native races have been drinking their own alcohol from time immemorial, it would not make much difference whether they had access to European spirits or not, would it?—No, I call those salted people, as in India. Of course, that is one of the many misrepresentations that have been made—that we have taught the people of India to drink, and that is absolutely untrue. Their Vedas distinctly show that the drinking of spirits has been in vogue for centuries.

16417. As far back as we can go, and from what we are told by the oldest inhabitants, the natives of Southern Nigeria have been drinking their own native drinks for very many years?—Yes.

16418. So that you would put the native of Nigeria pretty much on the same footing as the native of India in that case?—I take it if the practice of drinking native liquors has been followed for hundreds or thousands of years you cannot call that community a raw community as regards alcoholic indulgence.

16419. Again, if the native of Southern Nigeria takes a good deal of fish and fowl and mutton—that is, the goat and the sheep—you would not call him altogether a vegetarian, would you?—No.

16420. Are you conversant at all with the differences that exist between Northern Nigeria and Southern Nigeria?—Not at all.

16421. You are not aware, perhaps, that Northern Nigeria was taken over by the Imperial Government some years ago from the Royal Niger Company?—No, I am afraid I did not know that.

16422. And that the Royal Niger Company had entered into certain treaties for the rights they had obtained in the country with the different Mohammedan communities, and that they had undertaken in deference to the wishes of those Mohammedan communities not to import spirits?—I was not aware of that.

16423. Or that the Imperial Government had taken over the same obligations, and consequently that led to Northern Nigeria prohibiting spirits, whereas imported liquors are allowed into Southern Nigeria?—Yes.

16424. Coming to sample No. 240, which is so very high in aldehydes, can you account for that particular rum being so very different from No. 239—the one immediately preceding?—The figure in No. 239 is a very average figure, and the 365 in No. 240 might be due to the addition of flavouring agents in the form of aldehydes, or to very bad rectification.

16425. As a matter of fact, we know that the two numbers are supposed to be identical in quality—that is, that they are supplied by the manufacturer in Schiedam as identical?—Yes, of course there is nothing better known than that the same spirit may vary from time to time in a most extraordinary manner. You may have a spirit returning a figure like 7 one month and the next month there is some defect, and up springs the aldehyde figure.

16426. It would point more to careless manufacture?—It is either careless manufacture or the addition of essences—one or the other.

16427. Coming to one of the gins that you drew attention to—No. 277—the amount of the higher alcohols there is 638·2?—Yes.

16428. That is a gin prepared really for home consumption.—Yes.

16429. Would you say that that is in any way inferior to the other gins?—There is another one there with 609·6 of higher alcohols. That looks like a pot still gin from the figures.

16430. That is No. 262?—Yes. The other is a blend. There is a good deal of pot still spirit in those.

16431. How would you say that particular gin, No. 277, would compare in general with the other gins?—I should not attach much importance to those high figures, except as a danger signal. As a matter of fact, we know that some of the finest old liqueur brandies are very high in fusel oil figures, and of course they are not very deleterious substances.

16432. From the fact that this particular gin is prepared for the home market here, it goes to prove, I suppose, that there is really no difference between gins made up for home consumption and gins that are perhaps specially prepared for the West African market?—That is rather more than I should like to say from the facts before me. A very large number of these are simply the ordinary cheap gins made from flavoured patent still spirits, but, on the other hand, there are a few pot still spirits and blends of pot and patent still spirits. I should say that there is not so very much difference between them and the medium and low grades of gin in this country, and I think most of these compare fairly well with those found in this country.

16433. You would say that the other gins compare very favourably with this gin, No. 277?—Yes, I should say so.

16434. (*Chairman.*) Is that a high-priced one?—It has some pot still gin in it to add to its price.

16435. (*Mr. Cowan.*) Coming to the point I raised with Mr. Proctor in putting a question to him as to the condition in which the natives of Nigeria keep their utensils, the utensils used there, as perhaps you know, are usually calabashes?—Yes.

Major Charles H. Bedford]

16436. And apart from the ordinary rinsing out with river water there is no attempt to clean them, and very often they do not even get that rinsing out. Do you think there would be a danger there?—In what way? Do you mean from dirty water and water-borne diseases?

16437. Yes, and from putrefactive matter collecting in the calabashes. We have had our attention drawn to the fact that dead bees and wasps become collected in these vessels, and that there is no attempt whatever to take them out. The natives sometimes use a piece of coarse fibre when pouring the palm wine out for drinking so that the wasps and things do not go with the drink.—I do not think the samples differ very much from what we have in India; they appear to be extremely crude, and where you have crude operations and manufactures of that kind, together with water supplies which at any time may become contaminated, there is a danger, but, *qua* the liquor, I do not think that matters very much; it is a question of the water-borne disease.

16438. Certain medical officers drew our attention to the fact that the natives suffered extensively from intestinal troubles. Would you say that those were perhaps partly due to the drinking of bad water and to the drinking of native wines largely diluted with bad water, in addition to the use of such vessels as we have been speaking of?—It is very difficult to give a general answer with reference to that. Of course, the filthy water natives drink produces all sorts of infectious diseases, probably largely from what are called the coli group of organisms—putrefactive gut organisms—and that is quite enough to account for such disease without seeking the aid of alcoholic liquor.

16439. (*Chairman.*) On that point may I just interpose a question. Would the addition of alcohol to bad water make any difference at all to the putrefactive organisms in the water?—None whatever.

16440. It is a mere popular fallacy that the putting of whisky with bad water counteracts the effects of the bad water?—Yes, that is entirely false. The antiseptic action of alcohol is only got in very high strengths, and it is largely due to the dehydrating of the germs present. It dries the germ up, the high strength alcohol makes it so uncomfortable for the germ that it soon throws up the sponge.

16441. It is quite a fallacy that you can in any way protect yourself by adding whisky to doubtful water?—Yes, that is absolutely fallacious. I have grown certain organisms in comparatively weak spirits, and they flourish even when grown in liquor with an acid reaction. A great many germs, on the other hand, will not grow in spirit, for instance, cholera will not grow in an acid medium, and most spirits are more or less acid. The acidity inhibits the growth of cholera germs, but speaking generally there is nothing in the impression that adding alcohol to doubtful water makes it safe to drink.

16442. (*Mr. Cowan.*) I understand from your answer to the Chairman that the only native liquor in India that had a deleterious effect was the strong fermented palm toddy—toddy that had been kept for some time?—Yes. This is what I say in my report about it: "Old tari is, however, occasionally credited with producing maniacal symptoms, long continued headache, rheumatism, vomiting, and choleraic diarrhœa. The effect of so strongly acid and putrefying a liquor would certainly tend to cause the digestive and rheumatic symptoms noted, but the cause of the alleged maniacal symptoms is not clear." It was not clear at that date.

16443. But since then you have established it?—Yes, it is what I may term the ptomaine poisons and such other putrefactive products.

16444. Assuming that the conditions in West Africa are sometimes or generally similar to those in India, would you consider it necessary for the Government to exercise some supervision over the selling or the consumption of these native liquors?—They should encourage the consumption of fresh toddy as far as they can, undoubtedly.

16445. Could you, as an expert, explain why the drinking of this palm wine taken fresh and fairly well diluted sometimes occasions a heavy headachey feeling?—It depends on the quantity taken.

16446. I am speaking of taking it in average quantities—not an intoxicating effect, simply a heavy headachey feeling.—I suppose that is due to the reaction in the individual.

16447. Two or three days later the same tombo, when it becomes slightly fermented, does not produce that effect, but has rather a diuretic effect.—That may be due to the sugars in it. A comparatively sweet liquor often causes headache, but later the sugars ferment and produce more alcohol which increases the diuretic action.

16448. (*Capt. Elgee.*) Have you had any trouble from illicit stills in India?—Yes, we have had great trouble over those; for instance, in the Punjab until quite recently about 50 per cent. of our liquor was stated to have been made in illicit stills.

16449. Besides the loss of excise duties, is there any other reason why these illicit stills should be supervised?—Yes, they turn out exceedingly crude liquor, but I think the chief abomination of them is the escaping of the duty; they pay no duty, of course.

16450. I was regarding it entirely from the health point of view.—They are very crude; they are among the crudest liquors we get, these illicit still liquors.

16451. (*Chairman.*) That is that they contain a large quantity of by-products?—Yes.

16352. It is a rough pot still distillation they use, of course?—Yes, it is pot still entirely.

16453. (*Capt. Elgee.*) Would you say the native of India on the whole was more or less sober than the European?—That depends. Certain classes of natives are very much more drunken than Europeans. For instance, now certain classes of Indian servants are becoming very drunken, and I think if you take the same class of European servants they are exceptionally blameless in that respect.

16454. (*Chairman.*) It is a matter of caste and class?—To a great extent.

16455. (*Capt. Elgee.*) Whatever the reason for it may be, it has not been caused by the British Raj?—Certainly not; that idea has been repeatedly exploded.

(*The witness withdrew.*)

APPENDIX A.

QUESTIONS TO OFFICERS IN CHARGE OF DISTRICTS, DISTRICT MEDICAL OFFICERS, AND SENIOR OFFICERS OF POLICE.(1)

Note.—Only questions (5), (6), (7), and (8) were put to the Medical Officers.

1. When spirituous liquors are imported into your district are they sold and consumed in the state in which they are imported, or are they diluted or adulterated before consumption?

2. Is there any indigenous manufacture of spirituous liquors (distilled or fermented) in your district, and if so, are such liquors manufactured for home consumption or for sale?

3. How does the price of home-manufactured spirituous liquors (if any) compare with the price of imported spirits?

4. What is the machinery by which the sale of spirituous liquors is effected in your district? Does your answer apply to home-made as well as imported spirits?

5. What is the extent of the consumption of spirituous liquors in your district, and is it general or is it confined to particular classes of the population?

6. To what extent does drunkenness prevail in your district, and is it confined to any particular classes of the population? Is it increasing or not?

7. As regards the people in your district who consume spirituous liquors, do they take them habitually or only on special occasions?

8. What, in your opinion, are the effects of the consumption of spirituous liquors as regards (*a*) the moral, (*b*) the social, and (*c*) the physical condition of the people in your district, and do you draw any distinction between the use of home-made and imported spirits? Have you observed any deterioration of the race, or in the constitution of children, which may be attributed to excessive drinking on the part of their parents?

ANALYSIS OF REPLIES.

1. On the evidence furnished in these answers, the conclusion appears to be justified that where gin filters down to consumption (as does the bulk of it) through the hands of native retailers and collectors of produce, by whom it is used as currency, dilution with water takes place. No other form of adulteration has been brought to notice.

2. No spirituous liquor is produced by distillation in Southern Nigeria.

Palm wine (from the oil palm) and tombo (from the raphia palm) are generally manufactured throughout the country, by fermentation, for home consumption and local sale. In certain districts beer (called pito) is also made from guinea corn and millet; and maize beer (shekete) is largely used in the Western Province.

3. The cost of imported spirits is very largely in excess of that of home-manufactured fermented liquors. For example, they compare in—

Forcados	in the ratio of		12	to one.
Ishan	,,	,,	18	,,
Afikpo	,,	,,	24	,,
Udi	,,	,,	30	,,
Oshogbo	,,	,,	50	,,
Ilesha	,,	,,	96	,,

4. Home-made fermented liquors are retailed generally in the markets and by hawkers. There are no restrictions as to their production and sale. It appears to be possible for the native to procure them readily at small cost. The sale of imported spirits is carried out through licensed houses, so far as the licensing system extends (see map in Appendix). Elsewhere they are sold without any restriction, for the most part through native middlemen and small traders. In the Central and Eastern Provinces the great bulk of such spirits is bartered by native traders for produce and passes through many hands, being employed as currency.

5. Thirty-two political officers and sixteen medical officers agree that the consumption of spirituous liquors is not confined to any particular class. In six cases it is said to be (naturally) restricted to the wealthier members of the community, whereas in three instances the use of such spirits appears to be confined to the lower classes of the population. In one case it is said to be confined in its use to the educated native. Drinking in one district (Abakaliki) is alleged to be confined to the Aros, and in another district (Epe) to the Ijaws and Jebus.

6. *Political and Police Officers.* — Four state that there is practically no drunkenness, and 35 report that drunkenness does not prevail to any appreciable extent. In one case only is it said to be increasing. Two officers report that drunkenness has prevailed from the consumption of native liquors, and in one case this is confirmed by the medical officer, as noted in the succeeding paragraph (there being no medical report from the other district).

Medical Officers.—Nineteen report that drunkenness does not prevail to any appreciable extent, and in one case only is it said to be increasing. One officer states that drunkenness is considerable and that it is increasing. His experience of Southern Nigeria is, however, limited to a period of about one month. One officer reports the prevalence of drunkenness from the consumption of native liquors.

7. Twelve political and police officers report that spirituous liquors are taken habitually; whilst in 29 cases it is stated that they are, as a rule, consumed on special occasions only.

One officer reports that spirituous liquors are consumed habitually by the more civilised and by the bushmen on special occasions only. This observation appears to sum up correctly the position as regards imported spirits.

Three medical officers report the consumption of spirits as a habit, and fourteen state that their use is indulged in on special occasions only.

8. Thirty-two political and police officers are of opinion that the consumption of spirituous liquors has not had any adverse effect on the moral or physical condition of the people. Three think that spirit-drinking is bad and has probably had ill-effects, and two see those evil effects from the excessive consumption of native liquors. Thirty-five record the opinion that there has been no deterioration of the race or in the constitution of children which may be attributed to the abuse of alcohol. One is doubtful on this point.

Seventeen medical officers agree that the consumption of spirituous liquors has not had any adverse moral or physical effect on the people. In three instances it is stated that the moral, social, and physical effects are evil, but the observation in each case appears to be based on general grounds and not on any marked ill-effects which have so far been noted.

Twenty medical officers agree with the view of the other district officers noted above, that there has been no race deterioration due to the abuse of alcohol. One is doubtful on this point.

Four political officers and one medical officer think that native fermented liquors are less harmful than imported spirits; two political officers and three medical officers hold the opposite view. Another political officer remarks that, in his opinion, no distinction can be drawn between the native fermented liquors and imported spirits. "If a man wants to get drunk," he observes, "he will do so, and can do it effectually on native liquor, well fermented, as he can on imported spirits."

(1) The date of the officer's first appointment to the Southern Nigeria service is stated in each case against his name. Answers arranged according to seniority of officers. Officers examined orally indicated by an asterisk, and not included in the analysis.

POLITICAL AND POLICE OFFICERS.

CAPT. W. G. AMBROSE, Senior District Commissioner (Uyo). (January, 1896.)

1. Generally diluted before sale.

2. No liquor is distilled, but palm wine ferments itself when tapped, principally tapped for home consumption, but occasionally sold.

3. A pot of palm wine, over 2 quarts, costs 3 manillas (about threepence); a bottle of gin costs 1s. to 1s. 3d.

4. Spirituous liquors are sold in local markets. Palm wine is sold in the same way.

5. Everybody drinks spirits when he can get them, which, as a rule, is not very often, except in the case of chiefs or traders from Opobo or Calabar.

6. Drunkenness is very rare, at any rate such drunkenness as comes within the reach of the law. There have been no convictions for drunkenness in the District Court since I came here in June, 1908, and no convictions for crime induced by drunkenness. Most drunkenness is due to palm wine, which is as much the ordinary drink of the native as beer is of the working classes in England.

7. Some chiefs and traders take these spirits habitually, the bulk of the people drink palm wine regularly; spirits only on special occasions.

8. I have not been long enough in this district to be able to answer definitely; but I have not observed any deterioration in (*a*), (*b*), or (*c*).

I draw no distinction between the use of home-made and imported intoxicating liquor; no spirits are made locally.

I have observed no deterioration of race or in the constitution of children due to excessive drinking on the part of their parents.

W. G. AMBROSE.

12th March, 1909.

MR. E. A. SIMPSON GRAY, Senior District Commissioner (Onitsha). (October, 1899.)

1. Spirits are almost always diluted in the up-country markets, At present time seized gin, lying in Customs warehouse, cannot be sold for even 2d. a bottle owing to this dilution.

2. Nil.

3. Tombo sells at 6d. a gallon; imported gin, 6s. a gallon.

4. By barter chiefly—there is only one retail licence in the district for imported spirits. Home-made drinks are exchanged for other commodities in the markets.

5. Spirituous liquors are consumed by the natives on rare occasions and celebrations of births, deaths, marriages, and harvests. Drunkenness is practically unknown among the real natives of the interior—except among the old chiefs.

6. Please see answer to 5. There is a certain amount of over-drink among the semi-civilised natives and native foreigners at the waterside towns. But breaches of the peace due to drink are very rare. I am unable to say if it is increasing or not.

7. (*a*.) The average bush native takes spirits on special occasions only.

(*b*.) The old chiefs frequently drink habitually and also too much.

(*c*.) The native foreigner and Europeans drink habitually in moderation, as a rule.

8. I am not able to distinguish between moral and social effects in this question. The consumption of spirits leads to pleasant social intercourse and the alleviation of monotonous toil. It tends to friendship and not to enmity. It induces mutual good feeling and generosity. I draw no distinction between the two sorts of drinks. I have seen no deterioration. As I have before said, excessive drinking is almost confined to the old chiefs (males), who are beyond the age of fatherhood.

E. A. SIMPSON GRAY.

MR. R. RAIKES, District Commissioner (Benin City). (March, 1900.)

1. Spirituous liquors are sold and consumed in the state in which they are imported, for the most part. A few instances of adulteration with water have occurred.

2. The only spirituous liquor manufactured in the district is "Tombo" or palm wine. This is used purely locally.

3. A large rum demijohn of "Tombo" or palm wine costs 3d., a bottle of gin costs 1s.

4. With regard to imported spirits, the case of spirit is bought from the factory by a trader, who retails it by the bottle to his customer. With regard to home-made spirits, it is bought direct from the manufacturer.

5. Spirituous liquors are consumed throughout the entire district, but not in very large quantities. The consumption is not confined to any particular class.

6. Drunkenness does not prevail in the district. At certain times, when a festival is in progress, rather more liquor is consumed than at other times, which is not extraordinary.

7. The liquor is consumed habitually.

8. I do not think that the consumption of liquor has had any effect on the Bini race so far as either concern their moral, social, or physical condition. It is a well-known fact that very few, if any, women drink liquor. I have not noticed any deterioration of the race or in the constitution of the children.

R. RAIKES.

MR. P. V. YOUNG, District Commissioner (Abeokuta).* (August, 1900.)

1. Rum is diluted by the native trader but not to any appreciable extent, gin being sold as imported.

2. No distilled spirits are made in this district, but the natives make a fermented drink from guinea corn which is sold in the markets, and palm wine, of two kinds, is extensively drunk, that made from the bamboo palm being the most intoxicating.

3. Imported spirits fetch a very much larger price.

4. Imported spirits are sold by the European traders, in some instances to the consumer direct, in other cases to native traders.
Home-made drinks are sold in the market places.

5. The consumption of spirits in the Egba District works out roughly at a gallon per head of the population, for the year; the middle-class native appears to be the greatest consumer of spirits.

6. Coming from the Niger I was struck by the apparently large degree of drunkenness in the streets of Abeokuta two years ago, but there has been a marked decrease in the last 12 months.

7. The largest consumption of liquor undoubtedly takes place at the celebration of funeral rites, if we except Christmas time and the New Year, when the consumption of spirits is very large.

8. I can see no effect, either morally or socially, in the people of my district which I could ascribe to drink, and have been too short a time among them to say if they have been affected physically by the consumption of liquor, but I am informed from enquiries made among some of the most influential people of Abeokuta, that the physical standard has never been higher than it is at present.

The following is a list of cases of drunkenness heard in the District Commissioner's Court from the year 1904 to 1908:—

1904	...	...	...	...	Nil.
1905	...	...	...	...	3
1906	...	...	...	...	3
1907	...	...	...	...	2
1908	...	...	...	...	2

P. V. YOUNG.

19th February, 1909.

MR. A. W. BIDDELL, District Commissioner (Opobo).* (April, 1901.)

1. Spirituous liquors are almost invariably diluted with water by native traders before they reach the native markets. This is the case where rum is imported in demijohns and equally so in "square-face" gin. The corks are drawn and the bottles re-sealed after adulteration in a way that will escape detection, especially in the case of the bush natives.

2. There is no indigenous manufacture of distilled spirits in this part. The natives ferment their tombo or palm wine on festive occasions such as might be connected with Egbo society plays or other secret ramifications.

This fermented tombo is very intoxicating, but will only keep good for a few days, and cannot be properly classed as fermented liquor when compared with European productions.

3. Nil.

4. Spirituous liquors, such as gin and rum, are either purchased direct from the factories or more frequently taken in exchange for produce by native traders or middlemen, who in their turn dispose of them to surrounding village markets.

5. Spirituous liquors are indulged in by the natives of this district on special occasions rather than as a general rule—the native palm wine or tombo being the general beverage owing to its cheapness. Rum and gin are not always obtainable, and even when there is a supply, the latter is reserved for special occasions. The drinking of spirits is not carried on to any extent in this district, the price being too high for one thing, and even if this were not so, I do not believe the native is naturally of an imbibing nature, so far as strong liquor is concerned.

6. Drunkenness does not appear to have any footing in this community, at any rate it is not in evidence, and if cases do occur the guilty parties contrive to keep themselves dark.

I have neither seen nor heard of one case of drunkenness since I came here, three months ago, certainly it does not appear to be on the increase.

7. In some part of the district where palm wine is scarce, gin and rum are used as substitutes; otherwise, as a general rule, these liquors are taken mainly by the headmen and chiefs and other men of standing, and even more as a mark of some special event rather than as a habitual practice.

8. It is difficult to judge of the effects of spirituous liquors on a community such as this. To my mind, I do not believe that, as a general rule, enough spirits are consumed to make some difference in the social, moral, or physical condition of the natives. The price of spirit is too prohibitive to enable them to indulge to any great extent, besides which, their own native article is easy of obtaining, and tombo is no doubt the general drink among the aborigines. Some tribes imbibe spirituous liquors more than others, and where excess takes place it leaves its baneful effects on the population. I was once asked by the Chiefs of Enibi-Cheri, a tribe in the Abakaliki District, to prevent gin coming into their town, as they said that there were few children, that their women were getting sterile, and the town was dying out, owing to the women drinking too much gin with the men.

A. W. BIDDELL.

12th April, 1909.

MR. C. HORNBY-PORTER, District Commissioner (Badagry). (July, 1897.)

1. Gin in cases is not diluted, other liquors are.

2. Yes, there are manufactured guinea-corn beer, maize beer, and palm wine. These liquors are fermented, and are used both for home consumption and for sale.

3. Home-manufactured liquors in this district are, roughly, about 1/25th of the cost of imported spirits.

4. It has not yet been held that home-manufactured liquors come within the scope of the licensing laws. These home-manufactured liquors are made and used chiefly by the farmers. The sale of imported spirits is carried on under Government licence.

5. It is difficult to ascertain the exact figures, but it may be taken that, at the least, the monthly consumption of imported spirits is a thousand cases, and of home-manufactured liquors four thousand (4,000) demijohns. Drinking, as a rule, is confined to the lower orders.

6. During the ten years from 1899 to 1908, inclusive, there were only 19 convictions for drunkenness in this district. Drunkenness appears to be greatly on the decrease.

7. The consumption of spirituous liquors is usually limited to the occasion of births, marriages, deaths, and public festivals.

8. In my opinion, the people of this district, as a body, have not suffered morally, socially, or physically from their consumption of spirituous liquors. I have not observed any deterioration of the race, or in the constitution of the children, attributable to excessive drinking on the part of parents. Cases of epilepsy are very infrequently met with. If there be anything to choose between spirits, as now imported, and home-made beer and wine, I am of opinion that the latter are preferable. Two of the chief causes of the decrease in drunkenness, and in drinking, are (*a*) the spread of Mohammedanism, and (*b*) the present greater control exercised by the chiefs over the people, due to the support afforded the chiefs by the Commissioner.

C. HORNBY-PORTER.

14th April, 1909.

MR. H. F. DUNCOMBE, District Commissioner (Ikorodu). (March, 1898.)

1. As a rule, spirituous liquors are sold and consumed in the state in which they are imported into this district.

2. The only spirituous liquor manufactured in the district is that from the juice of the oil palm tree (palm wine). This is fermented and sold solely for home consumption.

3. The price of a demijohn of palm wine is 3d.; that of a demijohn of gin is 14s.

4. The sale of imported spirituous liquors is effected by licensed dealers. Palm wine is sold by anyone.

5. It is impossible to say how much spirits is consumed, but the consumption of it is general, and is not confined to any particular class.

6. It is difficult to say to what extent drunkenness prevails in the District. It is seldom necessary to arrest for being "drunk and disorderly." The drunken person usually retires and sleeps. Drunkenness is not confined to any particular class. It is impossible to say whether it is increasing or not.

7. The majority of those who consume spirituous liquors take them only on special occasions.

8. In my opinion, those natives who drink the imported spirituous liquors, which are sold in every market in the district, do so to their harm morally, socially, and physically.

I have not observed any deterioration of the race, or in the constitution of the children.

Number of cases of drunkenness dealt with in the Courts, Ikorodu and Shagamu, from January, 1903, to 31st December, 1908:—

1903 No. of Cases.	1904 No. of Cases.	1905 No. of Cases.	1906 No. of Cases.	1907 No. of Cases.	1908 No. of Cases.
4	1	2	5	14	4

H. F. DUNCOMBE.

March, 1909.

CAPT. H. V. NEAL, District Commissioner (Epe). (October, 1894.)

1. Yes; and sometimes diluted.

2. Palm wine for home consumption.

3. 3d., 1s.

4. From the seller direct to the consumer.

5. Not overmuch. Confined to Ijohs and Ijebus.

6. Within the last ten years, ending March 1st, 1909, there have been nine cases of drunkenness tried in Court. Decreasing.

7. Amongst the Ijohs it is habitual, but amongst the Ijebus it is only on state occasions.

8. (*a*) Nil. (*b*) Nil. (*c*) not affected; no distinctions drawn; no deterioration of the race or the constitution of the children from drink.

H. V. NEAL.

23rd March, 1909.

CAPT. W. ROSS-BROWN, District Commissioner, Second Grade (Eket).* (July, 1897.)

1. Imported spirits are bought and consumed in the same state as when taken from the factories.

2. There is a wine called "Mimbo," abstracted from the palm which grows in the swamps and from which piassava is obtained. This wine is usually consumed "fresh," but on occasions it is allowed to ferment, in which case it proves to have a quicker and more disastrous effect upon the brain.

This wine is chiefly consumed at home, but is also sold amongst themselves (the natives) in the markets.

3. A case of gin, containing 12 bottles, is sold for 15s., whereas the same quantity of mimbo is sold for 3½d.

4. Spirituous liquor from abroad is primarily bought and sold by the agents of various firms and by them, in great quantities, to the middleman.

Mimbo is collected by the owners of the trees either in sufficient quantities for their own consumption, or to enable them to, perhaps, sell a calabash or two in the markets.

5. Spirituous liquor from abroad is bought by the middleman in great quantities, but owing to the enormous population, it is only sold in small quantities, such as a bottle or two to the same person, which sale, taking into consideration the magnitude of the population, would statistically appear very small.

All classes of persons drink without distinction.

6. About 40 per cent. of the people get drunk in a week, but are very seldom seen and very seldom cause any disturbance; this chiefly occurs during the native Christmas or upon any great occasion.

It is not confined to any particular class of persons.

Drunkenness is on the increase.

7. Spirituous liquor is taken habitually.

8. In my opinion, (*a*) on the average, drunkenness has no effect morally; (*b*) there is no social condition in the district, therefore, drunkenness cannot affect it; (*c*) it absorbs the strength of the native and is inclined to make him less anxious to do manual labour.

Imported spirits have a greater effect upon the natives than even fermented mimbo.

The drunkenness has not had any effect upon their children; the condition of these is said to be better than it was 20 years ago, but this is probably due to the influence of the Government.

W. ROSS-BROWN.

11th March, 1909.

MR. C. B. SCRUBY, District Commissioner, Second Grade (Unattached). (May, 1902.)

1. Formerly both gin and rum were largely diluted with water on their way from the coast to the interior. Sir George Denton, during his tour (? 1899) through the hinterland of Lagos Protectorate, bought samples, which were found to contain little or no spirit. But since the advent of the railway this practice, except in very out-of-the-way places, has ceased, and both gin and rum are, as a rule, drunk direct from the bottle.

2. The following fermented liquors are manufactured almost entirely for sale:—

(*a*) Oti Sekete—corn beer.
(*b*) Oti Agbado—corn beer.
(*c*) Oti Ogede—banana beer.
(*d*) Oti Baba—guinea corn beer
(*e*) Emu—palm wine.
(*f*) Oguro—bamboo wine.

None of these could be described as harmful in themselves (taken in moderate quantities) especially palm wine, but various methods exist of so adulterating them as to render them more quickly intoxicating, and, consequently, nocuous.

3. The approximate prices of native liquors are as follows:—

Corn beer, 2s. per demijohn.
Banana beer, very cheap—about 1d. per quart.
Guinea corn, 2s. 6d. per demijohn.
Palm wine, 6d. per demijohn.
Bamboo wine, 6d. per demijohn.

4. Spirituous liquors. Machinery is as follows:—The spirits are carried by the railway to Ibadan or Oshogbo, as the case may be, and are there sold to native purchasers. The greater proportion of these purchasers are, probably, petty traders, but a large amount of trade is also done through middlemen. The petty traders have stores in the large towns, and sell at all markets of any size.

With regard to home-made liquors, the brewers and the vendors are usually associated. The liquor on being brewed is usually taken to the nearest market. Many brews are made to order, *e.g.*, for the election of a chief, or a funeral.

5. It is quite impossible to even guess, with the least degree of accuracy, at the extent of the consumption of spirituous liquors in the Yoruba hinterland. It is in no way confined to any particular class; generally, it may be said, that the native, though temperate, is not a teetotaler; if he desires a stimulating drink he usually obtains it.

The Yoruba native is extremely hospitable at all times, and particularly so on such occasions as births, marriages, deaths, festivals in honour of the gods Ogun (Iron), Ifa (Deity), Orunmila, Sapona (Smallpox), Shongo (Thunder), &c., on which occasions not only liquor but food, and even money, is dispensed in quantities varying with the financial position of the giver of the feast. The host, in these cases, would be guided in his selection of liquors (*a*) by the extent of his funds, and (*b*) by the predilections of his guests; anyone who could afford it would always supply both imported and locally-brewed liquors.

6. No one can say to what extent drunkenness prevails; but it may be safely assumed that it does not extend very far. In seven years' service, I do not suppose I have seen seven drunken natives; in fact, the only definite case I can charge my memory with at present, is that of an educated native at Sierra Leone. But it should be remembered, that a drunken man in the streets is almost always immediately hurried into a compound by his relatives or neighbours.

In effect, I say that the Yoruba race is a sober race, and if it is replied that this is merely an expression of opinion, I would recommend a study of the scanty statistics available, as follows:—

——	Approximate Population.	Spirits consumed.	Average per head in Gallons.
1906. United Kingdom.	44,000,000	Gallons. 39,263,578	Consumed. ·9
1907. Western Province, S. Nigeria.	2,090,000	Spirits Imported. Gallons. 1,047,605	Imported. ·5

That is to say, that the average Briton drinks twice as much spirits as the average Yoruba, and yet the average Briton is not, it is hoped, considered a drunkard.

It is, of course, quite impossible to estimate the amount of palm wine, maize beer, and other native liquors brewed and drunk in the Yoruba country, but it may be safely assumed that it does not work out at a greater average than that of the United Kingdom for beer, *i.e.*, 27 gallons per head of population per annum.

7. Spirituous liquors are only taken on special occasions by the Yoruba native. A few exceptions may possibly be found among the educated class, but this is merely done in the attempt to ape the habits of Western civilisation.

8. In my opinion, the effects of the consumption of spirituous liquors, as regards (*a*) the moral, (*b*) the social, (*c*) the physical condition of the people of districts that I know, are exactly the same as the effects of a moderate use of stimulants in any other country (I think the answer to Question 6 may be taken as proof that the local consumption is distinctly moderate).

I draw no distinction between the moderate use of home-made and imported spirituous liquors.

In the seven years I have served in this country, I cannot say that I have observed any deterioration of the race or in the constitution of children attributable to excessive drinking on the part of their parents. I have however, observed numerous evidences of the very detrimental effect on the race caused by the adoption of European clothing and customs.

C. B. SCRUBY.

14th May, 1909.

CAPT. F. E. WERRY, District Commissioner, Second Grade (Ikot-Ekpene). (August, 1902.)

1. Liquors imported in the district are usually sold and consumed by the natives in the state in which they are imported. The agents of trading firms at Itu state that liquors are diluted and adulterated by the natives before consumption, but they can produce no proof to this effect.

2. Tombo is the sole home-manufactured liquor, and is only manufactured for home consumption. Tombo is left to stand for a short time, fermentation setting in, naturally.

3. Tombo is much cheaper than imported spirits, *e.g.*, a demijohn of tombo is 3d., a large demijohn of rum is sold at 12s.

4. Home-made and imported spirits are sold by barter and cash.

5. There is not very much consumption of spirituous liquors in this district. It is general, and not confined to any particular class of the population.

6. The people in this district are not habitual drinkers, and drunkenness by no means prevails. A native indulging freely in imported spirits is regarded as an outcast by the rest of the people in the town, and is brought before the Head Chief, who warns him that if he continues in his evil ways he will have to leave the town, since by such practices he sets a bad example to the townspeople.

7. Spirituous liquors would appear to be consumed on special "palavers" only.

8. From personal observations, I am of the opinion that the native has in no way deteriorated in this district so far as regards (*a*) the moral or (*b*) the social standpoint. I have observed no deterioration in the physical condition of the people or in the constitution of children. As I have already stated (*vide* 6), there is no excessive drinking, and I have seldom, if ever, seen drunkenness on the part of the natives in Ikot-Ekpene District, either through the consumption of home-made or imported spirits.

F. E. WERRY.

MR. W. A. ROSS, District Commissioner, Second Grade (Oyo). (January, 1903.)*

1. Spirituous liquors are adulterated for trade purposes by the addition of water, and this will almost invariably be found to be the case where gin has passed through the hands of a native for purposes of sale.

Where neat spirits are bought from European firms in cases, they are seldom consumed undiluted.

2. Yes. Palm wine, banana wine, guinea corn and maize beer. They are manufactured for home use and for sale.

3. Native-made drink is cheaper than imported gin. Two shillings' worth of native beer would satisfy guests where 8s. worth of gin would be required to satisfy the same guests. A demijohn of palm wine and beer is sold in Oyo for 6d., and in other parts of the district the price is 3d. instead of 6d.

4. Wholesale and retail. Native liquor is retailed only.

5. It is impossible to give any approximate idea, for gin is brought up by head loads from Lagos, Abeokuta, and Ibadan. The sale by the European firm at Oyo would give no indication.

6. Drunkenness prevails to a very small extent. It is seldom noticeable. I have known very few habitual drunkards. The cases under my notice are confined, with one exception (that of an elderly chief), to the semi-educated Christian clerk type in Oyo. No case of drunkenness has been tried in the District Court of Oyo. I have known of one in the Native Court this year, and other chiefs in various towns tell me that not more than one case a year comes to them.

Drunkenness is not noticeably increasing so far as I can see in my short experience of West Africa.

7. Those who can afford them take spirituous liquors habitually, the working man only gets them on special occasions such as festivals and his return from farm.

8. It is quite impossible in the short space of my seven years' residence here to offer an opinion on the moral, social, and physical condition of the people as affected by drink, and I am therefore guided by the consensus of opinion here, which emphatically declares that drink has had no effect on the above conditions.

To the ordinary observer, the enormous number of beautifully healthy children to be seen in every compound, would lead one to conclude that nothing is adversely affecting the physique of the race.

I can draw no distinction between the use of home-made and imported spirituous liquors.

W. A. ROSS.

April, 1909.

MR. C. PUNCH, District Commissioner, Second Grade (Calabar).* (October, 1897.)

1. When spirituous liquors are imported to Calabar they are sold by the European traders as received. The spirits are bought mostly by native traders for sale in the markets of the interior. The usual packages in which spirits are sold to the native traders are (1) barrels, containing about 9 gallons; (2) demijohn, containing from ½ to 1¾ gallons; and (3) cases, containing 1¾ gallons. When the native trader takes away the spirits to the markets, there is usually water added. About 3 gallons of water are added to the barrel of 9 gallons. The interior natives attending the markets further dilute the spirits before selling to the actual consumer, who drinks a mixture of about 9 gallons of the spirit, as imported, with 4 gallons of water added. In the case of demijohns, containing 1¾ gallons, about 2 quarts of water are usually added at the markets, and another quart may be added before the liquor reaches the consumer. Cases of gin contain 1¾ gallons in 12 bottles. The bottles are opened by the native trader by means of two nails or two pieces of flat bamboo inserted on each side of the cork, which is thus gently removed. About a gill of spirit is removed and its place sup-

plied with water. The cork is then replaced. It is held in the fire for a moment till the wax is heated, and is then dipped in the sawdust, and appears intact.

A person, buying in the market for his own use, would be able to obtain undiluted spirit by asking for it, but, speaking generally, the spirits sold are diluted to the extent of quite 25 per cent of their strength before they are consumed.

2. Firstly, there is fresh palm wine. It is an unfermented and harmless beverage, obtained from both the oil palm and also from the raphia palm.

Secondly, there is a fermented drink from the same two trees, and of this about six half-pint tumblers might produce intoxication. If the fermentation has been long continued, about two half-pint tumblers would produce intoxication. Thirdly, there is a very strong drink made from a second species of raphia palm, called in Efik "Iya," and of this about two such tumblers will produce intoxication. Speaking generally, it is noted that habitual drunkards on palm spirit become insane more frequently than drunkards on imported spirits, and also that drunkenness from palm spirit is of a more violent nature than is that produced by trade spirits.

Spirits are not made from maize, millet, or any other plants in this district. In the Okobo, Ibibio, and Kwa countries, the manufacture and collection of palm wine is the main industry. It is sent to Calabar in canoes, in calabashes, pots, and demijohns. The price of palm wine is 6d. per gallon in Calabar, and about 3d. per gallon in the Okobo country.

Gin is worth 8s. 8d. per gallon in Calabar. The price in the markets cannot be accurately stated. A case is sold in Okobo markets for 30 to 35 brass rods = 11s. 6d. in cash, but the low price is made because kernels can be more easily bought for brass rods than for gin; one case of gin purchases a little more than one tub of kernels, value about 15s.

Practically there is no profit made by the native trader on gin, and the price in the markets is about 8s. 8d. per gallon, the same as at Calabar.

4. Spirits are sold in the markets by native traders who have purchased them at the European factories and carried them to the markets in canoes. They are then sold to other traders, who distribute them in the farm villages. The actual consumer also attends the big markets and supplies his needs there.

The makers of palm wine usually bring their own produce to Calabar to sell, but it is offered for sale at all the country markets and in all farm villages.

5. I cannot estimate the consumption of spirituous liquors. I am told that the average native drinks about four bottles of spirit per week; a reputed drunkard may drink about 12 bottles; anyhow, a man who drinks 12 bottles of gin per week is considered a notable drinker; of classes addicted to drink, the worst are said to be fishermen, palm wine makers, canoemen, traders, and blacksmiths. The farmers are the most temperate. The middle-aged and elderly chiefs and members of the upper classes are, in these days, temperate. They used to be the worst next to the fishermen, and equally intemperate both as regards country-made and European spirit. They are greatly improved of late years, say, during the last ten years. The intemperate classes at present are said to be the junior members of respectable families, *i.e.*, traders, clerks, &c., but they are said to be more temperate than they were ten years ago.

6. The great incentives to drink are Egbo and other plays and funeral ceremonies; this would be equally so if natives were restricted to the use of country-made spirit. It is not correct to imagine a state of native society where drunkenness on occasion did not prevail. Drunkenness, in my opinion, is less frequent now than it was ten years ago.

I do not consider that the average native consumes as much alcohol in a day as does the average European.

7. In my opinion, the moral, social, and physical conditions of the people are very markedly superior to what they were 25 years ago, and I should say, undoubtedly, that children are healthier and better cared for, and that there is less mortality. I have been told, and I believe my informant, that whereas in a family of five, about 25 years ago, two would grow up and three would die, in these days four would grow up and one die.

C. PUNCH.

4th March, 1909.

MR. S. M. WOOD, District Commissioner, Second Grade (Ondo). (October, 1897.)

1. They arrive at their final destination in a diluted state. Dilution often amounts to quarter of a bottle of gin, and water is used. The vendors at the first port of entry in the district are responsible for the dilution.

2. Palm wine is really the favourite beverage, and in my opinion there is more drunkenness to be attributed to this than to imported spirits. It is made both for home consumption and for sale.

It quickly ferments and is intoxicating if a sufficient quantity is imbibed. The native is greedy in this respect, and will drink as much as he can get of palm wine.

3. Prices:—

Bottle of gin, 9d. It is about quarter diluted, and when half a bottle is drunk the effect is immediately seen in the imbiber.
Demijohn of rum, 12s., in south of district at the waterside.
Demijohn of rum, 13s., in Ondo and interior.
Palm wine—
Demijohn of Ogidi (*i.e.*, pure) palm wine, 6d.
Demijohn of Emu (*i.e.*, diluted) palm wine, 3d.

Whisky and ordinary gin (*e.g.*, "Old Tom") are used, but only in very limited quantities on account of the price.

4. As far as this district is concerned there is no restriction on any kind of liquor, nor does the Government interfere in any way with its sale. Liquor licences are not required.

5. Impossible to tell accurately. Imported spirits are landed at Agbabu, Igbo-Bini, Ayesan, and various other waterside places, and thence find their way into the interior. Consumption of spirits is not confined to any particular class. It is fairly general.

6. No more drunkenness exists than meets the eye; but as quiet drinking in the houses goes on it is really almost impossible to say to what extent it does exist. I have been nearly five months in this district, moving among all classes and various tribes, and the only persons I have seen drunk were two of my labourers and an Akure farmer. Therefore, I should hesitate to call the people a drunken one. It is to me often difficult without close examination to be sure when a native is under the influence of drink, and I think they can drink with less risk to their health than a European can. I have discovered that certain natives were fairly hard drinkers whom I least suspected. Nevertheless, as a whole, I consider that in this vice, the people compare favourably enough with other more enlightened races.

7. I cannot say whether drunkenness is increasing or not. Many take them habitually, but it is on the occasion of funeral "wakes" and certain annual festivals that imported spirits are freely indulged in. The mass of the people simply cannot afford to drink imported liquors regularly and daily.

As regards the cheap and exhilarating palm wine the case is different. It is consumed whenever obtainable; especially when working "bees," such as house-building is going on.

8. (*a.*) I can see no connection between the consumption of liquor and the state of morals.

(*b.*) The social aspect is affected to the extent that possibly more visiting goes on.

(*c.*) I am informed by local missionaries that the race has deteriorated. This surprises me, as I consider that the average native in this district is very

sturdy and strong, and very few cripples are to be seen.

I think there is no question that palm wine is wholesome enough. I cannot say that I have seen any deterioration of the race, or in the constitution of children, which could be attributed to excessive drinking on the part of the parents.

I attach a return showing to what extent drunkenness has figured in the Criminal Courts. I am bound to say, however, that it can be no criterion, as, owing to insufficient policing and concealment of culprits by their friends, it is quite certain that only a small percentage of the whole appears before the Court.

Return of persons charged with criminal offences in Ondo District, in which drunkenness was involved, for 1907 and 1908:—

Year.	Nature of Charge.	Convicted.	Acquitted.	Total.	Remarks.
1907	Assault whilst drunk.	1	—	1	
„	Drunk and creating disturbance.	2	—	2	
1908	Drnnk and creating disturbance.	4	—	4	

In addition to above, an assault case was heard, in which the complainant said that he himself was drunk when assaulted.

S. M. WOOD.

26th March, 1909.

MR. A. C. DOUGLAS, District Commissioner, Second Grade (Obubra). (January, 1895.)

1. As far as my observations have gone, I believe the spirituous liquors imported into the Obubra District are sold and consumed in the same state that they are imported, and are neither diluted nor adulterated before consumption.

2. No indigenous manufacture of spirituous liquor.

3. Nil.

4. Gin is usually purchased for brass rods, 4, at 3d. each, for a bottle, or for cash, one bottle for 1s. 6d. The bottles are retailed usually, little is bartered.

5. Not at all extensive or general. Many people of the poorer class cannot afford to buy it owing to its price.

6. Very little, during five years in the Obubra District, only three cases of drunkenness in which convictions were obtained.

7. Not habitually, on occasions after exertion, long marches or canoe journeys in wet weather, &c.

8. (*a.*) No moral effect.

(*b.*) Social effect impossible to say, European officers having no social intercourse with the natives.

(*c.*) The physical condition of the people does not seem to be affected or the constitution of their children in any way impaired by excessive consumption of spirituous liquors, though this is more a medical than a political question.

A. C. DOUGLAS.

1st April, 1909.

MR. D. E. PRICE, District Commissioner, Second Grade (Owerri). (May, 1900.)

1. Adulteration. If bought direct from European factories, spirits are in the same condition as when imported, and are consumed in this state.

2. Locally-made spirits. Consist of palm wine and tombo. These are for home consumption and for sale locally.

3. Cost of 2 as compared with imported spirits:—

1 bottle, gin ... ... 1s.
1 „ palm wine, same size $\frac{3}{10}$ of 1d.
1 „ tombo wine, same size $\frac{1}{10}$ of 1d.

4. How sold:—

(*a.*) By the factories, chiefly in exchange for produce, and to a very small extent for cash—this applies to gin.

(*b.*) In the markets in exchange for produce, and to a very small extent for cowries and cash.

(*c.*) Palm wine and tombo can be purchased almost anywhere in exchange for cowries.

5. Consumption is not confined to any particular class. The chiefs drink gin and whisky—the latter, if they can get it and are in a position to afford it, also palm wine and tombo; ordinary men drink gin if they can afford it, but chiefly palm wine and tombo.

Women are not supposed to drink gin, but palm wine and tombo.

Children are allowed tombo occasionally.

6. Drunkenness is not confined to any particular class; has decreased since the advent of the Government seven years ago.

Owerri reports a good deal, chiefly among the young men; decreasing since the Government established itself; drunken disturbances being severely dealt with by the Courts.

Oguta reports a similar state of affairs.

Okpala reports very little, and decreasing.

Amo Nike Ngor reports very little and decreasing, but, in proportion, more caused by gin than palm wine.

The Agent of the Niger Company, the only European firm in the district, bears the above out, and reports a great falling off in the demand for gin in the last few years.

7. Consumption, habitual or otherwise. Habitual in certain cases but confined chiefly to ceremonial days, such as funerals, marriages, new yam feasts, &c., &c.

8. Moral effects. This is a hard question for me to answer with my limited experience of the district.

(*a.*) Moral. I do not think morality has deteriorated, in fact, the reverse, but the native code is so very different from our own. I do not consider them immoral, but rather unmoral, as regarded from our point of view.

An excellent Government School exists and is well patronised, chiefly by the sons of chiefs. Average attendance 120, including a few girls.

At Eba, there is also a Church Missionary Society's School, attended by some 40 boys and girls.

If, then, the native is capable of assimilating European ideas of civilisation and education, the rising generation would appear to have every opportunity open in the direction of progress. I am afraid, however, that after the age of puberty, the results are often disappointing.

(*b.*) Social. The native is convivially inclined, and they love to meet together and discuss their own affairs and also the affairs of the district. It would, however, be idle to contend that these meetings are conducted on teetotal lines, but the sight of a drunken man is not common.

(*c.*) Physical condition. No degeneration is observable.

(*d.*) No deterioration in the race is noticed, but it should be remarked that the Government has been established here for only seven years, and during this period the consumption of trade gin has shown a decrease.

When quartered at Brass last year, I was informed that trade gin was first introduced into the Protectorate about 60 years ago, and, no doubt, in those slave-dealing days (Owerri was a good centre), a certain quantity of gin found its way into this district, but my opinion is, that more "palavers" arise over excessive drinking of palm wine than of gin. The natives hereabouts are not rich, and the value of a shilling is ill afforded.

(*c*.) Children. No degeneration is noticeable, in fact the contrary. A large number of small boys are employed by European officers, missionary folk, white trading firms, clerks, soldiers, police, and others, and as a rule, with good results. But here again the trying time arrives, the age of puberty.

9. Two facts I may mention:—

(*a*.) The chiefs over a large area have lately consulted me on the subject of the present fashion of hair dressing common among their women kind. I have told them that, provided the women do not object, I am in sympathy with the movement.

You are probably aware of the present disgusting fashion, viz., pigtails or wooden erections, somewhat resembling the plume of an old Dragoon helmet; in both cases this hair is false and plastered on with mud, grease, and camwood dye.

(*b*) Again, as regards their women's clothing, the chiefs wish their wives and women, generally, to wear more clothing. I quite agree, as the women can scarcely wear less, their nakedness is hardly veiled to-day, but I have made one proviso, they must not ape the European style. This is agreed to by all, and the Bonny fashion, a long flowing robe, is the idea contemplated. To this there can be no objection, and if the idea takes form, it must lead to a great increase in the demand for cloth. I have reason to believe that this change is going to take place, at first, no doubt, in the households of the chiefs, but I think it will spread.

I have mentioned these two points to show that progression rather than degeneration is the order of the day in this district.

D. E. PRICE.

MR. H. F. PRYCE, District Commissioner, Second Grade (Benin City.) (May, 1901.)

1. Generally sold and consumed in the state imported.

2. Tombo or palm wine is a natural product obtained from the palm. When fresh it is harmless, but fermented is fairly potent. It is, as a rule, kept for home consumption, but may occasionally be bought in open markets.

3. Palm wine is infinitely cheaper than imported spirits.

4. Spirits are introduced through the medium of the middleman, who, as a rule, takes his stock to interior villages, and there disposes of it for oil, kernels, rubber, &c. Then spirits are retained for barter only, and are in rare instances used for consumption. This applies to imported spirits only.

5. Very small. The consumption is confined to no particular class.

6. Drunkenness is met with only in isolated instances, and is certainly not on the increase.

7. On special occasions, such as plays and dances only.

8. (*a*) (*b*) and (*c*), no effect. No deterioration of the race is noticeable. The women are invariably abstainers.

H. F. PRYCE.

MR. E. D. SIMPSON, District Commissioner, Second Grade (Degema). (July, 1901.)

1. As a general rule, the consumption of spirituous liquors in this district is small. A large quantity is imported, but the greater proportion is kept intact by the New Calabar traders, who exchange it for produce with the up-country Ibos, who probably consume it.

I should estimate the dilution or adulteration of such spirits as practically *nil* so far as New Calabar is concerned, but the Ibo portion of the district invariably dilute with water before consumption.

2. There is no distillation, but tombo or palm wine is fermented, and when unmixed with water is extremely potent.

It is manufactured in large quantities for home consumption only.

3. For the same quantity the price of tombo would be about three pence as against fifteen shillings for trade gin.

4. Home-made tombo is commonly sold in all markets large and small, also it can be purchased in all towns apart from market days.

Imported spirits are usually bought from the factories, and are only commonly found in Ibo markets, where they are exchanged with the inhabitants, by the New Calabar traders, for produce.

5. I estimate about 20 per cent. of the total quantity bought here is retained for use in the district. The remaining 80 per cent. all goes to the back-country markets for trading purposes.

Drinking in small quantities is general amongst all classes, but is indulged in, in strict moderation.

6. I have personally never yet seen a case of drunkenness in this district; a small proportion of the more civilised portion of the community undoubtedly drink to excess, but I do not think that this could apply to 8 per cent. of the population, and what is termed a confirmed drunkard is practically unknown.

7. The people who touch spirits at all do so habitually.

8. I do not consider the consumption of spirits has any far-reaching effects on the native either morally, socially, or physically. Home-made tombo is extremely strong when fermented, and I am unable to see any real difference between tombo and imported spirits in their general effect on the inhabitants.

I have not noticed deterioration in the race or in the children, which might be attributed to excessive drinking on the part of their parents.

What would appear to be far more serious is the prevalence of venereal diseases, which, I am informed, on both European medical and native evidence, have increased abnormally during recent years, and is undoubtedly the main cause of any decadence of race.

2nd March, 1909. E. D. SIMPSON.

MAJOR L. N. BLACKWELL, District Commissioner, Second Grade (Meko). (1898.)

1. Spirits are diluted, but not adulterated—about as much water as would fill a small coffee cup is put into each bottle of trade gin. Rum is sold in demijohns and diluted in the same proportion.

2. No spirituous liquors are distilled or fermented in the district unless the pito described in another paragraph can be called so.

3. Imported spirits are sold as follows:—Gin 9*d*. a bottle or 9*s*. a case. Rum when taken from demijohns and bottled is the same price.

Each case contains 12 bottles, and there appears to be no reduction in the price when buying by the case.

The spirits are purchased in Abeokuta, and cost 7*s*. 6*d*. a case undiluted.

4. No licences are issued. Spirits are chiefly sold in market sheds, rarely in houses.

5. The consumption of spirits is small in this district compared with others; the people chiefly drink palm wine or pito; the latter I have never seen or heard of until I came to this station. It is made from maize, which is boiled for two days; the smell and appearance of it is not unlike rum. More pito is drunk than palm wine in the district.

The consumption of liquor is general, but comparatively speaking it is not excessive. There is really only one class here—men who are both farmers and hunters.

6. There is not much drunkenness. What there is is chiefly among the young men on their return from their farms, and on the occasion of marriages and funerals.

I find one evil here that I have not met with before. Clubs are formed and meet every seventeen days; each member subscribes a certain sum, varying according

to the club, from 2*s.* down to 6*d.* each. The sum collected is spent in liquor, which is drunk on the meeting day. There are also women's clubs. Less is consumed at these; they are the 6*d.* subscribers. I have seen very little drunkenness here, and I think that it is only on the occasion of these meetings that the people drink to excess.

From enquiries I have made I should say drunkenness was not on the increase. This may be due to the fact that the people are very poor.

7. On occasions.

8. (*a*) and (*b*). I do not consider that the consumption of spirits has affected the people morally or socially; they are law-abiding and quiet.

(*b*) Physically they do not seem to deteriorate. This is no doubt due to the healthy open-air life they lead—the people being farmers and hunters—men, women, and children all working in the fields.

There seems very little illness amongst children, and they appear healthier and of better physique than the Jebus and Popos.

I have been in most of the stations in this Province, and I should say less spirit is consumed in this district than the others. They have the occasional bouts referred to, but there is not that habitual drinking which is so prevalent in some places.

No case of drunkenness or crime through drunkenness during last six months.

LIONEL BLACKWELL.

23rd February, 1909.

MR. A. L. C. LABORDE, District Commissioner, Second Grade (Abo). (June, 1897.)

1. Spirituous liquors are sold and consumed in the state in which they are imported.

2. Nil.

3. Nil.

4. Natives bring palm oil and kernels to European factories, and are paid in cloth, tobacco, and gin. Trade gin is sold in native markets.

5. Consumption of spirituous liquors is general and not confined to any particular class of the population.

6. I have travelled throughout the Abo District and visited various towns on several occasions, and have never seen a single case of drunkenness. At Abo Station itself, policemen and beach boys have been found drunk, but such cases are few and far between.

7. Natives of this district drink mainly on special occasions. I have never met an habitual drinker or any person who showed signs of being an inebriate.

8. In my opinion, the consumption of spirituous liquors has no ill-effect whatever upon the social, moral, and physical condition of the people of this district. I have not observed any deterioration of the race or in the constitution of children which may be attributed to excessive drinking on the part of their parents.

A. L. C. LABORDE.

23rd March, 1909.

CAPT. L. E. H. HUMFREY, District Commissioner, Second Grade (Ibadan).* (August, 1894.)

1. Spirituous liquors are sold by the big importers to petty traders, who dilute each bottle by adding the proportion of one of water to three of gin. This is again adulterated in the same proportion by the hawkers.

2. Palm wine, millet beer, and maize beer manufactured for home consumption and for sale.

3. Native-made drink is far cheaper than imported liquors as 1 to 14.

4. Wholesale and retail. Home-made liquor is always retailed.

5. 53,360 cases and 93,527 demijohns of gin and rum were imported into Ibadan during the year 1908, a large quantity of this being again carried to outstations. It is not confined to any particular class.

6. Very few cases of drunkenness have been brought to my notice; it is not confined to any particular class. There were only 9 cases of drunkenness dealt with in the Courts in 12 months from January, 1908, to January, 1909, and no serious cases of crime can be attributed to drunkenness.

7. Habitual drunkards are generally palm wine or native-beer drinkers; gin is used on special occasions such as marriages, deaths and births.

8. The use of spirituous liquors appears to have no bad moral, social, or physical effect. Its abuse in certain cases is bad. The besotted palm wine drunkard is the terror of many villages, and is easily recognised from his heavy, sleepy look, and his loud and boisterous behaviour.

L. E. H. HUMFREY.

April, 1909.

MR. S. W. SPROSTON, District Commissioner, Second Grade (Agbor). (July, 1901.)

1. Imported spirituous liquors are sold unadulterated and without being diluted. As regards the state in which the liquor is consumed, the majority of consumers drink the spirits neat.

2. Yes. Fermented palm wine and tombo. Manufactured principally for home consumption; it is, however, sold on occasions, but there is no regular trade in it.

3. Imported spirits 12s. a case. Palm wine and tombo about four pence a gallon.

4. The sale of imported spirituous liquors is affected by the buying power of the consumer. Nothing affects the manufacture of home-made spirits.

5. It is impossible to state the extent of the consumption of spirituous liquors in this district, but I can state as a fact that the consumption of home-made spirits far exceeds that of imported. Home-made spirits cost nothing to the inhabitants; imported have to be purchased. Spirits are consumed by all classes.

6. The inhabitants are a sober race; drinking taking place chiefly at the yearly feasts. Whether it is on the increase or not, is impossible to say.

7. Generally on special occasions. The big men naturally keep spirits on hand to entertain passing guests.

8. (*a*) and (*b*) the moral and social condition of the people has not been affected by the consumption of spirituous liquors.

(*c*) The physical condition of the people is fair, and has not been affected by the consumption of spirits.

No distinction is drawn between home-made and imported spirits, with the exception that some of the home-made article is considerably more potent than the imported.

No deterioration of the race or in the constitution of the children due to excessive drinking on the part of their parents has been observed.

S. W. SPROSTON.

MR. J. DAVIDSON, District Commissioner, Second Grade (Sapele). (July, 1901.)

1. They are sold and consumed in the state imported. They are not diluted with water when drunk. Occasional adulteration takes place in the markets, but is usually detected and the action deprecated by the natives.

2. Palm wine is a fermented liquor. It is manufactured both for home consumption and for sale.

3. Very much cheaper; a demijohn of palm wine costs 6*d.*, or a small one for 3*d.*, as against 1*s.* or more per bottle for spirits.

4. Imported liquor is for the greater part taken in bulk for produce, and so taken to the up-river markets. Comparatively speaking very little is drunk in Sapele Town. At the markets the cases are broken up and produce bought in small quantities for one or more bottles; at the inland markets it is dealt with in still smaller quantities, sometimes as little as half a

bottle. In fact, it is principally a form of currency, and its consumption is spread over a very large area.

Home-made fermented liquor is sold for consumption only.

5. It is pretty generally drunk by all classes.

6. A drunken person is not often seen. Occasionally too much is taken at a play. Since January 1st, 1907, there are but three charges of drunkenness in the books, and of these one was a white sailor.

I do not think any one class may be said to drink more or less than another. The Mohammedans do not often drink, though occasionally they do.

I do not think drunkenness is increasing.

7. Habitually, limited of course by means. At a play they will drink more.

8. *a*, *b*, and *c*. I do not think any effect is observable under any of these heads that can be truly attributed to the use of liquor either home or imported.

I do not notice any deterioration in the children, as far as my experience goes.

I draw no distinction between home and imported liquors. If a man wants to get drunk he will do so, and can do it as effectually on native liquor, well fermented, as he can on imported spirits.

J. DAVIDSON.

Mr. J. M. Binny, District Commissioner, Second Grade (Ilesha and Oshogbo).* (January, 1902.)

Ilesha.

1. Spirituous liquors, such as are used by the natives of this district, are sold and consumed in the state imported.

2. There is no indigenous spirit, but fermented "beers" are made from certain palm trees, and called "palm wine," also from corn and maize; the former is the juice obtained by bleeding the tree, but the latter are concocted by boiling.

3. The price of imported spirit in Ilesha is 24*s*. a gallon. Palm wine 3*d*.

4. As in other districts. Home-made drink is not affected.

5. Very small owing to cost, and native beer being preferred, it is not confined to any class, and only used on occasions, sometimes as medicine and for washing corpses before burial.

6. There is very little drunkenness, and it is not increasing.

7. Palm wine is drunk habitually, but imported spirits only on occasions.

8. So slight as to not affect (*a*) (*b*) or (*c*); the home-made drink is harmless; the imported spirit would have a bad effect if used in large quantities. I have not observed any deterioration of race, and understand that none exists attributable to excessive drinking on the part of the parents.

9. No cases of drunkenness have been brought to Court.

Oshogbo.

1. They are sold to middlemen as imported, the middlemen often dilute with water; the consumer uses it as bought from middlemen. Consumers seldom buy direct from merchants.

2. Yes, fermented beers of an alcoholic nature are made from guinea corn and maize, also the sap of the palm wine tree is obtained and allowed to ferment. It is made for local use only.

3. A calabash of the above costs 3*d*.; an equal quantity of trade gin would cost 12*s*. 6*d*. to 14*s*.

4. Middlemen buy from merchants' stores and proceed inland and sell to market women by the case; the women retail it by the bottle.

5. The consumption of imported spirits is small; it is more generally confined to town workers, who get regular work and wages, not farmers.

6. I believe there is occasional drunkenness at festivals, on spirits, but the drunkenness would be indulged in in native beer were spirits not available. No cases of drunkenness resulting from these occasions have been reported to me. No, it is not increasing.

7. Only on special occasions.

8. (*a*) Nothing, (*b*), nothing. (*c*) Amount consumed too small to have physical effect. There is no distinction between the use of home-made and imported liquors. There is no deterioration of race, nor are the children other than healthy.

List of Cases of Drunkenness Reported in the Oshogbo District, January, 1908, to March, 1909.

Date.	Case No.	Nationality.	Place of Abode.	Verdict	Punishment.	Remarks.
23-12-08	19	Sierra Leone.	Illorin	Guilty of drunkenness.	Fined 10*s*.	Was drunk before arrival at Oshogbo.

JOHN M. BINNY.

21st April, 1909.

Capt. H. O. Swanston, District Commissioner, Second Grade (Sapele). (June, 1904.)

1. They are consumed in the state in which they are imported, except occasional cases of adulteration at the markets, which are invariably punished by the natives themselves.

2. There are several varieties of palm wine. They are manufactured for both home consumption and sale.

3. Home-made fermented liquor is very much cheaper than the imported spirit, the prices being 3*d*. for a small demijohn and 6*d*. for a large one.

4. From factory to middleman; from middleman to waterside market; from waterside market to inland market; the quantities dealt with in each case becoming smaller and smaller with each transaction.

This only applies to imported spirits.

5. A very large quantity of the liquors imported into this district (Sapele) go to Benin City, Ifon, and Agbor, this being the port of entry, but a certain amount is consumed here by all classes.

6. Among the natives very little. Among clerks and educated natives considerable; the latter consuming, as a rule, a more expensive spirit.

7. Habitually, to a moderate extent. On special occasions, such as dances, &c., more is consumed.

8. As far as I can judge, there is no moral, social, or physical degeneration among the natives of this country, and I do not draw any distinction between home and imported liquor. The children do not appear to show signs of constitutional weakness.

H. O. SWANSTON.

24th May, 1909.

Mr. E. Dayrell, District Commissioner, Second Grade (Ikom). (March, 1902.)

1. The gin which is sold in sealed bottles is not adulterated, but the rum, of which a large quantity is consumed, is freely adulterated. The rum is chiefly brought up river in casks and demijohns, and retailed in small bottles.

2. Palm wine and tombo are both made in large quantities. Brukutu (or jia) is also consumed in large quantities wherever guinea corn is grown. The above are fermented liquors; there are no distilled liquors manufactured in this district. The locally-made liquors are entirely for home consumption.

3. The price of gin at Ikom is now 1*s*. 6*d*. per bottle, and rum about 1*s*. 3*d*.

The palm wine and tombo is generally sold at 3*d*. per gallon, except where there is a great demand, in which

case the price rises to 6*d.*; all the tombo and palm wine is very much adulterated.

4. Both gin and rum are brought up the river by the native traders in canoes; there are no home-made spirits, but the palm wine and tombo are sold locally by the men who make it.

5. There is a fairly large quantity of gin and rum consumed in the riverside towns, and principally by the people taking part in plays, dances, funerals, &c. The men drink tombo, &c., in the mornings and late afternoons. Private drinking is quite exceptional. The women in general do not drink much. Drinking is not confined to any particular classes of the population. The towns over two days' march inland consume very little spirits indeed, and further inland spirits are practically unknown.

6. There is very little drunkenness in this district. It is a very rare thing to see a drunken man. I do not think drunkenness is increasing. There is more drunkenness amongst the foreign natives than the natives of the country.

7. Tombo and palm wine are consumed by the men regularly, but the women drink very little indeed. Gin and rum are consumed principally on special occasions.

8. I do not think in the large majority of cases that the amount of spirituous liquors consumed by the average native affects his moral, social, or physical condition; no doubt there are individual instances of traders and chiefs who drink too much, and who suffer proportionately.

I should say that the least harmful liquor was tombo, then rum, and then gin. I have not observed any deterioration of the race or in the constitution of children which may be attributed to excessive drinking on the part of their parents during the seven years that I have either been in charge or touch with this district.

E. DAYRELL.

2nd June, 1909.

MR. H. B. MANSFIELD, District Commissioner, Second Grade (Awka). (August, 1902.)

1. Sold and consumed as imported.

2. Palm wine is made for home consumption and local sale.

3. Palm wine about 6*d.* per gallon, gin 1*s.* 6*d.* per bottle in the open market.

4. Gin is traded in the open market. This also applies to palm wine.

5. The consumption of spirituous liquors in this district is small; it is not confined to any particular class.

6. There is very little drunkenness. It is not increasing.

7. Spirits are only taken on special occasions, such as funerals and other native festivals.

8. Do not consider that the natives in this district are affected by the use of spirituous liquors.

H. B. MANSFIELD.

22nd March, 1909.

MR. R. B. BROOKS, District Commissioner, Second Grade (Abakalliki). (May, 1903.)

1. Yes. No adulteration has been found.

2. Yes. Palm wine from the oil palm for consumption in the local markets, in which camwood is put for intoxicating purposes.

3. Gin, per bottle, costs 8 rods or 2*s.*; palm wine, one leaf of tobacco per gin bottle.

4. Gin is imported solely by Aros; palm wine, made solely by natives.

5. Gin is very little used by natives; Aros, who are in great numbers in the district, consume most. Natives all drink palm wine.

6. Very few cases of drunkenness occur among the natives, the Aros are the greatest offenders. Undoubtedly increasing.

7. Palm wine is consumed by natives, chiefly on market days, but, when available, at any time. Aros consume gin almost every day, buying enough at one market to last to another.

8. (*a.*) The moral effect is not good, it is the cause of nearly all the fights that take place, chiefly in markets, making the people's warlike and criminal instincts prominent.

(*b.*) There is no noticeable social effect.

(*c.*) The physical condition of the people is generally fair. From personal observation, the superiority, which is marked, of men and boys in the farm colonies and villages over those in the main towns, I attribute to the consumption of palm wine and gin, and to their regular attendance at markets where the drinking chiefly occurs. The gin is the worst, as it inflames the passions quickly, the palm wine used in moderate quantities acting both as food and drink to the native.

R. B. BROOKS.

11th March, 1909.

MR. A. E. HANSON, District Commissioner, Second Grade (Aro-Chuku). (January, 1903.)

1. All spirits imported into this district are consumed in the same state as when imported.

2. Palm wine or tombo (fermented) is made in the district both for home consumption and for sale to the natives.

3. Tombo is sold at 3*d.* for one demijohn, gin for 1*s.* 3*d.* a bottle.

4. Both gin and tombo are sold in all the markets for rods or cash. Gin is also used by the native traders as currency for purchase of oil and kernels.

5. There are no European trading firms in the district, so I cannot give figures *re* consumption of gin in the district. It is consumed at plays and after a business transaction. It is also used by the parents when a proposal of marriage is made, and is a customary present on these occasions.

6. There is very little outward show of drunkenness. The chiefs drink the most, but, then, not to any great extent.

7. The people do not drink habitually. Only on special occasions, such as plays, marriages, festivals, &c.

8. (*a.*) I have not at any time had reason to think that the continual use of trade gin has tended to increase crime or immorality among the natives.

(*b.*) It tends to promote good fellowship amongst the chiefs and boys when holding plays, feasts, &c.

(*c.*) From personal observation, I have no reason to think that the natives are deteriorating physically owing to the consumption of trade gin.

A. E. HANSON.

5th March, 1909.

MR. J. H. DYER, Acting District Commissioner (Afikpo). (January, 1902.)

1. They are sold and consumed in the state in which they are imported.

2. Yes, commonly known as "Tombo," amongst the natives.

It is principally used for home consumption, but it is also sometimes sold to other tribes who do not possess the tombo palm.

3. Tombo, 3*d.* a gallon, *i.e.*, 6 bottles; gin 1*s.* a bottle.

4. None.

5. General.

6. Practically nil. I have only seen a few cases, when a dance, burial, or ceremony takes place.

7. Special occasions only, *vide* paragraph 6.

8. In my opinion, they do not drink sufficient to affect them in the slightest with regard to (*a*), (*b*), (*c*).

To become intoxicated in home-made spirits, one has, I believe, to consume several gallons.

No, there is no deterioration of any kind amongst the natives in this district.

J. H. DYER.

MR. W. W. STUBBS, Acting District Commissioner (Aba). (April, 1902.)

The chiefs in all the Native Courts in this district have been asked for their ideas and opinions on the gin traffic. They state that the gin is drunk by them at their feasts and festivals, but at these there is little drunkenness.

It is the young men who are idle and disobedient who get drunk, but if the importation of gin were stopped, this would make little difference, as they can get as much tombo as they desire. All people drink gin, men as well as women, and the women, probably, drink more than the men, as they meet their friends at market.

Gin is used also as a medicine and is given to paddlers in the canoes during the wet season.

Gin is used for barter, and the women accept it readily as it is easily disposed of, and the turnover is quicker than with any other article of trade.

Opinion among the chiefs is rather divided as to whether harm is done or not; they deny that it has had any evil effect on the people except on the idle, who become quarrelsome when drunk and do not recognise their superiors.

Though many of them say that gin is harmful, they do not say in what way, and they give a final answer that they cannot do without it and it is their chief trade, is seldom adulterated, and always used in marketing.

W. W. STUBBS.

CAPT. A. R. MYTTON, Acting District Commissioner (Udi). (July, 1903.)

1. As a rule, the spirit is taken undiluted.

2. A very large quantity of palm wine is prepared amongst the Abadja tribe both for sale and home consumption. It is a fermented liquor.

3. One bottle of gin (trade) costs 1*s.* 6*d.*

Five bottles of palm wine (same size) cost 3*d.*

Three bottles of palm wine are quite sufficient to cause a state of drunkenness.

4. (1.) Uberu market, in the Afikpo District, supplies nearly all the Nkano tribe in this district with trade gin, and a fairly large quantity is consumed though I cannot give figures.

(2.) At nearly all markets palm wine is sold, but I have not heard of any gin being sold.

5. Nearly the whole male population drink palm wine, but the consumption of gin is confined to the richer class and the traders, and that only amongst the Nkano tribe.

6. Drunkenness from the consumption of indigenous manufactured spirit is very prevalent in all towns, but is confined to the adult male population; I should say, that now that the natives are no longer able to make money by selling slaves, they will have to farm more, and, consequently, will have less time to consume palm wine.

7. Nearly every market day, which is every day, is seized upon as an excuse to drink palm wine, but on special days, for feasts, it is more general.

8. (*a*) and (*b*) The consumption of this palm wine is responsible for nearly all the acts of violence that have been brought to my notice, as after imbibing freely, the natives go and make palaver with their wives, beat them, and very often cause a fight by their behaviour. The importation of gin in the Abadja towns is practically nil, and I find that more drunkenness goes on amongst these towns than there is amongst the Nkano tribe, who get a good supply of trade gin from Uberu market.

(*c*) I have noticed no deterioration amongst the children which can be attributed to excessive drinking. The women, as a whole, hardly ever touch spirits of any kind.

A. R. MYTTON.

13th March, 1909.

MR. R. C. LAYTON, Acting District Commissioner (Asaba). (July, 1903.)

1. They are consumed in the state in which they are imported—neat.

2. No. Tombo, cocoanut wine, and bamboo toddy are made for consumption at home or sale in the markets. There is no special manufactory, everybody makes it.

3. A gin bottle full of tombo would cost 1*d.* (leaf of tobacco), bamboo toddy and cocoanut wine cost the same.

A bottle of gin in the native markets costs 1*s.* 3*d.* to 1*s.* 6*d.*

A bottle of gin at the factories costs 1*s.* at Onitsha, but it is not sold here, at Asaba, at all in the factories.

4. By law, it is illegal to sell gin or spirits at Asaba. It can, however, I believe, be obtained in the markets.

People who have tombo trees, &c., tap them and drink their own tombo. If they make more than they want, they bring it to market.

5. European liquors are not supposed to be sold at all. I know they are smuggled in, but cannot say in what quantity.

All natives drink their own native liquors, but I do not think they consume anything like the same quantity as Europeans do in the course of the day.

6. Very little. The more educated natives are, in my opinion, more often addicted to drinking to excess.

I have not been long enough here to say.

7. I have not been long enough here to know.

I am informed that natives usually drink tombo every day in moderate quantities.

8. (*a*), (*b*), (*c*) I have not been long enough here to give an opinion on this subject. My opinion would be of no value unless it was the result of experience.

I am, however, of opinion (after living in other districts and having drunk on a very few occasions trade gin and on a great many occasions native liquors, and having seen a good deal of the results of each on the native when taken in excess) that the results of an excess or constant excess in drinking trade gin is far more deleterious to the moral and social condition than native tombo or toddy.

R. C. LAYTON.

MR. M. L. TEW, Acting District Commissioner (Ibi). (March, 1904.)

1. Spirituous liquors imported into the district—*i.e.*, gin and rum, are sometimes diluted with water before being drunk, and are sometimes drunk undiluted. I do not know of any instances of adulteration.

2. (*i.*) The Yala and Nkum (or Ibi) tribes manufacture an intoxicating drink from guinea corn. The guinea corn is boiled and crushed; when cool the liquor is strained off and drunk after three days. All tribes drink largely of tombo taken from the palm tree, which is intoxicating in its effect after it has been kept for several days.

(*ii.*) These liquors are consumed at home, and also sold in the houses and in markets.

3. The home manufactured liquors are very much cheaper than imported gin and rum. A large pot of "Agin" or "Iji," the native names for the liquor made from guinea corn, is sold for one rod (threepence); whereas gin (quantity?) costs at least two rods and more when paid for in English money.

4. Imported spirits are sold by middlemen in exchange for native produce, and are subsequently sold by the natives in their markets to each other. The home-manufactured spirits are also sold in the markets by the natives, but chiefly in their own houses.

5. Spirituous liquors are consumed largely in the district, but less than was usual before this part of the country was opened up by the Government. The consumption of alcoholic drink is common to all classes of the population.

6. Drunkenness is said to have been very common, chiefly among the young men, before the establishment of Government control. When a station was first opened at Ibi, it was common to see men and boys drunk in the towns; now drunkenness has considerably decreased, and for the last three months it has been rare to see a drunken person. As far as can be ascertained, the amount of drunkenness was due to excessive consumption of home-made rather than of imported liquor.

7. Spirituous liquors are consumed chiefly on market days, at "plays" and other large gatherings of natives. It also appears that more is drunk in the wet season, when natives are not working on their farms, than at times when they are engaged in agriculture.

The reason of this probably is that at such a time of year "plays" are of frequent occurrence.

8. (*a*) There seems to be little doubt that excessive consumption of spirits has had a very bad effect on the moral tone of the people, making them quarrelsome and careless of consequences. On several occasions in 1908 insults were offered to the District Commissioner by natives under the influence of drink.

(*b*) Drink does not appear to have a bad effect on the social life of the people.

(*c*) Their physical condition is on the whole good, and I have not observed any deterioration of the race which might reasonably be attributed to the hereditary effect of the excessive consumption of spirits.

M. L. TEW.

10th March, 1909.

MR. F. HIVES, Acting District Commissioner (Bende). (February, 1905.)

1. Yes. When sold by the bottle, but not when sold by the case. The spirits are diluted with water, and the bottle recorked and resealed; the wax for this purpose is obtained from empty bottles, which is heated on a knife, and the cork resealed. Corkscrews are made locally by Abiraba blacksmiths. If any pieces of cork fall into the spirit when the bottle is being uncorked, the pieces are removed before rebottling. From two bottles of unadulterated spirit three diluted ones are made in the case of gin, and in that of rum three gin bottles full are taken from a demijohn containing 1½ gallons of rum, and the demijohn filled up with water and recorked and resealed, as in the case with gin. This only appertains to spirituous liquors which are sold in the markets by the bottle. When gin is bought by the case for private consumption, then the spirit is not diluted with water, but drunk in its crude state.

2. Yes. The sap of the tombo (Ngwo—Ibo) tree, and in cases (where the tombo trees are scarce) that of the ordinary palm trees (Nkwo—Ibo), is used very largely for drink all over this district. The sap is obtained by making an incision in the tree just below the lowest fully-grown leaves, and placing an earthenware pot below the incision to catch the sap. The pot is left all night for the sap to collect into, and is removed early in the morning. The sap is then in a fermenting stage, and in this state it is usually drunk. It is sold in the markets, and also consumed in large quantities at plays, funerals, weddings, &c.

3. The price of tombo wine (Mangwo—Ibo) varies from 1 to 3 manillas = 1*d.* to 3*d.* per pot containing about 4 gallons, according to the quantity of wine-producing trees in the locality. A pot containing 4 gallons of newly collected tombo wine consumed by three or four men would have the effect of making them intoxicated.

The price of gin, when sold in the market in this district is 1 copper rod = 9*d.*, or 3 brass rods = 9*d.*; but if cash is tendered the price is 1*s.* 6*d.* per bottle. When sold by the case the price is 12 copper rods = 9*s.*, or 36 brass rods = 9*s.*, or cash 18*s.* per case. The price of rum is 10*s.* per demijohn of 1½ gallons.

4. Gin is chiefly brought into this district by Bonny and Opobo traders from Bonny, and the rum by Aro traders from Calabar. Most of the gin is brought up the Imo River in canoes or through Aba District. It is then used as an exchange for palm oil or kernels in the markets and taken inland, where it is again changed for palm oil. Each case of gin (unopened) will change hands many times before it is eventually opened, and even single bottles are used for exchange in trading. Most of the adulteration of gin and rum is carried on at Ozuakoli market, which is the large central distributing market in the district. As to the home-made liquor (tombo wine), this is made in every town in the district by the inhabitants themselves, each family having its own tombo farm, of which they are very jealous, and a large number of disputes arise out of disputed boundaries of the farms. Next to his wives, his tombo farm is a native's most cherished possession.

5. The consumption of spirituous liquors in this district is not excessively large considering the very large population, and the number of societies who hold plays, &c., at which the drinking of gin takes an important part. To a certain extent it is general in a very moderate sense of the word, as the majority of natives cannot afford to buy gin, and the largest consumption is confined to chiefs, headmen, &c., of towns, who can better afford it, and entertaining visiting chiefs, &c., largely. This is an old standing custom of the country, and is the main cause of many of the older chiefs showing signs of intoxication (upon market days principally) when at other times they would not think of drinking gin. Many of the chiefs of this district have told me that they do not like doing this, but they do not wish to appear mean or inhospitable, but would much sooner keep the price of a bottle of gin buried in the ground than giving it away. The greatest consumers of spirituous liquors are the semi-educated and educated natives, clerks, carpenters, interpreters, &c., also soldiers and police imported into the district, who have evidently got used to the drinking of spirituous liquors in more civilised parts, and who can better afford to buy it than the ordinary native.

6. With the exceptions mentioned in paragraph 5, I have not actually seen more than ten cases of drunkenness from the drinking of imported spirituous liquors during my two years and three months' residence in this district. Although I have seen numbers of cases of drunkenness caused by drinking the home-made wine (tombo), I do not consider that drunkenness is on the increase in this district, and do not think it ever will be amongst the aborigines, as the average native is far too parsimonious to spend much of his money in the purchase of spirits for his own consumption, although he may purchase large quantities for trading purposes.

7. Reply No. 5 applies to this question to a great extent. Cases of habitual drinking of spirituous liquors are very rare in this district, and what cases there are are dealt with very effectually by the chiefs and members of the Ekpe Society—viz., when a man is considered to be drinking too much he is brought before the members of the Society and fined 60 copper rods = £2 5*s.*, and then prohibited from drinking any spirits at all. If he breaks this law, he is again fined 60 copper rods, and for every subsequent offence; this, I am informed, always has the desired effect. The fines collected go to the general funds of the Society. Although I have heard that there are a few cases of women drinking spirits, I have never seen one.

8. In the few cases of excessive drinking of spirits which I have seen I have noticed that the effects are (*a*) in making the native more indolent and stupid than he usually is, and is liable to make him thieve in order to be able to purchase more spirits, (*b*) when intoxicated, he becomes pugnacious or morose, and (*c*) physically, he becomes thin, and suffers from gastric and chest complaints. Very little distinction can be drawn between the use of the imported spirits and the home-made, except that the latter are consumed in very much larger quantities than the former, but although having the same effects they are not so lasting.

There certainly is no deterioration of the race; on the contrary, the natives are improving physically under the improved conditions under which they now live.

There is no deterioration noticeable in the constitution of children which could in any way be attributed to excessive drinking on the part of their parents; this is on account of the very rare cases of habitual drunkards. I have often held long conversations with the most intelligent chiefs of this district, and they are of the opinion that the gin and rum consumed in this district has no bad effects upon the people, and they are indifferent as to the importation of gin from a consuming point of view, as they state they can always get the home-produced wine (tombo), and very much cheaper.

F. HIVES.

18th March, 1909.

MR. C. C. PYKE, Acting District Commissioner (Jebu-Ode). (May, 1905.)

A meeting was held at Jebu-Ode, on February 27th, at which all classes of the community were represented to discuss the liquor traffic in this district.

The questions communicated to me were put to the meeting, and after a full discussion on each one the following results were arrived at.

1. It was stated that " spirituous liquors are sold to the consumer in a state in which they are imported "; but this was stated by a leading native trader. It is, however, a well-known fact that gin is adulterated; and certain of the traders are known as selling " stronger " gin than others.

A quantity of the imported spirit is made by Mohammedans, with other ingredients, into medicine, and sold in that state.

2. The following spirituous liquors are manufactured in this district:—(*a*) Palm wine (Emu); (*b*) beer made from grain (Shekete); (*c*) wine from bamboo (Oguraw); all of which are manufactured for private consumption and for sale in the markets.

3. A demijohn of gin averages 13*s.*; the same size of palm wine 3*d.*; the same size of grain beer 6*d.*; the same size of bamboo wine 3*d.*

4. Spirituous liquors (imported) are purchased by the leading traders direct from Lagos, and by others at Ejinrin market. Sold in the shops in Jebu-Ode, it is retailed by the small traders in the markets. Home manufactured liquors are sold in the markets.

From my own observations, I may say that I have seen very little gin for sale in the markets, and I have visited the chief ones.

The Rev. A. Smith (European) of the C.M.S. states that the sale of gin in the markets is infinitesimal.

5. All classes consume spirituous liquors, but it is confined to certain occasions. Burials, marriages, and anniversaries are all made " occasions," but then drinking is not confined to imported spirituous liquors only.

6. Drunkenness prevails to a certain extent on these " occasions " mentioned in the last paragraph, and is not confined to any particular class. The Rev. R. Coker, the native clergyman in charge of Jebu-Ode, states: " I have been here for 12 years, and I cannot say, from my own observations, that drunkenness is increasing."

7. On special occasions; as in paragraph 5.

8. (*a*) As regards the effect of spirituous liquors on the moral condition of the people; the Rev. A. Smith, who treats some hundreds of patients a week at the C.M.S. dispensary, states that no cases have passed through his hands from the effect of drink. Mrs. Smith states that she has seen " no sign of drinking among women." (*b*) Rev. R. Coker stated he knew of one case where a man, a teacher of the C.M.S., lost his position through drink. A leading Mohammedan trader knew of cases where men had ruined themselves through drink, but they appear to be isolated cases. (*c*) The District Medical Officer states that without statistics no one can form any fair opinion as regards deterioration of the race. A member of the Native Council states he does not consider that the young man of to-day is inferior in any way to the young man of his own time.

9. With reference to the question of cases of drunkenness as dealt with by the police, the increase, and criminal offences attributed to it, the members of the Council state that they do not know of any case brought before the Court (*a*) where a man was charged with drunkenness; (*b*) where a crime was attributed to drink as being the cause.

During the four months I have been at Jebu-Ode I have not had a single case in Court in connection with (*a*) or (*b*), and in a town of 50,000 people I have never seen a person under the influence of drink, or in any of the towns or villages.

CYRIL C. PYKE.

6th March, 1909.

MR. C. W. TODD, Acting District Commissioner (Ifon). (May, 1905.)

1. Sold as purchased at Benin City, apparently as imported.

2. Nil.

3. Nil.

4. Sold in the market by the case very rarely, more often sold privately. It is chiefly used as barter. Home-made spirits nil.

5. Consumption very small but general.

6. Drunkenness nil. Can find no trace of any case of drunkenness coming up before any of the Courts in this district.

7. Taken chiefly when making feasts.

8. (*a*) Nil; (*b*) nil; (*c*) nil.

I do not consider that the consumption of spirituous liquors in this district has any evil effects on the people whatever.

C. W. TODD.

4th March, 1909.

CAPT. F. M. LEIGH-LYE, Acting District Commissioner (Bonny).* (July, 1905.)

1. Gin is imported and other European spirits. I have not personally witnessed any consumption by the natives.

2. Tombo and palm wine are manufactured for home consumption and not for sale.

3. No sale of home-manufactured liquor.

4. The traders obtain gin, which is passed by middlemen to up-country places. Home-made liquors are only consumed locally. A licence to sell liquor may be given to a respectable person. Only one licence has been issued in Bonny.

5. The consumption of spirituous liquor imported is practically nil within the Bonny District, and the consumption of home-made liquor is not excessive.

6. There is no drunkenness at all.

7. A few of the wealthy people take liquor habitually, but in moderation; the majority only take liquor on special occasions, but not in excess.

8. The consumption of liquor is so small that it cannot be said to have any effect whatever as regards (*a*) (*b*) or (*c*). Home-made liquor, when kept long, is more potent than imported spirits. No deterioration. There is no excessive drinking.

F. M. LEIGH-LYE.

8th April, 1909.

MR. F. SINCLAIR, Acting District Commissioner, (Brass).* (October, 1905.)

1. Spirituous liquors imported into this district are sold and consumed in the state in which they are imported.

2. Tombo, a fermented liquor made from the palm tree, is manufactured in this district solely for home consumption.

3. Price of imported spirituous liquors varies according to market prices obtainable for produce in England.

The present price of gin is 12*s.* a case if exchanged for produce, but the cash price is 15*s.* A demijohn of rum is of the same value as a case of gin. Whisky is only bought by chiefs, and the price varies from 2*s.* 6*d.*, to 4*s.* 6*d.* per bottle.

Price of a demijohn (1¾ gallons) of tombo varies from 4*d.* to 6*d.*

4. Imported spirituous liquors are paid to native traders at the factories in return for produce brought down from the up-country markets. These traders then take away spirituous liquors obtained from such sales, and, in this district, where there is no native market as generally understood, go from town to town, and even from house to house, buying oil and kernels in small quantities for which they pay, according to the market price, in liquor obtained from the factories.

5. The amount of spirituous liquor imported into this district for the last two years is:—

	Gin.	Rum.	Whisky.
	Galls.	Galls.	Galls.
1907	108,708·76	7,130·53	530
1908	86,285·1	16,714·62	588

Very little of this is consumed in proportion to the population of this district, as, once the liquor gets up country it becomes specie to the natives, and is used as a medium of exchange. The native's store of liquor is his bank balance, and I myself have seen cases of gin which have been kept so long that the corks had absolutely rotted away.

The consumption of liquor, such as it is, is general and not confined to any particular class.

6. I have only seen one native the worse for liquor during my eleven months in the Brass District, and that was on the occasion of a native feast.

There is no drunkenness.

7. Spirituous liquors are only consumed on special occasions. Natives cannot afford to drink spirituous liquor continually, as it has a definite purchasing value in the markets.

8. In my opinion, the effects of the consumption of spirituous liquors on the natives in this district are nil in any way, as they are a sober people, even judged by English standards.

I can find nothing in the imported liquor that is in itself harmful, and, for a given sum, the natives can obtain an infinitely larger amount of native-made liquor, which can be just as intoxicating as the imported liquor.

I have not observed any deterioration of the race in this district which may be attributed to excessive drinking; so far from that, I consider they are of a remarkably good average physique and are remarkably free from serious disease.

F. SINCLAIR.

Mr. P. A. Talbot, Acting District Commissioner (Oban). (January, 1906.)

1. Spirituous liquors are always largely diluted before consumption.

2. There is no indigenous manufacture of spirituous liquor in the district.

Palm wine is collected, but is usually drunk at once and not allowed to ferment. It would be an extreme case for a native to let palm wine stand for three days. The palm wine is only obtained for home consumption.

3. Palm wine is not usually sold, but its value is far lower than that of imported spirits.

4. Imported spirituous liquors are brought up by traders from Calabar.

5. The consumption of spirituous liquors is very small, and though there is no custom which forbids its consumption, yet, in reality, it is confined to the comparatively few people who can afford to buy it.

6. There is practically no drunkenness, and the isolated cases that have occurred have been confined to the richer inhabitants. The district has not been long enough started for me to be able to judge whether the little drunkenness which prevails is on the increase or not. Perhaps it may not be irrelevant to add that during several of my tours in the district, I was anxious to obtain a little spirit in which to preserve some small reptiles. There was absolutely none to be obtained, though the people would have gladly brought it in for the high price offered, had any been procurable.

7. A very few consume spirits habitually; by far the larger number only on special occasions.

8. As regards spirituous liquors, their consumption in the small and well-diluted quantities usual up here, does not seem to have had any effect either on the moral, social, or physical condition of the people. As regards palm wine, any effect which its consumption could have had on the natives must have appeared in the race centuries ago. I have observed no deterioration in the race or in the constitution of children attributable to excessive drinking on the part of parents.

P. A. TALBOT.

9th March, 1909.

Mr. A. H. de Kantzow, Acting District Commissioner (Idah). (February, 1906.)

1. Importation of spirits into Idah District prohibited.

2. (*a*) Palm wine collected from palm tree (oil palm).

(*b*) Tombo collected from Tombo palm (*Raphia vinifera*).

(*c*) Peto, a fermented spirit made from corn or millet, manufactured for home consumption and also on sale in native markets.

3. No imported spirits. Tombo is the most expensive of native liquors, an amount equal to that contained in 20 gin bottles costs about 1*s.*

4. No imported spirits. Native spirit may be made by anyone, and sold in the native markets.

5. Native spirit drunk by all the population in moderation, except where forbidden in special cases by native fortune tellers.

Mohammedans drink tombo and palm wine, but not fermented spirit.

6. Drunkenness very rare. On occasions of big plays, boys get excited, but they cannot drink sufficient native liquor to make them incapacitated. The liquor is not of sufficient strength.

7. Native liquor drunk regularly in moderation; on occasions of plays, &c., more is consumed than usual.

8. The consumption of native liquor appears to have no bad effects on the natives. Tombo and peto regarded by the natives as having a good effect on the excretive organs of the body.

The drinking of native liquors does not become a craze. If a native cannot get native liquor, he can go without it without any craving.

As regards gin, this was procurable in the district only some years ago.

It is stated that excessive indulgence in this caused natives to become stupid and foolish; also that it had a deleterious effect on the reproductive organs of the body.

A. H. de KANTZOW.

10th March, 1909.

Mr. O. Weld, Acting District Commissioner (Ishan). (June, 1906.)

1. Water is almost invariably added.

2. Palm wine and tombo are collected in the district and used for home consumption and for sale locally.

3. Palm wine sells at 1*d.* (one leaf tobacco) a pint, imported gin at 1s. 6*d.* a pint.

4. By native traders, both foreign and of the district. This applies to both imported and home spirits.

5. Gin (imported), tombo, and palm wine are consumed all over the district by all classes.

6. No case of drunkenness has come before the Court. There is practically no drunkenness in the district.

7. Gin is drunk more especially on special occasions, whilst tombo and palm wine habitually.

8. In my opinion, the consumption of spirituous liquors has no effect on the moral, social, or physical condition of the people, as they do not drink to excess. Of the spirituous liquors consumed in the district, viz., gin (imported) and tombo and palm wine (home) I consider the two latter the more harmful, as they are so much more strong after fermenting. I have seen no deterioration in the race or in the constitution of the children.

OSMUND WELD.

MR. E. C. PALMER, Acting District Commissioner (Forcados). (October, 1906.)

1. Sold and consumed as imported. Not diluted before consumption.

2. Yes, palm wine—manufactured for home consumption and for sale.

3. Palm wine, 1*s.* per demijohn; gin, 13*s.* per demijohn; rum 12*s.* per demijohn.

4. Imported liquor sold in first instance by licence holder to petty traders, who take it into the bush and hawk it. Home-made liquor is sold universally.

5. Fairly extensive. General among adults.

6. Very little drunkenness prevails; during the 10½ months that I have been at Forcados, there has not been one case of drunkenness before the Court. It is not confined to any particular class, and is not increasing.

7. They take drink whenever they can afford to purchase it.

8. Drink, apparently, has no effect on the people morally, socially, or physically. Gin and rum have a more immediate effect than palm wine, but the ultimate effect is difficult to state, as opinions differ. At any rate, there appears to be no deterioration of race or in the constitution of children.

E. C. PALMER.

MR. F. H. INGLES, Acting District Commissioner (Kwale). (October, 1906.)

1. Spirituous liquors, bought direct from importer, are usually consumed unadulterated. If at all adulterated, it is because they have passed on for sale through a middleman.

2. Palm wine is collected in this district and allowed to ferment. This is for both home consumption and sale.

3. Palm wine, fermented or not, is about 3*d.* per gallon. Imported spirits about 8*s.* per gallon.

4. If passed to a middleman, both spirituous liquors and fermented wine is diluted. This applies to home-made wines and imported spirits.

5. General only in case of feasts. Powerful and wealthy chiefs generally drink palm wine or spirituous liquors.

6. Very slightly, and then chiefly amongst the lower classes. As to whether it is on the increase or not, I should say not.

7. On special occasions, except in the case of powerful or wealthy chiefs.

8. (*a*) To answer this from fact would require a special commission and report, but so far as can be judged the effect seems very slight.

(*b*) Social position and standard is undoubtedly raised, and popularity increased by granting consumption free.

(*c*) The physical condition of the people does not as yet seem to be affected, but my knowledge of the people is of too short a duration to judge at all correctly.

F. H. INGLES.

9th March, 1909.

CAPT. H. S. BURROUGH, Acting District Commissioner (Okigwi). (April, 1907.)

1. Imported spirituous liquors are not diluted before consumption by the buyer, though they generally are by the seller.

2. Yes—tombo and palm wine for home consumption and sale.

3. Imported gin, 1*s.* a bottle. A calabash of tombo, in quantity equal to six square-faced bottles of gin, is sold for 120 cowries (1¼*d.*), the same quantity of palm wine is sold for 150 cowries (1½*d.*), this varies slightly.

4. Bought, in the markets in various ways, by cowries, manillas, &c., sometimes by exchange. This applies to home-made and imported liquors.

5. Impossible to say quantity consumed; where consumed it is general. Parts of the district do not import spirits at all.

6. Drunkenness not common. It is not increasing nor confined to any particular class.

7. Majority on special occasions.

8. As far as this district is concerned, the quantity of spirituous liquor consumed is not great, and, in my opinion, it has made no difference to the moral, social, or physical condition of the people. I have observed no deterioration in the constitution of the children which may be attributed to excessive drinking on the part of their parents.

H. S. BURROUGH.

28th April, 1909.

MR. E. FALK, Acting District Commissioner (Ikom). (April, 1907.)

The attached replies were drawn up by me and shown to Mr. Bird, of Messrs. Thos. Welsh & Co., who agrees with the opinions expressed therein. Mr. Bird, who holds strong views on the amount of harm done by the consumption of trade gin, was unfortunately prevented by sickness from letting me have a short essay on the subject, which he had promised to write.

I venture to express an opinion that it would be an excellent thing if the present unrestricted sale of imported spirituous liquors in the district were stopped, and only permitted from licensed premises, the sale of gin without a licence being made an offence.

1. Spirituous liquors, imported into this district, are sold and consumed in the state in which they are imported.

2. Gin brought up river from Calabar is sold at 6*s.* 8*d.* per gallon.

3. About 3*d.* per gallon is paid for tombo (palm wine), the locally-made intoxicant, which is consumed all over the district, but not exported to other parts of the Colony.

4. As regards imported spirits, these come up the Cross River from Calabar. The drink traffic is solely in the hands of native traders.

None of the European factories in the district deals in spirits.

5. The only section of the population here who do not appear to consume liquor are the Hausas. Their number is, however, almost negligible.

All other classes consume more or less gin and tombo.

6 and 7. Actual drunkenness in public is comparatively rare. Few crimes can be directly traced to having been due solely to the fact that the offender committing the crime was under the influence of drink.

On the other hand, a large quantity of gin is consumed by the people in their houses, both habitually and on special occasions, such as funerals, marriages, &c. There appears to be a gradual increase in the consumption of gin, and small children are observed drinking it.

8. The effect of drink on the people is bad, their intellect is obviously dulled by it, and their physique suffers. I am, however, not able to prove this contention by statistics or differentiate between the effect of palm wine and gin. I have recently seen tribes, about 90 miles north-east of the Cross River, to whom little drink (*i.e.*, gin) has been carried hitherto. The physique of these people was superior to that of the native near the Cross River, but here, again, it is difficult to gauge whether a low consumption of gin has anything to do with the matter.

I have observed, however, that the most intelligent chiefs in the district are those who drink sparingly, as far as appearances and their own statements bear out.

E. FALK.

24th March, 1909.

MR. W. B. RUMANN, Acting District Commissioner (Warri). (April, 1907.)

1. Sold by the factories in the state in which they are imported, and diluted or adulterated afterwards by the natives.

2. Palm wine (fermented), purely for home consumption among the natives.

3. The palm wine is not put on the market, but the price of imported spirits is very high owing to duty, &c.

4. The trading firms import and sell to the natives. This applies to imported spirits only.

5. General. Spirituous liquors are drunk whenever they can be obtained.

6. There is very little.

7. Habitually, if they can get it, and on all possible occasions.

8. I should say it has not much effect at present on the moral, social, or physical condition of the people, but it probably will later on, speaking of imported spirits only.

I have not noticed any deterioration in the race from excessive drinking.

W. B. RUMANN.

MR. W. H. WESSEL, Acting District Commissioner (Ahoada). (September, 1907.)

1. Spirituous liquors imported into this district are generally consumed in the state in which they are imported, but they are occasionally diluted with water.

2. Tombo is the only fermented beverage made in this district.

3. (*a*) One gallon of tombo is sold for 4*d.* or one Ekpaffia manilla. (*b*) One bottle of gin ($1\frac{3}{4}$ gallons = 12 bottles) is sold for 3 manillas or 1*s.*

4. Importation takes place through Abonema (Calabar) traders, along creeks. This applies to imported spirits only. Tombo is made in all villages and sold locally.

5. Consumption of imported spirits is general. Chiefs and wealthy people (men and women) can and do drink as much as one bottle of gin each daily. Poorer people drink less. Children, as a rule, are not allowed gin.

6 and 7. Nearly all people in this district drink gin habitually. More than usual is drunk on special occasions. All classes drink gin. This applies to the Abua, Ekpaffia, Okoba, and Aninzoh tribes.

8. Not competent to answer, and no information available.

W. H. WESSEL.

29th March, 1909.

MR. J. A. BAILLIE, Assistant District Commissioner (Shaki). (May, 1908.)

1. Trade gin is imported into this district from Lagos and Ibadan. Arrives unadulterated and is consumed in this state; but the gin imported from Abeokuta is largely diluted with water, and, consequently, the people here are importing chiefly from the two former places.

2. Yes. 1. Guinea-corn liquor, called "Sekete." 2. Palm-wine liquor, called "Emu." 3. Maize-wine liquor, called "Oti-Oka." 4. Plantain-wine liquor, called "Agadagidi." All manufactured for home consumption, chiefly; a small quantity is manufactured for sale in houses—not in markets.

3. Trade gin costs 9*d.* in Shaki, and 50 times that quantity of home-manufactured spirituous liquor can be obtained for the same price.

4. There is practically no sale of imported liquor. Locally-manufactured liquors are sold in the houses in the various towns.

5. A large quantity is consumed, and the consumption is general.

6. Practically no drunkenness; and the little there is shows a tendency to decrease.

7. Habitually; but a large quantity is consumed at festivals, such as marriages and deaths, where imported liquor is preferred.

8. I cannot find that the consumption of liquor has affected the people, as yet, in any way. The people themselves say they are all the better for it, and wish imported liquor could be obtained cheaper. The general belief is that parents and children are healthier if they consume liquor. There is practically no drunkenness in this district, only three cases during the past year. I cannot find that criminal offences are in any way traceable to drunkenness.

J. A. BAILLIE.

27th February, 1909.

MR. J. M. M. DUNLOP, Police Magistrate (Lagos). (September, 1900.)

1. Rum and alcohol are diluted or adulterated before consumption; gin is sold and consumed in the state in which it is imported.

2. There is no manufacture of distilled spirituous liquors in Lagos, but the natives ferment a sort of beer from guinea corn, and also obtain a liquid from the palm tree, which they make into palm wine.

4. The machinery by which the sale of spirituous liquors is effected is by half-yearly and yearly licences.

5. I regret I am unable to state the extent of the consumption of gin and rum in Lagos. It is confined principally to the native labouring classes.

6. From my experience in the Police Court, I should say that drunkenness does not prevail in Lagos to any considerable extent, and it does not appear to be increasing. The few cases that have come before me have been almost invariably labourers.

7. Spirituous liquors are consumed, as a rule, not habitually but only on special occasions, such as at funeral and marriage ceremonies.

8. The moral and social condition of the people is not, I think, affected to any appreciable extent by the consumption of spirituous liquors. As to the effect produced in the race physically, I am unable to offer an opinion.

Number of cases of drunkenness dealt with in the Police Magistrate's Court, Lagos, for five years, are as follows:—

In the year—

1904	... ...	30 cases.
1905	... ...	14 ,,
1906	... ...	25 ,,
1907	... ...	23 ,,
1908	... ...	32 ,,
Total	... ...	124 ,,

(Of these, three were against Europeans.)

Number of cases of crimes attributed to drunkenness, *i.e.*, common assault and assault and wounding	28
Ordinary cases of drunk and disorderly in public	96
	124

NUMBER OF LICENSED PREMISES.

Year.	Lagos and Ebute Metta.	Home District.	Total.
1905	45	85	130
1906	49	61	110
1907	43	51	94
1908	46	55	101
1909	41	38	79

J. M. M. DUNLOP,
Police Magistrate.

22nd April, 1909.

MR. C. W. MOORE, Commissioner of Police (Calabar).* (March, 1904.)

1. They are sold by European firms in the state in which they are imported, but petty traders dilute with water before re-sale.

As a rule spirits are similarly diluted before consumption, though no doubt a case may occasionally occur of a person drinking neat spirit.

2. Palm wine (tombo) is collected principally for home consumption, but being possessed of similar properties to yeast it is also sold in the markets for bread-making purposes.

The process of fermentation sets in 24 hours after the wine has been collected, but it is seldom consumed as a beverage in that state.

3. The native product (tombo) is very much cheaper than imported spirits.

4. Spirituous liquors are bought at factories by native traders and resold by them in the native markets and in small stores.

5. Fairly general and usually consumed in small quantities.

6. Only eight cases of "drunk and disorderly" have come before the Police and District Courts in the Eastern Province during the year 1908, as compared with sixteen in the year 1907.

I cannot say that drunkenness is increasing.

7. The consumption of spirituous liquors in moderation is fairly general. Probably more is consumed at holiday times and on special occasions, such as weddings, than is ordinarily the case.

8. (*a*) Nil; (*b*) nil; (*c*) nil.

I make no distinction between the use of home-made and imported spirits. I have observed no deterioration of the race or in the constitution of children which may be attributed to excessive drinking on the part of their parents.

COURT STATISTICS (Drunkenness).

	Cases.	Convicted.	Discharged.
1904. (Calabar) ...	4	4	—
1905. „ ...	5	5	—
1906. „ ...	15	11	4
1907. (Province)	16	14	2
1908. „ ...	8	8	—

Provincial statistics were not kept prior to the year 1907.

It should be added that as far as my experience goes grave crime is not attributable to alcoholic influence, though an accused person may put this plea forward with the idea of mitigating punishment. Drunken persons, of course, are frequently disorderly, but this is not to be confounded with the development of a criminal instinct.

C. W. MOORE.

7th April, 1909.

MR. H. L. RAWLES, Commissioner of Police (Warri). (August, 1905.)

They are sold in the condition in which they are imported. The native takes his gin neat.

2. Palm wine is the only spirit manufactured by natives locally. It is used for home consumption only. Although on sale in the local market, it is not sent away to distant markets for sale or barter. A palm wine trader is unknown.

3. A bottle of gin costs 1*s.* 3*d.* The same bottle full of palm wine would cost about 1*d.* A case of gin (12 bottles) costs 15*s.*; a demijohn of palm wine costs 1*s.* at Warri, 3*d.* at Benin City, and 3*d.* at Sapele.

4. Imported by European trading community, bought by natives at all European stores and factories, and taken by them all over the country for sale or barter. It is currency in all bush markets in this district.

5. The natives drink gin; the native foreigner drinks whisky when he can get it.

6. Very little drunkenness among the Jekris. A great deal of gin is drunk by Sobos, but there is not much apparent drunkenness. The Ejaws are also very fond of gin, and there is more drunkenness among them than among the two former peoples. It is not confined to a particular class of bush native. Most of the heavy drinking is done at native dances or plays, or in the celebration of some native custom. The so-called educated native is very given to liquor. I do not think it is increasing.

7. Habitually by the more civilised; on special occasions by the bushmen.

8. I have no opinion worth recording in answer to this question. A Medical Officer is in better position to answer this question.

It is very rarely indeed that a native is seen drunk in public.

In 1907 there were 14 persons charged by the police in this Province with being drunk and disorderly. In 1908 there were 16 charges of a similar nature. No doubt there were other cases dealt with by Native Courts, but of these we have no record. So far no serious crimes have been brought to the notice of the police the origin of which is traceable to drink.

H. L. RAWLES,
Acting Commissioner of Police.

MEDICAL OFFICERS.

DR. C. R. CHICHESTER, Senior Medical Officer (Calabar). (January, 1904.)

1. Sold and consumed, as far as I know, as imported.

2. Yes. Palm wine (fermented) for home consumption.

3. Is much cheaper.

4. Licences for imported.

5. Cannot tell.

6. Very little, as far as I have seen.

7. Cannot tell. I see very little drinking.

8. I see very little, if any, signs of deterioration in the people through consumption of spirits.

CHARLES R. CHICHESTER.

24th February, 1909.

DR. E. H. READ, Senior Medical Officer (Warri).* (August, 1897.)

5. (1) Small per head.
(2) General.

6. I have seen practically no drunkenness in this district.

At marriage feasts and funerals the most spirits are drunk.

7. Some habitually, others on special occasions.

8. (1) Morally, little or no effect.
(2) Socially, the people seem drawn together more during dances and other fetes.
(3) The physical condition of the people does not seem to have deteriorated.
(4) Home-made liquors seem to dull the senses for some days after if taken in excess.
(5) The effect of trade spirit seems to pass off more quickly.
(6) No.

E. H. READ.

29th March, 1909.

DR. J. A. PICKELS, Senior Medical Officer (Lagos). (June, 1898.)

5. *Re* consumption of liquor, &c.—I am unable to say.

6. *Re* drunkenness.—I have in over eleven years seen very little drunkenness.

7. *Re* habitual consumption.—Some of those who take liquor do it occasionally only, and I have heard of a few who take it habitually.

8. (*a*) "Moral."—Unable to judge. (*b*) "Social." I cannot say. (*c*) "Physical."—I have observed no deterioration of the race nor in the constitutions of the children which may be attributed to excessive drinking of the parent.

ARTHUR PICKELS.

1st April, 1909.

DR. E. W. GRAHAM, Medical Officer (Onitsha). (January, 1900.)

5. General.

6. Drunkenness is not at all prevalent, and is more or less confined to the educated and semi-educated native or coloured alien.

It is not increasing.

7. The uneducated native only takes spirits on special occasions, such as feast days, deaths, &c.

The educated native more or less like a mechanic at home, but not to the same extent.

8. In my opinion the moral, social, and physical condition of the people in this district are not at all, or very slightly, affected by spirituous liquors.

I think the home brewed liquors are more pernicious than imported.

I do not think the constitution of the children is at all affected by excessive drinking on the part of their parents.

E. W. GRAHAM.

DR. A. W. S. SMYTHE, Medical Officer (Forcados).* (August, 1900.)

5. The consumption of spirituous liquors must be large, but it is impossible to estimate it. Most of the drinking is done by the educated Christian clerks, and not by the genuine natives of the district.

6. I have not seen any drunkenness in the district.

7. Most of the people take a little habitually. The clerks are in the habit of celebrating holidays and funerals, &c.

8. (*a*), (*b*), (*c*) Nil.

I have not observed any deterioration of the race or in the constitution of children which could be attributed to excessive drinking on the part of their parents. Nearly all the spirits consumed are imported.

A. W. S. SMYTHE.

DR. J. W. COLLETT, Medical Officer (Opobo).* (March, 1901.)

5. In the Opobo District, the consumption of spirituous liquors, viewed as a whole, is, I think, strictly moderate. There is, I believe, no doubt but that the habit of drinking exists (as it does throughout the Coast, and, for that matter, everywhere), so that in answer to the question if it is general or not, I should say that the habit is a general one, and one that is no innovation with the African, who for long ages had acquired a taste for alcoholic imbibition. But while the consumption of spirituous liquors, in moderate quantities, exists generally amongst the natives, the abuse of it is more particularly evident amongst those classes that, for obvious reasons, have been most in contact with the centres of European civilisation. This fact augurs badly for European influence, but is in reality only a phase in evolution.

6. Drunkenness is not a characteristic of the people of the Opobo District. The vast proportion of the native, although he likes his drink of partially fermented native wine, or "a tot of trade gin," cannot be said to be addicted, as a people, to the excessive use of alcohol. What, however, is perfectly true of the natives as a whole cannot be said to apply as accurately to a good many of those natives, who, from their social position or business relations, have acquired the drink habit through their over-indulgence of the spirituous liquors in use in Europe, viz., gin, whisky, brandy, and champagne.

With the population, as a whole, the drinking habit is not increasing. The taste, however, for native spirits is, I think, being gradually replaced by that for imported stimulants. With regard to the other small community that have acquired the drink habit in the same way as the nations of Europe have, the increase of drunkenness amongst them will follow the same definite laws which govern this disease everywhere.

7. Native tombo, unfermented (non-alcoholic), partially fermented, or more thoroughly fermented, is taken habitually by, I should fancy, nearly every tribe in the Opobo District, in moderate quantities daily. On special occasions, such as on feast days or at plays and funerals, &c., larger and often excessive quantities of alcohol are imbibed. "Trade gin," gin, beer, whisky, and champagne are, at these times, much more in evidence; and the outlay indicates the opulence and generosity of the person responsible for the particular function. Chiefs confine themselves to the European drinks and tombo, the common people making themselves happy with the trade gin, and the tombo, too.

8. (*a*) *Moral condition.*—The moral condition of any people will always suffer by the establishment of the habit of excessive drinking amongst them. As the mass of the people in the Opobo District are not drunkards, their moral condition, such as it is, cannot be said to suffer, during present times, from this cause.

Sporadic cases of the drink disease are not infrequently met with. The proportion, however, is small, locally; and the exciting causes of the disease.

its course and sequelæ are the same as all the world over, and cannot be attributed to either hereditary or to any particular variety of imported or indigenous spirituous liquor.

(*b*) *Social condition.*—The strictly moderate use of alcohol is beneficial for every aspect of the human system. If the native is taught this fact, and learns from his own experience that the use of spirituous liquors, as a food only, is productive of certain social advantages, he will not abuse alcohol. But, like everybody else, it will take him generations to learn this.

(*c*) *Physical condition.*—Excessive drinking is ruinous for the physical excellence of any people. The Opobo natives possess fair physical constitutions. But it is impossible to eliminate the hundred and one other causes of physical deterioration that are rampant amongst all the natives of Southern Nigeria; although, I belive, that the pernicious effects of the abuse of alcohol upon the race is still a negligible quantity.

The native will drink if he wants to, and like every other people, he wants to. He will drink trade gin if he can get it; strong tombo (which is infinitely worse) if he cannot. That strong tombo is worse than trade gin is, I think, true, for the reason that the fermented liquor is not only very alcoholic, but putrid as well from the decaying organic remains of wasps, flies, ants, and filth generally, which are removed earlier by straining when the tombo is drunk fresh. The quality of trade gin is, I believe, not bad, and compares favourably with the cheap spirits consumed in large quantities in a good many public-houses in Europe.

I can trace no bad effects upon offspring due to excessive drinking on the part of the parents; of course, it must be remembered that the native is very conservative, and having once become accustomed to a particular flavour in gin will refuse all other new brands, supporting his opinion with such foolish arguments as that the new brands induce sterility in their women folks and impotence in the men!

JOHN WALLACE COLLETT.

5th March, 1909.

DR. J. A. CLOUGH, Medical Officer (Ebute Metta).
(April, 1901.)

It is very difficult for me to answer these questions accurately, not having been sufficiently long in the district to form a reliable opinion.

5. I believe not to any great extent, but slightly on the increase. I do not believe it to be general but more or less confined to the Hausa population and to the comparatively well-paid employés on the railway, &c.

6. Not to any great extent, I think, and I should say, probably more or less confined to the two classes mentioned above. I believe not to any appreciable extent.

7. I should think to a slight extent habitually, but to a far greater extent on special occasions.

8. In answer to these questions, speaking generally, I have not noticed any appreciable ill-effects. Both home-made and imported spirits are consumed.

J. A. CLOUGH.

22nd February, 1909.

DR. E. J. KELLEHER, Medical Officer (Sapele).
(June, 1901.)

5. The use of gin is common among all classes of the adult male population. The females do not, as a rule, use it. The rich man drinks oftener than the poor man, the Jekiri trader oftener than the Sobo farmer.

6. Drunkenness is rare. The native does not drink deeply.

7. The habitual daily gin drinker is very rare. Spirits are usually consumed only on occasions as after a wetting, while paddling their canoes at night, the evening they return home from market, and all joyful and mournful celebrations.

8. There is no evidence of moral, social, or physical deterioration due to gin.

Home-made spirits are milder and cheaper than imported spirits.

I have observed no evidence of physical deterioration which I could attribute to excessive drinking in the parents.

Natives I have questioned told me they considered gin was good for them, and did not attribute any baneful effects to its use.

E. J. KELLEHER.

DR. W. F. MANNERS, Medical Officer (Bonny).*
(March, 1902.)

5. I have no knowledge of the extent of the consumption of spirituous liquors in Bonny District, beyond the impression I have formed that it is fairly generally used by the adult population.

6. I seldom see any signs of drunkenness; I have once had a drunken woman brought to the surgery. I have occasionally noticed convivial elation at feasts and funerals, and I know two chiefs who are said to be partial to alcoholic drink, but have never seen them tipsy.

7. Both, I think. A certain proportion drink tombo as a daily beverage, and I am occasionally asked by patients if they should take gin or tombo as medicine while they are in poor health.

8. Bonny has been strongly under missionary influences for many years. They are well taught that drunkenness is disgraceful, and they would be ashamed to be found in such condition. The climatic conditions of damp and exposure to constant rain might well dispose the people to chronic alcoholism and its effects, but I do not find any signs of this in the patients I ordinarily see. Crimes of violence may occur which may have been induced by alcoholic excitement, but I do not think they are numerous. In this respect, Bonny compares, as well as I know it, quite favourably with an average small English town. The children are nearly all in fair health and well developed, and I have not seen cases of inherited alcoholism.

As regards the kind of liquor, gin or whisky is usually taken in mouthfuls undiluted, as a restorative. I am not including the custom of foreign or educated clerks in saying this, but rather of what I observe of the habits of the Bonny native. A "glass" is taken, but it usually ends at that.

With tombo, it is well known that the potency and effect of the liquid depends on the length of time that has been given it to ferment. Old sour tombo, two or three days old, is very potent in large quantities, and produces heavy torpor with violent headaches on awakening, and is probably a very deleterious drink if taken habitually; but when the tombo is fresh, it is nearly as harmless as ginger beer, and it is in that condition that it is more usually drunk. If, however, it is only partly fermented, it produces symptoms of alcoholic excitement if several tumblerfuls are taken when the stomach is empty; while if taken at the proper time, according to country custom, after a meal, it appears to have a pleasant and harmless effect in promoting conversation and digestion.

W. F. MANNERS.

10th March, 1909.

DR. T. B. ADAM, Medical Officer (Lagos).*
(June, 1902.)

5. I have not been long enough in Lagos to say anything of value relative to the extent of consumption of liquor there.

6. For the same reason I do not know to what extent drunkenness prevails in Lagos—whether confined to particular classes or increasing.

7. For the same reason I cannot answer this.

8. I cannot speak specially of the people in Lagos, but from my experience in Southern Nigeria (almost seven years), I am strongly of opinion that the consumption of gin, the trade gin imported from Germany which is to be found everywhere, makes for moral, social, and physical degeneration. Yes, the home-made spirits (palm wine is the only one I have seen) are not so dangerous, as they seldom contain a high percentage of alcohol. I have seen isolated cases in this country of children that were mental, moral, and physical wrecks due, in my opinion, to inebriate mothers.*

I have administered chloroform, or had it administered for me, over 2,000 times, and of these a little over 300 have been in this country.

I have noted that there is a marked difficulty in administering the anæsthetic to those who are alcoholic subjects—white and black alike.

Those symptoms which constitute the difficulty are easily distinguishable from those found in highly nervous or hysterical persons, both in degree and in character. In this country my experience of the administration of chloroform has been mainly among the uneducated, and those either not at all or only slightly in touch with civilisation. I have not kept a note of it, but would think that I am not over-estimating when I say that from 25 to 30 per cent. of the adults have exhibited those symptoms. I should add that I cannot remember ever having missed verifying my diagnosis of alcoholism by referring to the patient or his friends for an account of his habits, and cannot recollect a single instance in which I did not get a clear history of alcoholism.

I have also had a number of cases of men who complained of impotence come under my care, and I have in most of them got a history of gin drinking. I have always recommended that the gin be stopped.

In several cases my advice was followed, as I knew, from their coming to tell me of the marked benefit they had derived, more than one stating that the impotence was quite recovered from.

A considerable number of cases have come under my notice, during my service in this country where disease was, in my opinion, clearly due to alcohol, but all these observations I can only speak of from memory. They were met with in the ordinary pursuit of my duties, and are not the result of any study directed to this question.

Brass is the station and district of which I have most experience, and there I met with a considerable amount of habitual drunkenness.

THOS. B. ADAM.

10th April, 1909.

* P.S.—The conditions indicative of this were epilepsy, mental deficiency, rickets, marasmus, &c. In one family, I remember, the mother gave birth to one child which was quite healthy in her pre-inebriate days. Two children, born subsequent to her having become a drunkard, exhibited conditions as indicated.—T. B. A.

DR. J. B. BATE, Medical Officer (Brass).
(November, 1902.)

5. General.

6. Not to a great extent. I have no means of ascertaining.

7. Not habitually; it probably depends largely on the state of the exchequer.

8. (*a*) (*b*) and (*c*) None.—No.

J. B. BATE.

12th March, 1909.

DR. M. E. O'DEA, Medical Officer (Sapele).
(January, 1903.)

5. During ten months residence in Sapele District I have seen only three natives under the influence of spirituous liquors. I therefore conclude that these liquors are consumed to a very slight extent by the natives. The consumption is confined to the chiefs and any guests whom they wish to honour. When "plays" take place drinking is more general. Then, however, palm wine is generally drunk, but rarely to excess. I have been present at three plays without seeing a drunken man.

6. So far as my personal knowledge goes, drunkenness is practically non-existent among the natives of this district.

7. Only on special occasions. (1) When a chief desires to show a mark of respect to another chief who comes to see him from a distance he generally "dashes" a bottle or two of gin to the latter's retainers. (2.) When a "play" takes place the chief who organises it, or in whose honour it is played, treats those who take an active part in it, but never to excess.

8. (*a*) As regards the moral condition, spirituous liquors taken in small quantity and at infrequent intervals (as they are taken in this district) have no appreciable effect. (*b*) Spirituous liquors, as drunk by the people of this district, do not seem to produce any evident deterioration in their physical condition. I have seen no cases of cirrhosis of the liver, fatty heart, alcoholic neuritis, or general paralysis—diseases which commonly result from over-indulgence in alcoholic liquors.

I have seen frequent examples of deterioration in adults and children resulting from syphilis and malaria, but none which I could attribute to excessive drinking on the parents' part.

M. E. O'DEA.

Sapele, 20th January, 1909.

DR. G. HUNGERFORD, Medical Officer (Onitsha).
(February, 1903.)

5. A fair estimate of the consumption of trade gin is 10,000 gallons of gin per annum, divided among a population of about 350,000. Rum and beer are both drunk, but in practically negligible quantities. The consumption of beer seems to be gradually increasing—but to no great extent—among the half-educated classes. Heads of houses, old chiefs, and the immediate favourites of both lead the van in gin drinking.

6. In my opinion, and from my observation, drunkenness cannot be said to prevail in this district. Criminal statistics, if collected, from the results of drink, would be conspicuous by their absence. The records show five cases of crime in five years attributable to drink.

I have no grounds for considering that drunkenness is on the increase.

7. On special occasions—native festivals and celebrations of different characters (*i.e.*, births, marriages, and deaths, new moon, full moon, harvest).

8. I have no reason to believe that either the moral, social, or physical condition of the people in this district are appreciably affected by the use of spirituous liquors.

From the chances I have had of observation I cannot look upon them in the light of anything but a distinctly abstemious people.

I cannot remember a single instance in which I could say that race deterioration appeared to be caused by drink.

I have not had a single case of drunkenness brought before me professionally while I have been in this district.

G. HUNGERFORD.

May 25th, 1909.

DR. R. W. GRAY, Medical Officer (Degema).
(November, 1903.)

I beg to state that I feel unable to speak with much authority as regards the people of this district, having only been stationed at Degema since last September.

My answers to these questions are as follows:—

5. A large quantity of liquor (gin principally) is of course sold by the factories to the people of Abonema, Bugama, Bakana, Okrika, &c. The great bulk of this gin is, however, used as an article of trade, is sent up to the markets in the Ibo country, and there exchanged for native produce—palm oil, &c. What proportion of it and the other liquor sold by the factories —whisky, Plymouth, gin, &c.—is consumed by the Calabar people, I am quite unable to say.

6. As far as my experience goes, these people are partial to alcohol. There are probably temperate and intemperate ones amongst them. The latter, however, appear to be the exception. I do not remember seeing an obviously intoxicated person since I came to Degema. It may be, however, as I am informed by a reliable native, that intoxicated persons remain in their houses. I am unable to say that drunkenness is prevalent. The people in this district, who, of course, have reached some degree of civilisation, appear to be quite able to take care of themselves.

7. I am unable to answer this question.

8. The physical condition of the people is good, living in the open air and taking a lot of exercise. These people appear capable of consuming a considerable quantity of alcohol with impunity. Hepatic disease is certainly rare as far as my experience goes. The moral condition of the people, judging by the prevalence of venereal disease, is far from good. These people are apparently most immoral. Gonorrhœa is extremely common, and syphilis is also prevalent. No doubt these diseases are very prejudicial to the physical welfare of the race, but to what extent their prevalence may be attributed to the consumption of liquor I am unable to say.

ROBERT W. GRAY.

DR. R. L. ROE, Medical Officer (Benin City).
(May, 1904.)

5. The extent is very small. It is not confined (*i.e.*, consumption of spirituous liquors) to any particular class of the population.

6. To no noticeable extent. It is not confined to any particular class. Drinking is mostly indulged in on such occasions as festivals or plays; habitual indulgence by individuals is most uncommon. I have never seen a case of acute alcoholism (delirium tremens) or any manifestation of chronic alcoholism, such as neuritis, hobnail liver, &c., amongst natives. It is not increasing.

7. For the most part on special occasions—such as festivals and plays.

8. (*a*) (*b*) and (*c*) No effect.

The well-known palm wine which natives obtain by tapping the growing top of the tombo palm, if kept for some few days, becomes very strongly alcoholic. If fresh, it is no more alcoholic than very light dinner ale. It is commonly drunk when it can be procured in quantity. In many places it is scarce.

I know of no other home-made spirit. Imported spirits are mostly gin and rum, but natives, especially traders and the more important chiefs, sometimes relish whisky on the occasion of bargains, payments, &c., but of course this happens rarely.

I have not observed any deterioration of the race, or in the constitution of the children, which could possibly be due to indulgence in alcohol by natives.

R. LLOYD ROE.

February 26th, 1909.

DR. J. CURRIE, Medical Officer (Ibadan).*
(August, 1904.)

5. (*a*) In Lagos, where I was stationed for 2½ years, consumption of spirituous liquor is fairly general, and is not affected by matters of religion—*e.g.*, Moslems drink as readily as Pagans or Christians.

The better educated classes drink also beer and imported wines.

(*b*) In the country through which the No. 1 Column Northern Hinterland Patrol passed in 1908, I observed no signs of spirit drinking.

Palm wine was always easily obtainable. The Medical Officer, Udi, will be able to refute or substantiate this.

(*c*) In Ibadan I cannot speak with authority, as I have not become in any way intimate with the people.

6. I have not observed that drunkenness is prevalent in any district I have been in; nor have I observed that it is increasing.

In Lagos I never saw a Yoruba drunk, either in the streets or at home; in 2½ years I saw two or three drunken Kroomen in the street, and on one occasion I saw a soldier drunk.

In my present district I have once seen a Yoruba drunk in an Ibadan street, and once a native drunk in an Oyo street—the latter case happened on the occasion of a big festival.

NOTE.—Since writing the above I call to mind one other case, that of a Yoruba, a nurse at the Lagos Hospital and member of the choir of Christ Church. He was dismissed from the hospital for drunkenness, but not from the choir.

7. In Lagos the more wealthy take spirits regularly, those less well off on special occasions.

I believe this is also true of Ibadan.

8. My term of service has not been long enough to make my assertions in reply to this question of much value. During the time I have served I have observed no alteration in the moral, social or physical conditions of the people of my various districts, nor deterioration in the physique of children which I could ascribe to the consumption of intoxicating liquors, native or imported. Where such have occurred, I would suggest that the presence of venereal disease, or the sudden adoption of European dress, or a European standard of married life—monogamy without concomitant concubinage—have probably had more effect in producing such deterioration than drink.

JOHN CURRIE.

13th February, 1909.

DR. J. D. FINDLAY, Medical Officer (Jebba).*
(August, 1904.)

My replies are based on observations at the various stations in Southern Nigeria where I have been stationed during the past four years.

5. I should say that the consumption of liquor is general amongst all classes of the population.

6. I have very seldom seen natives under the influence of drink.

7. Most of the drinking is done on special occasions, and only a small minority of the people, in my opinion, are habitual drinkers.

8. I do not think that the drinking habits of the people have had any marked effect on their social, moral, or physical condition. I draw no distinction between the use of home-made and imported spirits.

I have observed no deterioration of the race, or in the constitution of the children which I would put down to the use of spirituous liquors.

J. D. FINDLAY.

25th March, 1909.

DR. R. LAURIE, Medical Officer of Health (Lagos).*
(June, 1905.)

5. I have tried to get, but cannot obtain any, reliable information as to the quantity of spirituous

liquors consumed in Lagos, but so far as my observation goes, I should say it is small, and is more or less confined to the poorer classes.

6. Drunkenness prevails to a very limited extent, and seems to be confined to the poorer classes.

It does not seem to me to be increasing.

7. Only on special occasions.

8. The consumption of spirituous liquor, being small, does not seem to have much effect on (*a*) the moral, (*b*) the social, or (*c*) the physical condition of the people. In my opinion, the use of home-made spirits would produce as bad effects, or worse, than those of imported spirits.

I have not noticed any deterioration of the race, or in the constitution of the children, which I could attribute to excessive drinking on the part of the parents.

R. LAURIE,
Medical Officer of Health.

20th April, 1909.

DR. J. S. SMITH, Medical Officer (Oshogbo).*
(August, 1905.)

5. I cannot definitely state to what extent spirituous liquors are drunk in the district. Thousands of bottles of trade gin and thousands of calabashes of palm wine are drunk in the course of the year Of spirituous liquors derived from corn I can form no estimate. The consumption is general among the men.

6. Drunkenness leading to disorderliness is rare. It is not confined to any particular class of the population. It is not increasing.

7. Speaking generally, spirituous liquors are taken mainly at the celebration of feasts, funerals, marriages, &c.

8. I have not observed any change in morals or social habits occasioned by the use of spirituous liquors. I have seen no physical wrecks occasioned by drink, though I have seen a few men who would have been the better from abstaining.

I have seen no deterioration of the race or in the constitution of children caused by the consumption of spirituous liquors.

JOHN S. SMITH.

19th April, 1909.

DR. D. MACKINNON, Medical Officer (Obubra).
(September, 1905.)

Having only arrived in this district seven weeks ago, my knowledge of the people and customs is necessarily very limited.

5. Consumption of spirituous liquors in this district is very moderate, and not confined to any particular class.

6. I have observed few cases of drunkenness; am not aware that it is more prevalent in one class than another, or that it is increasing.

7. Spirituous liquors chiefly used on special occasions.

8. The effects on the moral, social, and physical conditions of the people are evil, and more so when imported spirits are used.

No physical deterioration attributable to excessive drinking by parents has been observed by me in the children.

D. MACKINNON.

30th March, 1909.

DR. R. C. HISCOCK, Medical Officer (Abo).
(December, 1905.)

5. The consumption of spirituous liquors in this district is small, as far as my experience goes, the chief use of the liquor being as a means of coinage or of storing wealth.

I cannot say that it is confined to any particular class.

6. I have only seen one case of drunkenness since my arrival in the district, and I understand the offender has been discharged from the police.

I do not think it is increasing.

7. Practically all the liquor consumed is taken on special occasions.

8. The liquor taken has not, as far as I know, had any deleterious effect on the moral, social, or physical condition of the people.

I think that habitual drinking of the native-made liquors would be more injurious to health than would be the case with imported liquors.

I have noticed no deterioration that could be attributed to excessive drinking.

R. C. HISCOCK.

DR. C. C. ROBINSON, Medical Officer (Afikpo).
(January, 1907.)

5. No sale from any factory here. (2.) Consumption small. (3.) Chiefs.

6. In my opinion there is very little drunkenness.

7. I have only seen them drunk at their seasons for "playing"—in this district twice a year.

8. (*a*), (*b*), (*c*), I have not observed any ill-effects which would warrant me in saying that the spirits consumed are harmful. From a medical point of view, all intoxicating liquors are harmful if abused.

I make no qualification as to the way in which these liquors are made, viz., home-made—imported.

C. ROBINSON.

23rd March, 1909.

DR. A. H. WILSON, Medical Officer (Ibi).
(January, 1907.)

5. There is no distinction of classes amongst the population in this district.

A good deal of native liquor appears to be drunk. There is little or no importation of gin.

6. Drunkenness is not uncommon; I cannot say whether it is increasing or not. There is no reason why it should be.

7. What is drunk in the form of spirituous liquor is a native drink made from guinea corn and known as "Jego," and is drunk on special occasions, *e.g.*, market days, funerals, or on the hiring by one man of a number of others to work for him on the following day.

8. I do not believe the amount or kind of liquor affects either the moral, social, or physical condition of the people in the district—I have seen no proof of it. Speaking generally, there is no spirit imported; I have never seen gin drunk in the villages.

I have not observed any deterioration of the race or on the constitution of the children as a result of excessive drinking on the part of the parents.

The above conclusions are made from observations amongst the natives of the two towns close to the station, Ishibori and Abaja, and I think they may fairly be applied also to other towns in the district which I have not visited.

A. H. WILSON.

13th April, 1909.

DR. P. F. FORAN, Medical Officer (Ikot-Ekpene). (June, 1907.)

5. The consumption is large, and chiefly confined to the chiefs, traders, and to those working about factories and with traders, canoe-boys, &c.

6. Drunkenness is not very common, but a peculiar lethargy and stupidity is common enough. It is seen among the classes mentioned above, and seems to be increasing.

7. The greater number habitually. Some whenever they can get them, others only on special occasions such as plays.

8. (*a*) Deadens to all morality.

(*b*) Quarrels and disagreements seem to be increasing, and are, perhaps, in some measure due to drink.

(*c*) Physical deterioration is well marked in the habitual topers. They become wasted, sottish, dull, and quite incapable of any energetic work. The native palm wine, though it produces drunkenness and stupidity, is not nearly so baneful in its effect as the imported liquors.

I am unable to say if there is any racial deterioration or constitutional deterioration of children, except that the mortality among the children of alcoholics seems to be greater than among those of others.

P. F. FORAN.

8th March, 1909.

DR. F. C. HEPBURN, Medical Officer (Lagos). (September, 1907.)

5. I have had no opportunity of judging.

6. According to prison returns, I should say it was decreasing.

I attach a list of prisoners in Lagos Prison from 1901-1908, who were confined for drunkenness:—

"Drunks" in Lagos Prison from 1901-1908.

—	Native Soldiers.	Natives.	Total.	Average daily number of Prisoners.
Number of cases in 1901	14	9	23	—
" " 1902	7	1	8	—
" " 1903	6	10	16	—
" " 1904	8	1	9	148
" " 1905	4	1	5	144
" " 1906	10	2	12	148
" " 1907	2	5	7	191·12
" " 1908	3	4	7	200
Totals ...	54	33	87	

7. I should say, from what small experience I have had, that the natives only take spirituous liquors on special occasions.

8. (*a*) and (*b*) Had no opportunity of judging.

(*c*) I have not noticed in the physical condition of the people any deterioration. I know nothing about home-made spirits, with the exception of palm wine. I have seen natives very drunk on this wine, after being fermented, and I should say its effect is more exciting than imported gin.

F. C. HEPBURN.

14th April, 1909.

DR. R. WELPLY, Medical Officer (Aro and Meko).* (April, 1908.)

Aro and Meko.

5. Drinking of spirits is rare, only on occasions such as births, deaths, and marriages, are they consumed in any quantity.

6. Drunkenness is very rare. Palm wine, which is the national drink, is intoxicating, but a very large quantity has to be consumed before intoxication is produced.

Abeokuta.

5. Drinking is general. The wealthy drink more gin than the poor. The latter cannot afford to buy it—Christians and Pagans drink most—Mohammedans generally drink very little, it being against the principles of their creed to drink spirits.

6. *Drunkenness is very prevalent and is more habitual amongst the wealthy.* Drunkenness has been on the increase, but since the recent extra duty the sale of gin has enormously diminished.

7. Habitually, with excessive outbursts on such occasions as births, deaths, marriages, and christenings. It is quite a common occurrence to spend from £5 or £10 to £50 or more, according to the person's position, on one of these occasions.

8. My experience and knowledge of the people is not sufficient to enable me to answer this question.

Whisky, beer, rum, and other liquors are very little used.

RUPERT WELPLY.

12th March, 1909.

DR. W. F. ROACH, Medical Officer (Epe and Jebu-Ode). (June, 1908.)

Epe.

5. The consumption of imported spirit is very, very small. The natives, men, women and children, take palm wine habitually in quantities varying from one pint to one quart daily for an adult, and [this?] is not confined to any class of the population.

6. Drunkenness does not exist in the district.

7. Habitually, and on special occasions the amount may be increased.

8. The effect of the consumption of spirituous liquor as it is used in the district as regards: (*a*) Moral, nil; (*b*) social, nil; (*c*) physical condition—beneficial, as the quantity of alcohol is so small that it acts first as a tonic, and later in the process of digestion is absorbed as food in the form of a sugar.

I have observed no deterioration of the race, and cannot say that any illness I have seen amongst children has in any way been due to the consumption of spirits in excess in the parent.

Jebu-Ode.

5. Consumption of imported liquors is very small, the natives drinking palm wine or a beer made from corn, and is fairly general amongst the male population.

6. Drunkenness is very uncommon, and the Rev. R. A. Coker, who has been in the parish ten years, only knows of one habitual drunkard. It is decreasing owing to a large number of the natives joining the Mohammedans.

7. The old men take the native liquor habitually as a stimulant. The young men on special occasions.

8. The consumption of liquor appears to be so little that I have failed to observe any effects as regards moral, social or physical condition of the people. A great deal of imported spirit is used to make native medicines. This information I have obtained direct from the native doctors.

I have observed no deterioration of the race or hereditary defects in the children from the use of alcohol in the parent in this district.

W. F. ROACH.

2nd March, 1909.

DR. JAMES G. COPLAND, Medical Officer (Okigwi and Owerri). (February, 1909.)

5. Extent of consumption—apparently well limited, but not to any particular class. Those able to afford it drink gin and whisky, but the common drinks are palm wine and tombo. Women drink the two latter, children on rare occasions drink tombo.

6. Drunkenness is limited and is not confined to any particular class. It is on the decrease.

7. Habitual cases of drinking are few. It is chiefly confined to special occasions.

8. Experience of country too brief to reply to this question.

JAMES G. COPLAND.

3rd April, 1909.

DR. S. L. MACLAINE, Medical Officer (Ondo). (February, 1909.)

5. It is impossible to estimate the extent of the consumption of spirituous liquors in this district, but there is no doubt that it is large and that it is general, and not confined to any particular class of the population.

6. As a rule drunkenness is not seen in the streets, but it takes place to a large extent in the houses. This is due to the relatives or friends preventing those under the influence of liquor from leaving the house.

The consumption is on the increase.

7. Habitually in a great many cases, but on special occasions there is a great increase.

8. It lowers the present moral standard. The consumption of spirit is by no means confined to the male population, and it is sometimes given to young girls.

Socially.—It is now the custom to provide visitors with spirituous liquor, and this encourages house-to-house visiting.

Physically.—There can be no doubt that the consumption of spirit has a deleterious effect on the physical condition of the people not due only to the consumption of spirits by the adult population, but to the pernicious habit of administering spirits to the infants and children.

All my remarks applied to the imported spirits and not to the common home-made beverage—palm wine—which contains a small percentage of alcohol.

Up to the present I have observed no deterioration of the race or in the constitution of the children which may be attributed to excessive drinking on the part of their parents. It must be borne in mind that the above information has been gathered locally, and that I cannot hold myself responsible for the truth of this report. As my residence in West Africa only amounts to six weeks at the present date, the time being so short, I have been unable to make a thorough investigation upon the above questions.

S. L. MACLAINE.

26th March, 1909.

DR. C. J. LUMPKIN, Native Medical Officer (Lagos). (March, 1894.)

5. I cannot say, nor have I been able to gather any information definitely on enquiries being made.

6. I have had no opportunity of definitely determining on this head, as I am in attendance at the Dispensary only during certain hours in the morning and afternoon. I may, however, add that during those hours I have seen very few cases of drunkenness in the last six years since my connection with this district.

7. I cannot tell; but adverting to my reply under question 6, the very few cases seen have been those of occasional tipplers.

8. (*a*) Morally, socially, and physically, I am of opinion that the condition of the people as a whole is not affected to any extent by the consumption of spirituous liquors. (*b*) I know nothing about home-made and imported spirits, and therefore cannot differentiate in this regard. (*c*) None whatever.

C. JENKINS LUMPKIN.

16th April, 1909.

DR. W. A. COLE, Native Medical Officer (Badagry). (June, 1901.)

5. Consumption of liquors throughout the district. Consumption of spirituous liquors general with the exception of the Mohammedan section of the population.

6. Difficult to say.

7. Some habitually, others on special occasions.

8. To *a*, *b*, and *c*, no opinion.

There is no distinction between the palm wine and imported spirits.

Have not observed any deterioration of the race, &c., which may be put down to excessive drinking.

W. A. COLE.

15th April, 1909.

DR. C. C. A. JONES, Native Medical Officer (Yaba). (February, 1904.)

5. The extent of consumption of spirituous liquors here is:—

There is only one gin shop in the village, but business is done more amongst travellers than amongst the villagers.

6. Drunkenness does not by any means prevail here.

I have during the past 18 months been in and out amongst the people here, and have never once met a drunken one in their midst.

I have no reason to think that the inclination to drink or get drunk is on the increase.

7. Whatever quantity is consumed here is, as far as I know, consumed only on occasions connected with marriage or funeral rite celebrations; and even on these occasions palm wine is the beverage drunk to any extent.

8. There are no special attributes, either moral, social or physical, chargeable to the effect of drink.

The liquor consumed and sold here is only gin; and, as I have mentioned above, consumption is at a very low rate; I am inclined to say almost nil.

I have not observed any deterioration or peculiar constitution of the children which may be attributed to excessive drinking on the part of the parents.

C. C. ADENIYI JONES.

23rd April, 1909.

APPENDIX B.

(*Minutes of Evidence, page* 397.)

I.

REPORT AND SUMMARY OF THE RESULTS OF THE ANALYSES OF SAMPLES OF TRADE SPIRITS RECEIVED FROM SOUTHERN NIGERIA IN CONNECTION WITH THE INQUIRY INTO THE LIQUOR TRADE IN THAT COLONY.

Of the 218 bottles of spirits sent, 217 were received—one being broken in transit.
The samples were described as follows :—

1	as Brandy.
11	„ Whisky.
1	„ Alcohol.
27	„ Rum.
167	„ Gin.
1	„ Sloe Gin.
5	„ Anisado, Anisette, or Aniseed.
1	„ Peppermint.
2	„ Rosolio.
1	„ Liqueur Galliflet.
217	Total.

Brandy.

This sample contains no grape spirit, being simply plain patent still neutral spirit artificially flavoured with organic esters and coloured with a yellow coal tar dye.

Whisky.

One of the samples of whisky (Lab. No. 296) is a pot still whisky of fair quality.

Three other samples (Lab. Nos. 229, 230 and 253) are blends of pot and patent still spirit, the latter amounting to at least three-fourths of the whole.

All the other samples consist of patent still spirits, slightly flavoured and coloured with caramel, except Nos. 204 and 307, which are artificially flavoured with organic esters, and coloured with a yellow coal tar dye similar to that in the "brandy" sample.

Alcohol.

This is an ordinary patent still neutral spirit of high strength and fair quality. It is similar to the spirit used for making gin and other compounded spirits in this country.

Rum.

Three of the samples (Lab. Nos. 205, 206 and 250) are blends containing probably about 25 per cent. of genuine pot still rum made from the sugar cane. All the other samples consist of patent still neutral spirit with at most a slight admixture of genuine rum for flavouring.

In most cases the rums are almost colourless. Nos. 250 and 372 are coloured brownish yellow with caramel, and No. 206 with a yellow coal tar dye.

Nos. 368, 188, 245 and 246 are raw and harsh spirits, and No. 240 is an "ethery" spirit containing an abnormal quantity of aldehydes.

Gin.

125 of the gins have been examined. Of these 12 (Lab. Nos. 193, 200, 233, 234, 252, 254, 255, 262, 263, 270, 280 and 322) consist wholly or partially of pot still gin of the Dutch character.

The remainder have been prepared from patent still neutral spirit by flavouring with juniper and other ingredients. Two samples (Nos. 226 and 277) are also sweetened with sugar.

The spirits from which these gins have been prepared are, as a whole, clean and well rectified and of fair quality. The majority of the gins are similar to what is sold in ordinary public houses in this country.

Forty-two of the samples of gin have not been examined. These samples were of the same "brands," and were apparently similar in character to those already examined, and, as the gins as a whole are very similar in character, it is probable that the examination of further samples will be unnecessary for the purpose of the inquiry. Should the examination of any of those samples be considered desirable, however, their analysis can be carried out later.

Miscellaneous Liqueurs.

Five of these samples consist of spirit more or less flavoured with aniseed, one sample being also sweetened with sugar. One sample is a gin slightly flavoured with sloe juice, and another is a highly sweetened liqueur flavoured with peppermint. The Rosolio is a sweetened liqueur flavoured with rose water and cassia, and coloured carmine with a red coal tar dye. The Liqueur Gallifet is sweetened and flavoured with aromatic herbs. The majority of these liqueurs contain a comparatively low percentage of alcohol, and they are of the same character as similar articles sold in this country.

All the samples examined have been tested for mineral acids, metallic compounds, and other adulterants, but no evidence was found of the presence of any substance not usually found in commercial spirits except the special colouring and flavouring matters already referred to in particular cases.

These are present in comparatively few of the samples, and in very small quantity. In the quantities found these colouring and flavouring substances cannot be regarded as imparting to the spirits containing them any specially deleterious character.

A summary of the results of the analyses is annexed, and the advice forms describing the samples are also returned herewith.

T. E. THORPE.

GOVERNMENT LABORATORY,
23*rd July*, 1909.

II.

SUMMARY OF THE RESULTS OF THE ANALYSES OF SAMPLES OF SPIRITS FROM SOUTHERN NIGERIA.

1. Brandy.
2. Whisky.
3. Alcohol.
4. Rum.
5. Gin.
6. Miscellaneous Liqueurs.

SUMMARY OF THE RESULTS OF THE ANALYSES OF SAMPLES OF SPIRITS FROM SOUTHERN NIGERIA SENT BY THE DIRECTION OF THE SECRETARY FOR THE COLONIES TO THE PRINCIPAL OF THE GOVERNMENT LABORATORIES, LONDON.

Lab. Number.	Importer.	Maker or Retailer.	Brand and Description of Spirits.	Quantity in Bottle as Retailed.	Strength. Percentage of Proof Spirit.	Strength. Percentage of Absolute Alcohol.	Colour, &c.	Grams per 100 c.c. of Sample. Total solid matter.	Grams per 100 c.c. of Sample. Ash.	Grams per 100 c.c. of Sample. Acid as Acetic Acid.	Secondary Constituents. Milligrams per 100 c.c. of Absolute Alcohol. Volatile Acid as Acetic Acid.	Esters as Acetic Ester.	Aldehydes as Acetic Aldehyde.	Furfural.	Higher Alcohols.	Total.	Remarks.
						BRANDY.											
202	J. Gros	Unknown	3 Star Cognac	Gall. ·159	78·6	44·9	Aniline Colouring.	·080	·036	·0072	13·4	55·1	Nil.	1·1	67·1	136·7	
						WHISKIES.											
204	J. Gros	Unknown	Special Reserve	·154	78·4	44·75	Aniline Colouring.	·0835	·0355	·0072	13·5	229·4	Nil.	0·5	292·0	535·4	
227	Paterson Zochonis ..	„	Highland Mill. Very fine old Blend, specially selected.	·166	70·8	40·4	—	·0935	·044	·0024	3·0	34·8	Nil.	Trace	24·7	62·5	
229	A. Miller Bros. ...	D. Cameron and Sons	Fine Old Scotch	·146	80·6	45·9	—	·082	·008	·0108	18·3	61·3	1·7	0·2	152·5	234·0	
230	„ ...	„ „	Lochiel. Old Highland ...	·1635	84·1	47·9	—	·192	·014	·030	50·0	81·0	8·3	1·2	188·0	328·5	
231	„ ...	Unknown	Very fine Old Scotch	·250	76·0	43·35	—	·048	·006	·0036	5·5	57·0	Nil.	Nil.	23·2	85·7	
249	Cie Française Occidentale.	Donald Fraser and Co.	North Star. Fine Old Scotch...	·158	80·8	46·0	—	·105	·009	·0072	13·0	53·5	Trace	0·3	21·7	88·5	
253	Pickering and Berthoud.	Unknown	Finest Old Matured Scotch Whisky. Bottled expressly for Lagos.	·158	81·0	46·1	—	·070	·009	·0084	15·6	87·8	2·1	0·4	65·0	170·9	
278	John Holt and Co.	R. Brown, Sons, and Co. ...	Ye Old Fox	·157	83·1	47·4	—	·706	·035	·0132	22·8	44·5	Trace	Nil.	21·0	88·3	
296	Pickering and Berthoud.	Pollo Disty., Ross Shire, N.B. Purchased in Ebute Metta Market. Retlr., Akingemi.	Fine Highland Malt	·162	84·2	48·1	—	·041	·006	·0264	5·0	85·0	20·0	2·9	504·2	617·1	
307	J. Gros	Unknown	Special Reserve	·153	79·4	45·1	Aniline Colouring.	·078	·031	·0084	15·9	238·0	Nil.	0·5	153·0	407·4	
309	Abidu Daundu, Lafiafi. Manufactured by John McCraw and Co., Leith, N.B.	Native Market	Finest Selected Old Scotch ...	·160	69·3	39·5	—	·065	·010	·0036	6·1	54·0	Nil.	Trace	25·6	85·7	
						ALCOHOL.											
276	Lagos Stores ...	Unknown	Elephant	·106	157·6	89·95	—	·012	·005	·0036	2·7	24·5	2·0	Nil.	89·2	118·4	

Lab. Number.	Importer.	Maker or Retailer.	Brand and Description of Spirits.	Quantity in Bottle as Retailed.	Strength. Percentage of Proof Spirit.	Strength. Percentage of Absolute Alcohol.	Colour, &c.	Grams per 100 c.c. of Sample. Total solid matter.	Grams per 100 c.c. of Sample. Ash.	Grams per 100 c.c. of Sample. Acid as Acetic Acid.	Secondary Constituents. Milligrams per 100 c.c. of Absolute Alcohol. Volatile Acid as Acetic Acid.	Esters as Acetic Ester.	Aldehydes as Acetic Aldehyde.	Furfural.	Higher Alcohols.	Total.	Remarks.
					RUMS.												
				Gall.													
367	W. B. McIver ...	—	—	—	86·8	49·5	Colourless	·011	·008	·0024	5·0	37·3	10·1	Nil	70·7	123·1	
368	Witt and Büsch ...	—	—	—	89·1	50·8	,,	·021	·019	·0024	4·7	24·2	Nil	,,	78·7	107·6	
187	,, ...	—	Two Red Ring	·109	87·8	50·1	—	·029	·022	·0012	2·4	14·1	,,	,,	104·0	120·5	
188	,, ...	—	Two Green Ring	·104	84·8	48·45	—	·016	·010	·0024	5·0	50·8	29·7	,,	20·7	106·2	
205	J. Gros, Lagos ...	Locally compounded	Cana Habana	·160	78·0	44·5	—	·078	·027	·0108	24·2	43·5	Nil	1·0	157·3	226·0	
206	,, ...	,, ...	Rhum Kingston	·163	69·5	39·65	Aniline Orange.	·329	·043	·0444	97·0	71·1	6·3	0·9	151·5	326·8	
214	G. L. Gaiser ...	—	One Red Ring	·105	72·0	41·1	—	·049	·040	·0036	8·7	15·0	Nil	Nil	121·6	145·3	
228	Fernandez & Co. ...	—	Bahia	·140	75·6	43·15	—	·022	·008	·054	12·5	81·6	8·6	0 1	371·2	474·0	
239	A. Miller Bros. ...	—	Red Hand, Schiedam	·109	86·6	49·4	—	·017	·012	·0036	7·3	39·2	7·0	Trace	283·4	336·9	
240	,, ...	—	A (B) M Schiedam	—	86·2	49·2	—	·024	·016	·0024	5·0	67·9	365·8	,,	121·9	560·6	
245	Cie. Française Occidentale.	—	Hammock	—	85·5	48·8	—	·016	·013	·0048	10·0	12·6	Nil	Nil	106·5	129·1	
246	Cie. Française Occidentale.	—	,, ...	—	85·2	48·6	—	·015	·011	·0048	10·0	18·1	,,	,,	107·0	135·1	
256	Pickering and Berthoud.	—	—	—	85·2	48·6	—	·022	·016	·0036	7·4	86·8	3·3	,,	68·0	165·5	
257	Pickering and Berthoud.	—	—	—	85·4	48·7	—	·023	·016	·0036	7·4	72·2	2·7	,,	67·7	150·0	
250	Cie. Française Occidentale.	Durlacher Bros., London ..	London Bonded — Fine Old Jamaica Rum — Kingston — Blended in Germany.	·166	83·5	47·7	Deep Brown.	·540	·039	·048	7·5	206·6	6·9	1·9	278·8	501·7	
261	W. B. McIver ...	—	—	—	84·3	48·1	—	·033	·028	·0048	10·0	48·6	33·5	Nil	89·4	181·5	
266	Lagos Stores ...	—	Hedgehog G R G	—	86·9	49·6	—	·017	·014	·0048	9·6	38·3	15·3	,,	161·2	224·4	
271	,, ...	—	Too-foo—2 Red Rings	—	87·0	49·6	—	·016	·013	·0024	4·8	37·7	0·6	,,	80·6	123·7	
272	,, ...	—	Comb and Crescent. 2 Green Rings.	—	98·1	56·0	—	·015	·011	·0024	4·3	15·7	1·2	,,	53·5	74·7	
274	,, ...	—	Comb and Crescent. 1 Red Ring.	—	85·6	48·9	—	·029	·017	·0024	5·0	19·1	0·6	,,	95·3	120·0	
275	,, ...	—	Sweet Rum. 1 Green Ring ...	—	86·6	49·4	—	·013	·009	·0024	5·0	21·3	0·6	,,	81·0	107·9	
285	,, ...	—	2 Red Rings	—	76·2	48·6	—	·029	·023	·0024	5·0	36·2	1·8	,,	164·6	207·6	
328	Purchased in Ibora	Market, Abeokuta	—	·149	52·5	29·95	—	·015	·011	·0012	4·0	39·2	0·7	,,	83·6	127·5	
329	,, ,,	,, ,,	—	—	52·3	29·85	—	·012	·008	·0012	4·0	31·3	0·7	,,	83·8	119.8	
371	John Holt & Co. ...	—	—	—	78·9	45·0	—	·019	·016	·0036	8·0	31·3	2·6	,,	66·6	108·5	
372	W. B. McIver ...	—	Red	—	86·4	49·3	Dark Sherry.	·139	·021	·0048	9·7	25·0	3·4	,,	101·4	139·5	
373	Paterson Zochonis ..	—	—	—	85·9	49·0	—	·016	·013	·0036	7·3	25·1	7·1	,,	61·2	100·7	

GIN.

181/2	Witt and Büsch ...	Unknown...	Goose	·059	79·3	45·25	All practically Colourless.	·029	·023	·0048	10·6	75·9	10·0	0·1	265·5	362·1
183/4	,, ...	,, ...	Ju-Ju	·062	82·8	47·25		·015	·012	·0176	7·6	37·2	Nil	Nil	101·6	146·4
185/6	,, ...	,, ...	Special Lagos	·056	82·9	47·30		·015	·011	·0036	7·6	24·2	,,	,,	203·0	234·8
189/90	,, ...	,, ...	Goose	·103	72·3	41·25		·023	·019	·0048	11·6	40·5	1·2	0·2	194·1	247·6
191/2	,, ...	,, ...	Penguin	·060	81·6	46·55		·021	·016	·0024	5·1	35·9	120·4	Trace	172·0	333·4
193	Locally compounded	J. Gros & Co.	Onigangan	·091	77·7	44·30		·044	·025	·0060	13·5	29·8	Nil	1·0	452·5	496·8
194/5	,, ...	,, ...	Quaranga	·056	75·3	42·95		·055	·014	·0048	11·2	24·6	,,	0·3	419·6	455·7
196	,, ...	,, ...	Palm Tree	·097	59·7	34·10		·080	·037	·0048	14·0	33·5	,,	Trace	117·3	164·8
198	,, ...	,, ...	Eleye	·102	71·8	41·06		·057	·032	·0036	8·7	23·8	,,	0·5	161·0	194·0
199	,, ...	,, ...	Eleye and Star	·098	73·0	41·70		·067	·029	·0048	11·5	29·5	,,	0·6	287·5	329·1
200	,, ...	,, ...	Schiedam	·138	76·7	43·80		·061	·030	·0048	11·0	30·0	1·1	1·3	274·0	317·4
201	,, ...	,, ...	Old Tom	·165	77·1	44·0		·083	·022	·0048	11·0	24·0	Nil	0·3	136·3	171·6
208/9	G. L. Gaiser ...	Unknown...	Crown No. 6	·062	73·2	41·75		·028	·017	·0048	1·2	25·2	4·8	0·2	143·7	175·1
210/11	,, ...	—	Olumo	·063	78·5	44·80		·038	·028	·0024	Nil	62·9	6·6	1·1	133·9	204·5
212/3	,, ...	—	Lion C.W.H.	·057	83·4	47·60		·043	·024	·0012	1·2	22·1	2·2	0·2	84·0	109·7
215	,, ...	—	Bunsing	·103	74·0	42·20		·017	·013	·0048	Nil	20·9	Nil	Nil	142·2	163·1
216/7	,, ...	—	Lion	·065	72·9	41·65		·033	·018	·0012	1·1	21·1	12·0	0·3	96·0	130·5
218	Paterson Zochonis	—	Ile Alagbon	·101	87·1	49·70		·013	·011	·0036	1·2	28·5	Nil	Nil	120·0	149·7
219	,, ...	—	,, ...	·063	86·1	49·10		·013	·007	·0043	2·4	17·7	,,	Trace	203·6	223·7
220	,, ...	—	Mermaid	·108	87·1	49·75		·047	·026	·0036	1·6	24·7	10·1	0·5	120·0	156·9
221	,, ...	—	Minerva	·088	85·2	48·65		·016	·009	·0036	2·4	14·3	1·0	Nil	82·2	99·9
222	,, ...	—	,, ...	·062	86·2	49·20		·017	·009	·0036	2·4	14·2	Nil	,,	162·6	179·2
223	,, ...	Netherlands Distillery Schiedam	Baby	·061	87·1	49·75		·011	·006	·0048	2·4	7·0	,,	,,	80·4	89·8
224	,, ...	W. Hasekamp & Co.	Hare	·084	81·3	46·35		·026	·014	.0024	1·3	26·5	43·1	Trace	323·6	394·5
225	,, ...	,, ...	Tom Pan	·137	81·0	46·20		·023	·018	·0048	2·5	34·3	10·8	,,	129·9	177·5
226	,, ...	Champion Distillery	German Old Tom	·165	72·0	41·10		4·69	·042	·0168	17·5	32·2	1·2	,,	486·6	537·5
233	A. Miller Bros. ...	Melchers and Son	Melcher's Aromatic Schiedam Schnapps.	·141	84·7	48·40		·059	·012	·0024	2·4	32·6	1·0	1·0	247·9	284·9
234	,,	Netherlands Distillery	Hummingbird	·085	85·7	48·90		·018	·012	·0024	1·2	13·0	1·2	1·2	61·3	77·9
235	,,	M. B. A.	Guinea fowl	·082	79·2	45·20		·023	·014	·0024	1·5	35·0	4·4	0·2	132·8	173·9
236	,,	,, ...	Cock	·061	78·6	44·90		·026	·020	·0036	1·3	35·0	Trace	Trace	100·0	136·3
237/8	,,	J. J. Melchers	Fraternity	·059 ·062	85·1	48·60		·023	·012	·0024	2·4	28·8	,,	0·2	259·3	290·7
241	Compounded Locally	H. Dupuy	None	·111	65·9	37·65		·023	·017	·0072	6·6	23·0	Nil	Nil	318·7	348·3
242	,,	,, ...	Oti Alaga	·094	67·2	38·35		·024	·017	·0012	Nil	45·5	,,	,,	39·1	84·6
243	Cie Française Occidentale.	Unknown...	Hammock	·108	86·0	49·05		·031	·024	·0036	1·5	28·9	30·3	Trace	244·6	305·3
244	Cie Française Occidentale.	,, ...	,, ...	·160	86·4	49·30		·031	·024	·0036	1·2	35·7	34·5	,,	267·6	339·0
252	Cie Française Occidentale.	Kiderlen, E.	Aromatic Schiedam Schnapps	·169	83·0	47·35		·019	·011	·0036	1·2	37·1	2·1	2·0	151·2	193·6
254/5	Pickering and Berthoud.	J. J. Melchers	Bull	·102 ·063	81·4	46·40		·030	·024	·0036	1·2	37·9	1·0	1·0	323·2	364·3
258	W. B. McIver ...	Unknown...	Monkey	·100	85·8	48·95		·014	·010	·0012	Nil	32·0	6·0	0·1	367·8	405·9
259/60	,,	,, ...	Leopard	·055 ·061	86·1	49·15		·012	·009	·0036	1·2	35·8	Trace	Nil	366·3	403·3
262	Lagos Stores Ltd. ...	Netherlands Distillery Co. ...	Hedgehog	·145	86·2	49·20		·017	·011	·0024	1·2	57·3	12·2	4·0	609·6	684·3
263	,,	,, ,, ...	,, ...	·110	83·7	47·75		·019	·012	·0024	2·5	40·6	1·3	4·2	502·5	551·1
267	,,	,, ,, ...	,, ...	·108	87·3	49·85		·017	·010	·0048	2·4	42·3	24·0	Nil	120·8	189·5
268/9	,,	,, ,, ...	Comb & Crescent	·108 ·060	88·1	50·25		·015	·011	·0024	2·3	42·0	6·0	0·2	149·3	199·8
270	,,	,, ,, ...	Freebooter	·110	87·9	50·15		·068	·009	·0012	Nil	31·0	6·0	2·4	239·3	278·7
277	John Holt & Co. ...	B. Brown Sons & Co., London...	Ye Old Tom	·168	57·6	32·90		6·90	—	·0036	3·6	90·8	Nil	Nil	638·2	732·6
280	,,	E. Kiderlen, Rotterdam ...	Corkscrew	·110	86·8	49·50		·025	·013	·0024	1·6	35·5	7·1	4·8	303·1	352·1

Lab. Number.	Importer	Maker or Retailer.	Brand and Description of Spirits.	Quantity in Bottle as Retailed.	Strength. Percentage of Proof Spirit.	Strength. Percentage of Absolute Alcohol.	Colour, &c.	Grams per 100 c.c. of Sample. Total solid matter.	Grams per 100 c.c. of Sample. Ash.	Grams per 100 c.c. of Sample. Acid as Acetic Acid.	Secondary Constituents. Milligrams per 100 c.c. of Absolute Alcohol. Volatile Acid as Acetic Acid.	Esters as Acetic Ester.	Aldehydes as Acetic Aldehyde.	Furfural.	Higher Alcohols.	Total.	Remarks
				GIN—*continued.*													
				Gall.													
281/2	John Holt & Co. ...	E. Kiderlen, Rotterdam ...	Horse	·100 ·058	88·7	50·60	All practically colourless.	·030	·010	·0012	Nil	28·0	5·9	0·6	326·1	360·6	
283/4	„	Unknown...	Lucifer	·058 ·064	87·5	49·95		—	—	·0036	2·4	21·6	3·0	Nil	60·1	87·1	
286/7	„	Bought in Sangos Market. Sani Ajenifugi-Lawani.	None	·070 ·074	60·3	34·40		—	—	·0012	Nil	25·6	Nil	„	29·0	54·6	
288/50	Purchased in Sango Market.	J. Gros, Lagos. Jesufu Zaoba-Belo.	Quaranga...	·060 ·059 ·065	75·2	42·90		—	—	·0043	4·2	12·4	„	0·2	489·5	506·3	
291/3	Purchased in Alakoro Market.	J. J. Melchers Wz., Ashimohun Jinodu Moviamo.	Bull	·064 — ·065	74·5	42·55		—	—	·0072	5·4	82·6	64·6	Nil	105·8	258·4	
294	W. B. McIver & Co.	Arkinyemi, Ebute Metta ...	Monkey	·094	77·8	44·35		—	—	·0024	2·5	47·6	9·0	„	135·3	194·4	
295	„	W. Hasekamp & Co.	Hansom Cab	·059	77·4	44·15		—	—	·0024	2·5	27·9	6·8	„	102·0	139·2	
297	„	J. Gros, maker. J. A. Hanson, seller.	Palm Tree	·100	60·5	34·55		—	—	·0048	5·3	25·4	Nil	0·3	43·5	74·5	
298	Witt & Busch ...	Unknown	Penguin	·104	72·0	41·10		—	—	·0048	2·9	25·6	Nil	Nil	111·9	140·4	
299	Locally compounded	J. Gros. J. A. Hanson, Seller...	Palm Tree	·100	60·7	34·60		—	—	·0036	3·5	22·5	„	0·1	69·4	95·5	
302	Unknown	W. Hasekamp & Co. J. B. da Silva, Seller.	Tom Pan	·062	80·8	46·05		—	—	·0060	7·5	26·9	34·7	0·1	130·3	199 5	
303/4	„	J. J. Melchers Wz.	Bull	·102 ·102	68·1	38·85		—	—	·0012	1·9	14·0	Nil	0·5	193·1	209·5	
305	„	Purchased in Obun Eko Market from Asenotu Jinada, Azorinde.	„	·061	80·0	45·65		—	—	·0060	2·5	11·8	4·4	Nil	219·0	237·7	
306	„	Purchased in Obun Eko Market from Asenotu Jinada, Azorinde.	„	·045	101·7	58·00		—	—	·0048	3·3	42·4	0·8	„	51·9	98·4	
300	Witt & Busch ...	Mushin Market. Lawani Jami. Belo,	Goose	·105	72·1	41·15		—	—	·0048	4·3	42·7	Trace	„	47·4	94·4	
301	Paterson Zochonis...	Igboshe. J. B. da Silva ...	Baby	·059	87·6	50·00		—	—	·0024	2·4	10·6	Nil	„	60·0	73·0	
308	J. Gros	J. Gros	Old Tom	·160	77·6	44·25		—	—	·0072	6·2	31·8	„	0·1	34·1	72·2	
310/11	Lagos Stores, Ltd....	Netherlands Distillery	Comb and Crescent	·062 ·050	57·6	32·90		—	—	·0024	3·6	21·0	9·1	Nil	30·3	64·0	
312/13	John Holt & Co. ...	Unknown...	King of Spades	·054 ·052	58·0	33·10		—	—	·0024	3·5	63·7	9·1	„	60·4	136·7	
314/15	G. L. Gaiser ...	—	Olumo	·055 ·057	55·5	31·65		—	—	·0012	Nil	38·8	6·3	„	31·6	76·7	
316/17	J. Holt & Co. ...	—	Lucifer	·052 ·051	59·3	33·75		—	—	·0012	„	31·0	8·9	„	59·2	99·1	
323	Lagos Stores ...	—	Hedgehog	·106	45·8	26·10		—	—	·0012	„	48·0	Trace	„	76·6	124·6	
325	„ ...	Netherlands Distillery	Comb and Crescent	·060	83·3	47·50		—	—	·0036	3·7	37·0	1·0	„	126·3	168·0	
326	Paterson Zochonis	Unknown	Mermaid	·060	91·8	52·35		—	—	·0024	2·3	30·0	12·4	„	38·2	82·9	

				GIN—*continued.*														
327	Miller Bros. ...	—	Cock on Lagos Island	·102	79·2	45·20	All practically colourless.	—	—	·0048	2·6	54·4	44·2	Trace	199·1	300·3
322	" ...	—	Humming Bird	·110	88·1	50·25		—	—	·0024	il	21·0	59·7	2·0	159·2	241·9
330/1	Paterson Zochonis	Netherlands Distillery	Baby	·061 ·061	86·9	49·60		—	—	·0024	"	32·0	Trace	Nil	40·3	72·3
332/3	Lagos Stores ...	" "	Comb and Crescent	·059 ·058	87·7	50·05		—	—	·0036	1·2	17·6	22·0	"	199·5	240·3
336/7	" ...	" "	" "	·062 ·064	87·7	50·05		—	—	·0036	2·4	13·9	4·0	0·1	140·0	160·4
343/4	" ...	" "	" "	·062 ·060	83·9	47·90		—	—	·0024	2·3	25·9	9·4	Trace	146·2	183·8
345/6	G. L. Gaiser ...	Unknown	Olumo	·063 ·060	80·4	45·85		—	—	·0024	1·6	22·9	6·5	Nil	43·6	74·6
349	Miller Bros. ...	—	Cock	·100	79·9	45·60		—	—	·0060	4·6	38·5	3·3	0·1	153·5	200·0
362/3	J. Holt & Co. ...	—	King of Spades	·058 ·059	87·4	49·90		—	—	·0024	1·2	21·0	Trace	Nil	39·9	62·1
369	" ...	—	None	·154	88·1	50·25		—	—	·0036	2·3	6·9	"	"	139·3	148·5
370	" ...	—	"	·083	89·7	51·15		—	—	·0048	4·6	27·6	"	"	58·7	90·7
374	Witt & Büsch ...	Unknown	Tjangah	·056	82·7	47·20		—	—	·0036	3·9	14·9	14·2	0·2	190·6	223·9
375	" ...	—	Double Stork	·065	83·7	47·80		—	—	·0048	2·5	33·3	41·9	Nil	41·9	119·6
379	John Holt & Co. ...	—	Mailed Arm	·063	87·1	49·70		—	—	·0024	2·4	24·7	2·0	0·3	181·0	210·4
384	Witt & Büsch ...	—	Oti-Eko	·066	76·3	43·55		—	—	·0012	1·3	36·3	2·2	0·4	344·8	385·0
386	Paterson Zochonis	Mrs. Fischer, Dugbe Camp, Ibadan. Retailer.	Minerva	·061	86·7	49·45		—	—	·0012	1·2	49·7	24·2	Trace	303·0	378·1
387	G. L. Gaiser ...	Mastafa-Ekotedo, Ibadan ...	None	·063	84·6	48·30		—	—	Nil	Nil	32·7	8·2	0·5	207·0	248·4
388	" ...	Bought at Lalupon	—	·066	86·1	49·10		—	—	Nil	Nil	25·0	12·2	0·5	183·3	221·0
389	" ...	Taiwo, Ekotedo, Ibadan ...	—	·093	86·4	49·30		—	—	·0012	1·2	25·0	·0·7	0·6	304·3	331·8
391	Witt & Büsch ...	Unknown	Bee	·099	77·6	44·25		—	—	·0024	3·8	19·8	Trace	0·6	406·8	431·0
393	Lagos Stores ...	—	Yacht	·093	86·1	49·15		—	—	·0012	1·2	25·0	30·4	0·1	120·0	176·7
397	Unknown	—	"	·104	87·6	50·00		—	—	·0018	1·9	10·6	Trace	Nil	60·0	72·5
399	J. J. W. Peters ...	J. J. W. Peters	Double Rectified Rye Geneva ...	·136	81·2	46·30		—	—	·0024	3·8	11·4	"	Trace	194·3	209·5
			MISCELLANEOUS LIQUEURS.															
197	Locally compoun led	J. Gros, Lagos	Anisado	·091	76·0	43·35	Deep Sherry.	·0382	·009	·006	8·3	24·3	Trace	0·6	46·1	79·3
203	" "	" "	Anisette	·167	67·0	38·2	Colourless	5·099	·003	·0096	19·0	27·6	"	0·5	52·3	99·4
207	" "	" "	Sloe Gin	·144	68·6	39·15	Deep Sherry.	1·290	·036	·0216	30·7	20·2	2·5	1·2	90·2	144·8
232	Miller Bros. and Co.	W. and A. Gilbey	Peppermint	·0:2	42·0	23·9	Colourless	60·024	·084	·0168	30·1	58·8	8·3	Nil	376·5	473·7
251	Cie Française Occidentale.	J. Galliflet, Lyon	Liqueur Galliflet	·110	63·2	36·05	"	38·672	·028	·012	23·3	139·3	16·0	0·3	277·3	456·2
247	Cie Française Occidentale.	—	Rosolio (L. S. and C.)	·104	31·9	18·2	Carmine	18·568	·044	—	—	24·1	Nil	Nil	54·6	78·7
273	Lagos Stores ...	—	Anisado	·103	88·0	50·2	Colourless	·015	·010	·0036	4·6	14·0	"	"	39·9	58·5
279	John Holt and Co.	—	Anisado (Lion Brand)	·108	34·4	19·6	"	·047	·030	·0024	6·1	40·4	"	"	76·5	123·0
264/5	Lagos Stores ...	Netherlands Distillery	Anisado	·065 ·061	56·0	31·95	"	·019	·015	·0012	—	66·0	"	"	46·8	112·8

III.

REPORT AND SUMMARY OF THE RESULTS OF THE ANALYSES OF NATIVE MADE FERMENTED DRINKS FROM SOUTHERN NIGERIA FORWARDED FOR ANALYSIS TO THE PRINCIPAL OF THE GOVERNMENT LABORATORIES, LONDON.

Two of the 16 samples received consist of a fermented liquor made from cereal grains. They contain a large quantity of finely divided flocculent matter in suspension, consisting of unaltered starchy material, grain husks, and what appear to be the exhausted cells of some ferment. The liquid portion has a sour smell and acid taste resembling distillers' wash.

The other 12 samples appear to be made by fermenting the juices of various species of palms, and are very similar in character. Some of the samples have a pink colour due probably to the colouring bark (Itala) used. These samples have also a slightly astringent taste. The others are colourless, slightly opalescent liquors with a slight sediment, consisting of exhausted yeast, lactic and other ferment germs.

Except Nos. 412, 413, 414, and 415, all the samples have a sour smell and an acid, but not unpleasant, taste.

Nos. 412, 413, 414, and 415, appear to have been more recently made than the other samples. They contain a lower percentage of acid, and the yeast is practically unmixed with other ferments. Samples No. 413 and 414 are only partially fermented. They have a sweet taste, and nearly 60 per cent. of the solid matter in solution is invert sugar.

The proportion of alcohol present in the "palm wines" varies from 5 to 12·8 per cent. of proof spirit, considerably more than is found in beer of the same "original gravity."

Except in the two cases above mentioned, the sugar is practically all converted into alcohol, a portion of which is subsequently changed to acetic acid.

The small amount of mineral matter present consists almost entirely of salts of potassium, and we have found no evidence of the presence of any deleterious ingredients.

If these "palm wines" were freed from the exhausted yeast by filtration they would not differ greatly, except in the proportion of acid, from some of the liquors sold in this country as Sweets or Made Wines.

I annex a summary giving the results of the analysis of the samples received, and also the advice form accompanying them.

T. E. THORPE

GOVERNMENT LABORATORY,
23*rd July*, 1909.

Summary of the Results of the Analyses of Native-made Fermented Drinks in Southern Nigeria.

Lab. Number.	No. of Sample.	From what District.	Description of Sample.	Results of Analysis.										Particulars from Labels on Bottles.
				Appearance, &c.	Specific Gravity. Water=1000.	Original Gravity. Water=1000.	Percentage of Proof Spirit.	Acidity, as Acetic Acid. Volatile. (Grams per 100 ccs.)	Acidity, as Acetic Acid. Fixed. (Grams per 100 ccs.)	Acidity, as Acetic Acid. Total. (Grams per 100 ccs.)	Total Solid Matter in Solution. (Grams per 100 ccs.)	Sugars as Dextrose. (Grams per 100 ccs.)	Ash or Mineral Matter in Solution. (Grams per 100 ccs.)	
400	1	Ishan	Palm Wine	Colourless, slight sediment (yeast)	999·76	1058·9	12·8	·86	·13	·99	2·23	·070	·160	Juice obtained by running off with wooden pipe near top of live palm tree. Is collected in calabash, nothing added to it, kept three days or longer, and is then ready for consumption. About two bottles make ordinary man intoxicated.
401	2	Iddah	Tombo	Pinkish, slight sediment (yeast) ...	998·74	1031·2	7·1	·60	Nil	·60	·95	Traces	·074	Long bamboo pole wine.
402	3	New Calabar ...	„	Colourless, slight sediment (yeast)	999·54	1030·7	7·0	·47	·01	·48	1·09	„	·104	
403	4	Sapele	Palm wine, with Itala colouring.	Pink colour, slight sediment (yeast).	1001·9[illegible]	1[illegible]38·7	8·0	·73	Nil.	·73	1·84	„	·100	From Piassava Palm in same way as 407, with addition of Itala, the bark of a tree, to give it its pinkish tinge. Emoitala (Itala Drink). Udiamiogu (Ogu Drink).
404	5	Ibi	Guinea Corn Beer (Yala, Iguanya, Ibi, Nkuluncha).	Much sediment. Buff tint. Liquid portion slight yellow tint. Both samples contain much unaltered starch and grain husk.	1005·70	1039·0	7·1	·68	·33	1·01	2·81	„	·165	Retail price about 1*d.* per bottle.
405	6	„	Millet (Imimele) Beer ...		1008·40	1036·7	5·9	·77	·66	1·43	3·26	„	·184	Made from corn called Imimele. Native names: in Yala ... Ikpi. Ibi ... Isam. Price 6*d.* per large demijohn.
406	7	Sapele	Palm Wine	Pinkish, slight sediment (yeast) ...	1007·60	1042·5	7·1	·90	·02	·92	3·32	„	·066	Prepared from Piassava Palm. To make this, tree is *not* felled. Names:—Jekri ... Emojekri. Sobo ... Udiami.
407	8	Ishan	Tombo	Colourless, slight sediment (yeast)	998·88	1046·4	10·2	·73	Nil	·73	1·64	„	·066	Young palm oil tree cut down and juice run off by wooden pipes. Drains in two or three weeks. Drink ready after fermenting about three days. Value of bottle, 1*d.* or leaf of tobacco.
408	9	Oka	„	Pink, sediment (yeast)	1000·91	1028·6	6·2	·56	·33	·89	1·57	„	·078	Wine made from Tombo Palm. (Bottle also labelled "Bamboo Wine.")
409	10	Kwale	„	Colourless, slight sediment (yeast)	999·86	1041·7	9·3	·46	·14	·60	1·73	·027	·156	Palm date tree.
410	11	„	Palm Wine	„ „ „	999·73	1046·9	10·4	·49	·24	·73	1·90	Traces	·300	Prepared from palm nut tree.
411	12	Sapele	„ „ (prepared from Oil Palm Tree). Native names, Jekri and Yoruba, Soba.	„ „ „	1004·80	1049·9	10·2	·37	·76	1·13	3·11	·084	·456	To make the wine, the tree is felled. Not generally sold, usually made for home consumption.
412	13	Opobo	Tombo, undiluted	Colourless, slight sediment (yeast), also particles of brownish bark.	998·61	1032·9	8·1	·18	·03	·21	1·10	·137	·078	
413	14	„	„	Do.	1016·16	1036·9	5·0	·31	·03	·34	4·95	2·887	·104	
414	15	„	„	Do.	1016·13	1037·0	5·0	·31	·03	·34	4·96	2·888	·092	
415	16	„	„	Do.	997·30	1033·4	8·4	·28	Nil	·28	·78	Traces	·075	

APPENDIX C.

(*Minutes of Evidence, page* 23.)

To the Members of the Committee.

GENTLEMEN,

As the Bishop of the Diocese in Western Equatorial Africa, which Diocese includes the whole of Southern Nigeria, and as one who has given some attention to the subject of the Liquor Traffic in West Africa during the past 15 years, I venture to submit the following statement for your consideration which I trust may be of some service to you, at the same time expressing my readiness to render any help which it may be in my power to give to the Committee.

1. That the traffic in spirits has enormously increased in the past few years is beyond dispute, as the following figures testify:—

Importation of Spirits into Southern Nigeria, 1900 *to* 1907.

	Gallons.
1900	2,232,152
1901	2,501,426
1902	2,989,174
1903	2,748,974
1904	3,207,167
1905	2,768,835
1906	3,321,903
1907	4,055,208

2. That such increase is purchased at the expense of legitimate traffic also appears to be evident from the following figures:—

Revenue of the Colony, 1906 *and* 1907.

	£
Total revenue in 1906	1,088,717
Revenue on spirits	600,784
Total revenue in 1907	1,459,554
Revenue on spirits	806,942
Total increase in revenue in 1907...	370,837
Increase in revenue on spirits ...	206,158

N.B.—Whilst the duty on spirits was raised from 3*s.* 6*d.* to 4*s.* per gallon in December, 1906, the gallonage rose from 3,321,903 gallons in 1906 to 4,055,208 gallons in 1907.

1907.	Declared Value.	Value plus Duty.
	£	£
Imports, cottons	1,078,224 ...	1,185,628
Imports, spirits	385,505 ...	1,192,447

The returns, published in the "Egba Gazette," for 1908 also indicate this:—

	£
Imports, cottons, into Abeokuta, value ...	66,105
Imports, spirits, into Abeokuta, value ...	98,712

N.B.—To the value of the spirits should be added the duty imposed at the Ibara Gate and elsewhere at 9*d.* per gallon.

The points, however, which I desire to emphasise are as follows:—

3. The traffic in spirits practically dominates trade.

Before the introduction of the licensing system into the City of Ibadan in January, 1909, every petty trader and every market woman was a dealer in spirits. This was also the case in Abeokuta until quite recently, and, indeed, throughout the Yoruba country. It was generally agreed that it was impossible to trade successfully without stocking spirits.

In the Delta of the Niger, where spirits are recognised as a currency of the country, and where until recently, owing to the lack of cash, Court fines were paid in spirits, gin is the basis of trade.

Mr. Thomas Welsh, in his pamphlet entitled "Contrasts in African Legislation," page 10, has pointed out that "in one British port . . . 75 per cent. of the produce exported, of the yearly value of £30,000, is paid for in gin." I am assured that at Brass, Degema, and Opobo the rate of exchange is higher, viz., 90 per cent. The merchants have agreed to insist that out of every 20 cases of gin worth of produce, the value of two cases of gin must be taken in cloth; otherwise the exchange would be effected entirely in gin in a very large number of cases.

When travelling in some parts of the Delta, it is not possible to purchase food, fowls, &c., unless you are prepared to pay for them in gin. The Church Missionary Society were compelled to close a Mission Station at Agberi on this account. Archdeacon Dennis experienced great difficulty last year when travelling from Owerri to the Cross River on account of the refusal of the people to sell food save in exchange for spirits.

Commenting on the "Arrest of the Spirit Trade," the Editor of the "Lagos Weekly Record," February 27, 1909, wrote, "The spirit trade is practically at a standstill . . . The effect wrought upon trade by the stoppage is by no means inconsiderable, and the apprehension awakened is as great as it is widespread. The effect and the apprehension both testify to the important part which the *liquor traffic fills in the trade of the Colony,* and which is neither a healthy nor commendable feature, no matter what is urged to the contrary." (See Article attached.)

Sir F. Lugard, page 776, "Nineteenth Century," says: "For my own part, I consider that one of the chiefest of the objections to the liquor traffic is based on grounds wholly apart from these. Even were it to be granted that the demoralisation of the natives is a chimera, I should still stigmatise the liquor traffic as a bar to civilisation and progress in Africa, a short-sighted and perilous commercial venture, and as destructive of that legitimate expansion of trade and creation of new markets which is the ostensible reason of our presence in Africa."

3. (*b*) That the traffic in spirits is extending across the frontier from Southern Nigeria into Northern Nigeria.

That this would be the case was predicted by Sir Frederick, then Major, Lugard, in an Article in the "Nineteenth Century," November, 1897 (copy submitted for the use of the Commissioners). He writes: "Railway extension, together with the cessation of intertribal wars, the abolition of the heavy tolls formerly levied by various tribes on goods in transit through their respective territories, and other recent facilities for the transport of goods, will vastly increase the area of distribution of the liquor, and will bring these spirits to countries in which we stand pledged by the Brussels Act to prevent their distribution."

These words have been very literally fulfilled. Smuggling takes place to-day across the frontier at Jebba, from Sapelli viâ Umunedi and at the back of Asaba; through Onitsha and up the Anamabara Creek, and from Calabar and the neighbourhood northwards over the River Benue.

Another point of entry into Northern Nigeria in the near future will be on the Awayong Creek, a tributary of the Cross River, which rises in Northern Nigeria on or near the boundary, and which thus provides a back-door into Hausaland. This creek is now being opened for trade, and European merchants are establishing factories. An appeal has been made to the Lagos Government to prevent the introduction of spirits into this new territory, but without success. I would respectfully direct the attention of the Commissioners to this district and its possibilities.

When approached upon the subject of the smuggling of spirits across the frontier in 1900, Sir Frederick Lugard wrote to me as follows: "As things stand at present, gin is bound to filter through into the Hausa States until the traffic is entirely stopped by river, *e.g.,* the River Niger, and across our frontiers."

In this connection, I desire also to direct the attention of the Commissioners to the nature of the boundary between Southern and Northern Nigeria, and the strength of the Police Force available for its protection. It will be apparent that assurances

of the effective protection of this frontier under existing conditions are valueless. The frontiers between Southern Nigeria and the Dahomian Country, on the one hand, and the Cameroons on the other, can far more readily and effectively be guarded than that between Northern and Southern Nigeria, regarding which frontier we are solemnly pledged.

Of this frontier question, Sir Frederick Lugard has written, page 784: "It becomes the more necessary for France, Germany, and England, whose territories are affected by this import, to come to an understanding independently of any such International revision (of the Brussels Act), or in default of this understanding for England to prove her sincerity by taking the initiative. Shall we appeal in vain to those two great nations who march in the van of European civilisation and progress? With their co-operation all difficulty vanishes. On the other hand, if our appeal be futile, shall we continue to pursue this immoral and commercially suicidal policy from fear of the extra cost of a preventive service on the extreme frontiers of Colonies well able to pay the charge?"

4. That this traffic demoralises the people.

It is frequently objected by those who for one cause or another endeavour to minimise the evils of the traffic that "the native is seldom seen the worse for liquor, and that you may see more drunken people in Liverpool or Glasgow in one night than you would see in Africa in a lifetime," or words to such effect. This may be true as far as the average Englishman is concerned. He seldom, if ever, sees a drunken man in the streets. But the assumption is altogether at variance with the facts of the case if it be argued that the consumption of spirits by the African does not produce drunkenness or lead to crime.

We do not maintain that the process of demoralisation is complete, and that the people of Southern Nigeria are hopelessly drunken. As Bishop Oluwole has frequently pointed out, that is the contingency we pray God to avert. But we do say and maintain that the process of demoralisation is at work, and that it is working rapidly and disastrously. See the leader from the "Lagos Standard," quoted in the "Church of England Chronicle," April 2, 1909 (attached). The Rev. T. Harding, of Ibadan, points out, "that most of the drinking on the part of the people takes place at night, when the feasts, wakes, &c., are observed, and that the effects of drunkenness are slept off on the following day."

The following incidents can be readily verified, and are of recent occurrence:—

"At Wasimi Station, near Abeokuta, a man who had been drinking spirits was fighting with his wife. A friend called upon him to desist. The man being mad with drink turned and stabbed his friend. He was arrested and brought to the Egba Court, and was fined £10." "A man named Obi, now in prison in Abeokuta, when keeping a wake was drinking spirits with his companions. Because the man next to him did not pass the bottle quickly, he stabbed him. The man died. Obi was arrested and sentenced for life. His sentence has recently been commuted to seven years." "Mr. S.'s cook, on the return of his master to England, set up in Abeokuta as a baker. For a time he did very well, and built himself a house with his profits. But after a while he took to drink; ruined his business, sold his furniture, and later on the zinc sheets from off the roof of his house, a few at a time. Afterwards, he got into prison. The ruins of his house are at Ogbe, Abeokuta." Evidence of this kind can readily be obtained where the confidence of the people is secured. There is naturally a rooted prejudice in the minds against the betrayal of their friends or relatives to strangers or foreigners, but there should be no difficulty in obtaining such information in the interests of the Commission.

In the Delta of the Niger drunkenness is also very rife. At Brass Nembi there is a drinking club known as the "Penny Adultery Club," the proceedings of which I am told are very shameful. In the same town the "Warri House" has been ruined by drink. Mr. Holt, lately District Commissioner, could give information on this point.

In Brass Tuwon, again, drunkenness is common, especially in Kemmer Town. At Akassa, near Brass, drinking among the African clerks at night was described to me by an Englishman resident there as "disgracefully common."

Doctor Sapara Williams, native practitioner in Lagos, speaking at a public meeting held in Lagos in February, 1909, said:

"I cannot shut my eyes to the fact that drink is insidiously working its way into the life of our people; that spirit drinking is increasing cannot be denied . . . Alcohol is gaining ground with our youths. Go to their convivial gatherings and see what havoc drink is playing in our midst. In our craze to appear civilised, we are taking 100 per cent. of the white man's vices, and less than 10 per cent. of his virtues . . . Alcohol means ruination to our purse and to our health; it breeds crime, insanity, and other diseases . . . It gives no quarter; it is either conqueror or conquered . . . Our duty to ourselves, to our children, and to our race is, 'Not to buy, not to sell, not to drink these spirits.'" (See "Nigerian Chronicle," February 19, 1909.)

The Hon. Dr. Johnson, speaking at the Diocesan Synod in 1908, spoke of the traffic as an "unmitigated evil."

5. That this traffic impoverishes the people.

Evidence under this head has already been placed in the hands of the Commissioners by the "Native Races Committee"; further evidence will be forthcoming when the witnesses are examined. The evidence of the Alafin of Oyo, the Bale of Ibadan, the Prince of Lagos, the Chiefs of Ogbomoso, Oshogbo, Ondo, and the Jebu Countries, given under the head of prohibition, also confirm this statement. In an interview with the Bale of Ibadan, when the Rev. T. Harding, and the Rev. Okuseinde accompanied me, the Bale declared, in answer to a question raised by Mr. Harding, that he believed "there were at least ten thousand pawns in the City of Ibadan, and that this condition of affairs is largely due to debts incurred by the people in connection with their feasts, funerals, weddings, &c., when large sums are expended on spirits." Unable to pay their debts, the debtors pawn their children, their relatives, and even themselves. The custom of pawning children is one which I respectfully submit calls for the careful investigation of the Commissioners.

The records of the Court in Abeokuta should also indicate the extent to which debts are incurred by the people in their transactions with the European merchants. (See also the "Lagos Weekly Record," March 13, 1909, on this point. Copy attached.)

6. That it corrupts the customs of the people.

Formerly it was the custom to ask a visitor "What will you eat?" now the question is, "What will you drink?" In earlier days the kola nut sufficed to indicate hospitality and friendship to the passing visitor, now the gin bottle is practically demanded, by the vicious custom which is spreading throughout the country.

Gin and rum have largely taken the place of palm wine and native beer at funerals, feasts, &c. For a comparison of the alcoholic contents of trade spirits and palm wine, &c., see Sir William MacGregor's statistics, published in Mr. Welsh's pamphlet.

The Rev. H. Proctor writes regarding the customs in Brass: "In Brass, on the occasion of a funeral, every person viewing the corpse must bring a bottle of gin to enable the friends of the deceased to entertain the company. Anyone who is connected with the House and who fails to put in an appearance on the occasion is fined 10 bottles of gin. Thus there is no escape, and whatever else may be wanting, gin will be supplied. Further, every man in Brass must pay two cases of gin per annum as a minimum subscription towards his dancing club, to one of which clubs every man must belong."

And as in Brass so throughout the district, spirits are demanded on every possible occasion, and he who fails to produce them is practically tabooed by his friends.

The Character of the Spirits.

We believe the spirits imported to be of a very coarse type. Some years ago I spoke of these spirits in the presence of Sir William MacGregor as "vile spirits," on the occasion of a public meeting held in

the Glover Memorial Hall. The Governor asked me to withdraw my words, but I was compelled, respectfully, to decline to do so. Not long afterwards His Excellency was good enough to publish the following statement: "Up to a few days ago I had very good grounds for saying that the quality of the spirits imported here was, as trade spirits, decidedly good. I had, however, deemed it advisable that the examination should be more or less continuous, and that it should embrace spirits from all parts of the territory. A sample of alcohol was quite lately sent us from a country market, which, on analysis, was found to contain the poisonous proportion of 4·4 per cent. of fusel oil. Ten samples were obtained immediately from all the different stocks of alcohol then in bond' in Lagos, and one was purchased in the open market, for examination. The Table below gives full information *re* the different samples:—

Fusel oil—4·31. 1·26. 4·22. 2·42. 3·54. 2·01. 2·58. 3·83. 1·68. 2·33. 1·36.

An Ordinance was introduced some 12 or 18 months later dealing with this condition of affairs, but no evidence is available to prove that the type of spirits now in use is better than it was.

The technical name for the type of spirits introduced is (I was recently told by a London dealer in spirits) "Rot Gut," which exactly corresponds to the native name "Jedo Jedo."

But apart from the character of the spirit, the fact that men, women, and children drink spirits containing 48 per cent. at least of alcohol, and drink it neat, is in itself evidence of the disastrous effects which accrue. It will be found that men constantly declare that it is the custom of the people to drink spirits "out of the bottle," *i.e.*, without the admixture of water.

Commenting on the Bill recently introduced into the Legislative Council, providing that spirits shall only be sold in such receptacles as are sanctioned by law, the Editor of the "Weekly Record" writes, March 13, 1909: "The purpose of the Ordinance is good, as confining spirits to the receptacles in which they are imported, and capable of being identified both as regards quality and quantity. We do not think anything is gained . . . by the manipulation of spirits. *The practice would be extinguished altogether if the Government would put a stop to the importation of raw alcohol in casks for sale.* To sell such death-dealing stuff is nothing less than a crime, and which would be established beyond all doubt if the untold story of the havoc wrought by alcohol were disclosed."

The Effects of the Consumption of Spirits upon the People Physically.

Upon this subject few are competent to speak with authority. There is a widespread belief that the consumption of spirits by men and women reduces the birth-rate, increases the death-rate, and is responsible to some extent for the high death-rate amongst children under one year of age. They also maintain that it lowers the vitality of those who drink these spirits, and it is for these reasons that many desire to see the traffic absolutely prohibited. They declare that the raising of the duty from time to time does not meet the needs of the case.

Of the medical men resident in the country, whether European or African, very few appear to have given the question serious consideration. Two or three English doctors who have done so are strongly of opinion "that alcohol in any and every form—no matter what may be written to the contrary—is dangerous to health in an African climate" (Sir Harry Johnston); and with Sir Victor Horsley, that its consumption in a tropical country is followed by "disastrous results."

I would respectfully urge, therefore, in the interests of accurate knowledge, that a thorough investigation be instituted by medical men, qualified by a study of the subject, to conduct such an investigation. The results of such an enquiry, if published, would be of permanent value.*

Writing upon this subject, Sir Frederick Lugard says, page 772: "Even the very men who have been quoted as apologists of the traffic are inconsistent in their evidence. The Chairman of the Committee which drew up the Liverpool Chamber's report is stated (in the "Times") to have said, 'To my mind the West Africa liquor traffic is a great evil . . . Every unbiassed mind must admit that the importation into West Africa of alcohol in large quantities is calculated to have a most deteriorating influence on the natives.' Sir C. Macdonald, then not engaged in defending it, alludes to it as a 'pernicious import'; and Mr. Hodgson, whose oft-quoted apology for the traffic forms the very text of the defence, says in a letter to the "Times" (December 31): 'We sell him (the African native) semi-poisonous compounds under the name of gin . . .'. Sir R. Watson, a Glasgow merchant, at one time engaged in the transport of this liquor, told me that he had made careful inquiries regarding the nature of the spirit, and he found that its cost per dozen case, including bottles, corks, packing cases, &c., was under 2*s*. So poisonous did he consider the liquor to be that he abandoned all connection with such a traffic. Nor was he singular in this action, for Mr. Imrie, of Birkenhead, adopted the same course from the same motives."

7. The people desire prohibition.

This is undoubtedly the case in the Yoruba Country, although some who readily and earnestly gave their evidence a few weeks ago may not have the courage to support their statements in person.

Strenuous efforts have been made during the past few weeks to confuse the issue at stake by exciting fears and arousing passions with reference to the question of direct taxation.

It has been declared that prohibition involves direct taxation, and that of a most grievous character. People have been warned, in an Article in the "Nigerian Chronicle," dated April 2, copy herewith attached, page 6, Supplement, that direct taxation involves "Hut tax, land tax, income tax, poll tax, capitation tax, export tax, and the like"; and on this ground they are practically urged to continue to consume spirits in order that they may escape such dire consequences. Copies of the "Nigerian Chronicle" have been circulated throughout the country.

The issue it is difficult to predict. The people may detect the object of the movement and its source; on the other hand, this may not be the case. In a letter recently received from Abeokuta, I am told that "the Alake and Council are making efforts to get the people round to begin to drink again. The sale is started afresh at Ibara (*i.e.*, at the European factories). The Alake has sent to several chiefs of every township to proclaim to their people that they should begin to drink, adding that if they should stop (*i.e.*, stop drinking spirits) taxation will follow."

In the same way people who were prepared to support us and to sign memorials upon the subject now declare that they are unable to identify themselves with a movement in favour of prohibition, although at heart they earnestly desire such an issue. This is particularly the case with the Mohammedans.

It is further constantly declared by those who are interested in the liquor traffic that I am an advocate of direct taxation. See letter attached by a "Practical Layman," "Nigerian Chronicle," April 9.*

These facts I trust will receive due consideration at the hands of the Commissioners.

The agitation has been aroused mainly in Lagos, where in the past the people have largely benefited by the revenue raised on spirits, which are chiefly consumed by the people of the interior. It is argued that the money thus provided by the people of the interior must in the future be raised by the people of Lagos. Hence the alarm of the Lagos people. In the case of Abeokuta, where the same tactics have been adopted in stirring up the people, the interests of the Egba Council are involved. Hitherto the Council has raised about £800 per month on spirits. Owing to recent events the Council is practically bankrupt.

* See letter received from Dr. Adam. (Copy) (not handed in. Secretary).

* Presumably with the object of prejudicing public opinion.

In support of the above statement the following evidence may be of service:—

The Alafin of Oyo, the Paramount Chief of the Yoruba Country, who has recently done his utmost to put a stop to the use of spirits on the part of his people, stated on February 11th, 1909, in an interview with the Venerable Archdeacon Melville Jones and others: "That gin drinking has been on the increase of late, that owing to the custom of using gin in entertaining visitors many run into debt, and that this leads to stealing; that formerly only the chiefs used to drink gin, and that only in small quantities; that, personally, he does not like gin, but that he is obliged to buy large quantities to entertain his chiefs and visitors; that during the recent Beri Festival he himself used 80 cases of gin in entertaining his guests, whereas formerly £5 worth of native beer would have sufficed at this festival; that his chiefs in the same way entertain their followers; that gin is drunk by men, women, and children, and that it is the cause of increasing immorality amongst women; that he would be very glad to see the prohibition of the sale of gin, although others, who had acquired a strong liking for it, would not."

On February 27th, on the occasion of a visit I paid to Oyo, the Alafin repeated what he said on the former occasion, and expressed his readiness to sign a paper, attached herewith.*

The Bashoran of Ibadan, on the 2nd of March of this year, on the occasion of a visit which I paid to him, said: "I do not drink spirits. My own mind is made up, that it is an evil. Those who drink them the next day will abuse those who gave them spirits, and those who use them, after they have used them complain of the great debts they have incurred by using them. Even the man who gets drunk on them, when you meet him the next day, will abuse the thing itself, saying the thing is bad. He and the people themselves are in favour of prohibition. He could not put his name to any paper because the white men are accusing him of stopping the trade in spirits. Already his allowance had been stopped."†

The Bale of Ogbomoso. The Rev. F. Akielle, Pastor of Ogbomoso, wrote to me on February 25th, 1909: "With two of my Church Committee we interviewed the Bale and two principal chiefs about the liquor traffic question on February 8th. The Bale said: 'We are very little for the European spirits that are imported into our country, because it does us no good. We are content to use native beer. That the liquor traffic is doing us great harm I will give one instance:—When I was making my yearly sacrifice last month, I made use of no European spirits, but our native beer, and the people were greatly satisfied and delighted; whereas if spirits were used there would be quarrellings, fightings, and, perhaps, wounds might follow when people are intoxicated, but nothing of the kind happens this year.'"

The Prince Eleko and the White Cap Chiefs of Lagos. In the course of an interview with Prince Eleko on March 8th, 1909, when I was accompanied by the Right Reverend Bishop Oluwole, the Venerable Archdeacon Melville Jones, the Rev. J. Mackay, and the Rev. T. A. J. Ogunbiyi, the Prince said: "I cannot commit myself, because my motives would not be understood by my people. This traffic has become very burdensome. I am glad of this opportunity to speak on this subject. There is no one to whom I can speak freely of these things. I receive £62 10*s.* per quarter from the Government as an allowance. Of this amount I have to spend £30 per quarter on spirits for entertainment. It would be a great relief to me to have this money for other purposes. A demijohn costs 11*s.* Since January 1st I have used 40 demijohns, not to speak of cases of gin (price, 10*s*). After I have entertained people they are not grateful; it is as if I were throwing my money into the lagoon. May God help those who are trying to stop this traffic. He has no power to stop it."

Chief Ashogbon interposed at the end of this speech to say that the Prince should allow his evidence to be used. The Prince should not be afraid to speak out and let all men know what he had said. This appeared to be the opinion of those present.

Chief Ashogbon, Head of the Warriors, said: "It is on record that my father paid Gaizer £250 for spirits simply for drinking, not for trading. He thus ruined his house. Those who say the spirits are a good thing are making money out of them. Formerly, when entertaining guests, kolas were given, now nothing satisfies but spirits. The chiefs are poor, yet they must give drink. Their Prince has to spend much on spirits in entertaining visitors. They, the chiefs, would be glad if this traffic could be stopped. All my allowance I spend on spirits. I should welcome prohibition. To increase the duty is to add to our burden. The traffic does us no good. I wish to leave something to my children, but cannot as things are. I had to sell my father's house when I succeeded him, to pay his debts."

The Ojora spoke in similar terms.

The Alake of Abeokuta. Owing to the recent dislocation of trade by the "Arrest of the Liquor Traffic," accompanied by the serious fall in revenue in the Egba District, the Alake is not prepared to identify himself with the movement in favour of prohibition. He has, however, spoken strongly upon the subject in recent years. Speaking last June at Otta, in the presence of the British Resident, on the occasion of the opening of the Otta District Court (see "Egba Government Gazette," June 30, 1908): "It has been reported to me that the people of Otta are very fond of the white man's firewater. I refer to the ardent spirits which are daily imported by Europeans in very large quantities to our country. These injurious spirits are a great impediment to the peace and prosperity of any people. If you desire peace and prosperity in Otta, abstain from the use of intoxicating liquors. I have repeatedly advised you, King and Chiefs of Otta, to try and put a stop to the habitual intemperance of your people. Even in this assembly here to-day I notice that some of your people are not sober."

At a meeting of the Diocesan Synod, held in Abeokuta last May (1908), the Alake, who was present, on hearing one of the speakers declare that the young men of the country were adopting the vices of civilised Powers rather than their virtues, sprang to his feet, saying, "Put it down on paper that the young men are learning to drink and get drunk; their heads are always filled with brandy, whisky, gin, and rum: the Europeans should stop that."

The Rev. J. J. Olumide, of Igbore, Abeokuta, writes, on February 12th, 1909, as follows to me: "On the 11th of February I approached the Elders of Imo Township (Abeokuta), at the house of Apena, when eight of the Elders were present. I asked if it were true that they have passed a law that the drinking of gin and rum should be strictly prohibited, and if so, why such a law had been passed?"

"They answered, 'It is true, they are doing them great evil, and as such, even if a bottle of gin or rum is sold even for a penny, their townspeople will have nothing to do with them again.' They said, 'Other townships of Itoku, Erunwon, Ijemo, Igbein, Itoko, Ijaja, Kesi and Gbagura have passed the same law to prohibit them.'

"I asked, 'Could about two of you state this publicly before a Commission of Enquiry that is coming from England soon?'

"'Yes, not only two, but about ten of us could speak.'

"In answer to enquiries addressed to them, their reply to the questions, 'Are you in favour of prohibition, and would prohibition create opposition on the part of the people?' was, 'The general opinion of the people is that the trade should be strictly prohibited, prohibition could not excite opposition among the natives.'"

Similar testimony comes from Oshogbo, through the Rev. J. Mackay, who states that the Bale of Oshogbo earnestly desires prohibition in the interests of his people and country, and who, if the Commission proceed to his town, will gladly give his evidence. Failing this, he is prepared to send his messenger to represent him.

* Retained by Bishop Tugwell.

† This has since been refunded, I believe.

The Rev. R. A. Coker, of Ijebu Ode, wrote on February 23rd as follows: "Although we have not been able to get up a mass meeting here, consisting of the King, Chiefs, and people owing to some misunderstandings, yet we are having indications from everywhere that the people's attitude in general is towards having no more to do with foreign drinks of rum and gin, deprecating introducing these at funerals, &c., in many villages here . . . Our people have been informed, and they all agree as well as the King and Chiefs, that the trade be wiped out." "The Lagos Weekly Record," of March 13th, commenting on the situation in the Jebu country, says: "Judging from the disinclination shown in the Jebu Country to purchase spirits, it would seem that the entire population of the hinterland is up in arms against the traffic"; and then adds: "It is not a little significant, too, that at such places as Opobo, Bonny, and Brass, the revenue continues to show a pronounced downward tendency."

The Rev. S. R. Smith, Church Missionary Society, Secretary of the Church Missionary Society Niger Mission, wrote recently in the Church Missionary Society's "Review" (April number), as follows: "Facilities for evil as well as for good have been increased, and whatever may be the case to-day in interior towns, the demoralising effect of trade gin upon people who have hitherto relied for intoxicants upon palm wine is bound to manifest itself. Many traders would welcome the prohibition of trade gin, for there is a good deal of trouble connected with its sale or exchange, and the profits are very small as compared with those on trade goods. Nothing but total prohibition will effectually deal with this question and place trade upon normal and more useful lines . . . . It seems incredible that while in South Africa the selling of spirits to natives is punishable with heavy fines and imprisonment, in West Africa the importation of millions of gallons of the worst class of spirits is regarded with comparative indifference."

Mr. Smith has also forwarded to me a copy of some resolutions unanimously adopted at the Church Missionary Society Executive Committee, sitting at Onitsha on February 25th, 1909: "That the liquor traffic appears to be on the increase in the district; that it leads to demoralisation of the people, and tends to the diminution of the birth-rate; that where the matter is properly understood there is a general recognition that the liquor traffic is an evil, and its prohibition would be welcomed by Christians and heathen; that the ill-effects of excessive palm-wine drinking are insignificant in comparison with those resulting from the consumption of foreign spirits; and that nothing but prohibition (total) will effectively deal with the evil."

The Right Rev. Bishop Oluwole wrote from Ondo on April 5th: "On Wednesday, the 17th March, accompanied by the Rev. S. J. Gansallo, I visited the Ondo Chiefs; among other subjects, I had a talk with them about the liquor traffic. They all expressed a wish for total prohibition; the Lisa (the Chief next in rank to the King) very strongly so. He said: "I do not take the white man's drink myself, but many of our people do, and so we who do not drink it are compelled to spend much money on it to entertain others. To-day, our people are gone to Agbabu (an important market), when they return it will be with many cases of gin. We would gladly prohibit the traffic in Ondo District, but for the fear that we shall not be supported at the Barracks."

Another Chief, the Adaja, said: "I would very gladly vote for total prohibition, if only to stop the waste of money going on now. Visitors generally expect to be treated with gin; a few of them would soon finish two bottles, and they cost 1s. 6d., and no sooner they finish than they would begin to act like madmen."

Another Chief, the Shashere, also the Oshemowe (King), expressed a wish for total prohibition.

On my visit to Itebu last week, I saw Manuwa, the chief of the place. He informed me, before his brother, the Rev. B. I. Manuwa, that some years ago, when his late father, his predecessor in the office, saw how he and two of his brothers were getting very fond of rum and gin, he made them take an oath before a fetish that they would never drink them again. He was faithful to the oath, and that has been his salvation. His brothers tried to get out of it by saying that the oath simply bound them not to drink with the wineglass, but they might put the bottle in their mouth, and so they continued the habit. One has since died, and the other is of little good now.

EXTRACT from letter from Archdeacon Crowther.

Bonny, March 30th, 1909.

"I have been holding meetings of the members of the Church at these different places (viz., Bonny, Opobo, Bakana, Peterside, and Brass) to try to get some of them to go to Lagos and give evidence; but I have not been able to get even a promise from any to go.

"Their chief difficulty is, they say, 'that to leave home to go to any other country, their passages and expenses being paid, will be surely construed by their masters and chiefs, who are the real upholders and traders in this traffic, as going to distant countries to 'report their country' to the Government' That I know that this is the case and that this is not a free country like Lagos and Yoruba. But, they added, 'If the Commission of Enquiry should come to Bonny, Opobo, and Brass, they have no fear to approach them, and say what is in their minds against this traffic on the spot.' I think you should know this, for there is much involved in it."

The following extract from the Diocesan Magazine *re* the "House System," to which the Archdeacon refers, may help the Commission to understand the reference:—

EXTRACT from letter from Bishop Tugwell, printed in the Diocesan Magazine in October, 1907.

"The House-System is practically a system of slavery. The Government Ordinance, under which the system has, unfortunately, been legalised, sets forth that by the word 'House' is to be understood a group of persons subject by native law and custom to the control, authority, and rule of a chief, known as a 'Head of the House'; by a 'Member of a House' is understood 'any person who by birth or in any way is or becomes subject to the control, authority, and rule of a Head of a House.' *It is* further enacted that 'Every member of a House *shall* from and after the commencement of the *Proclamation* be subject to native law and custom, and every member of a House who refuses or neglects to submit himself to the control, authority, and rule of the Head of his House, in accordance with native law and custom, shall be liable on conviction to a fine not exceeding £50, or to imprisonment, &c.'

"The result is that no man is free either to make a contract of a private nature, *to travel without the consent of the Head of the House*, or to engage in business except in the interests of the House, no man can be married except to a member of the House to which he belongs, and no man can send his children to school without the permission of the Head of the House, a permission which is generally withheld. No man can call his wife or his children his own, nor can he regard his property as his own. Christian marriage is rendered practically impossible. Thus, under the 'House System,' liberty of action, liberty of speech, liberty to purchase, liberty to sell, liberty to marry, liberty to bequeath, liberty to enter into a contract of any nature, save under grievous conditions, heavy to be borne, is practically denied. . . . The result is, to a large extent, the destruction of a spirit of enterprise or devotion, and the establishment of a condition of mental, moral, social stagnation, injurious alike to the individual and the race.

"The young men are beginning to resent these restrictions, and, undoubtedly, the system is doomed. The existence of the Government Ordinance, however, is likely to extend the period of its life far beyond the limits it would naturally have attained."

Recognising the injury which the system is inflicting upon public morality, the Bishops of the Anglican Communion in West Africa, at a Conference held in Lagos in 1906, adopted the following resolution:—

"That attention having been called to the injury which is being done to individual and public morality

in the Delta of the Niger by the exercise of the right on the part of 'Heads of Houses' to refuse to allow members of one 'House' to contract marriages with members of another 'House' when they so desire, this Conference respectfully urges the Government to take such action as would give the desired relief."

A Memorial has been forwarded to His Excellency the Governor (through the District Commissioner, Bonny), and we await his reply.

INTERVIEW WITH MOHAMMEDAN MALLAMS OF LAGOS.

March 17th, 1909.

Witnesses present:—

The Rev. A. W. Howells, M.A.; the Rev. T. A. J. Ogunbiyi; Mr. S. S. Davies; and Mr. Taiwo, of Ebute Ero. Also Bishop Tugwell and the Rev. D. O. Williams, of Abeokuta.

Statement by Limomu Abihu:—

"May God help those who are endeavouring to deal with this matter. He and those he represents are very grateful for all that is being done, may God accept and prosper such efforts. He will summon his people together and put the matter of the Commission before them and consult with them. In the meantime he is sure that their decision will be in favour of total prohibition. They will appoint delegates who will give evidence before the Commission."

Statement by Limomu Braimu (another section of the Mohammedans).

"He is very thankful to those who are moving in connection with this question. They do not like to see even so much as an empty bottle of gin. Drinking is the mother of sin. May God help those who are fighting this evil. If they succeed they, the Mohammedans, will ever be thanking God for them in their prayers. None prosper in the end who deal in this traffic. He has appointed four men to be preaching against this traffic. He would have done so long before but he feared the Government would not like it. He thanks the Christians for calling them together in this way. They will give their assistance in the matter."

Statement by Diso Otun (Mallam):—

"He thanks the Christians heartily for all that they are doing. If they can be delivered from this evil it will be as if the land had been delivered from slavery."

These Mallams were accompanied by about 12 or 15 followers who heartily supported their leaders.

Owing to the recent outcry regarding direct taxation the above have intimated that they are not prepared to appoint delegates to appear before the Commission. The Mallams are at a disadvantage also owing to the facts that the middlemen in this traffic are chiefly Mohammedans.

The Rev. J. Adewakun, of Jebu Remo, reports that in that district the sale of spirits has been prohibited by the chiefs; that in the event of any heathen being found trading in such spirits a fine of £5 is imposed, if the defaulter is a Christian a fine of £10 is levied. The people not only desire prohibition, but are endeavouring to enforce it.

Of the Calabar District others are prepared to speak. The Rev. A. W. Wilkie, B.D., Secretary of the Presbyterian Mission, proposes to come to Lagos to give evidence if necessary. Dr. Robertson, of the same Mission, has spoken strongly upon the subject and would undoubtedly be prepared to give evidence in the event of the Commission proceeding to Calabar. Miss Slessor also and Mr. Cruikshank of Ikorofiong, of the same Mission, can speak with authority and experience. Mr. Cruikshank declares that: "the people on the Cross River will do without the necessities of life in order to procure spirits." It will be noticed that the late Mr. Moore of Abeokuta gave similar evidence in 1901 (*see* evidence attached as appendix).*

At Itu, in the Calabar District, last February the people celebrated a feast known as Ekpo, which became practically a drunken raid. Men rushed from house to house demanding either money or spirits or both, thereby creating a great disturbance in the town. On this occasion the chief of the town was drunk for two subsequent days. Dr. Robertson reported the matter to the Divisional Commissioner, Mr. Fosbery, who was visiting the district at the time.

Similar testimony comes from the Qua Ibo District, where the Irish Presbyterians are at work, and who, I believe, are prepared to give evidence and to advocate prohibition.

Thus from all parts of Southern Nigeria abundant testimony is forthcoming as to the evils connected with this traffic, whilst from all parts of the country comes the appeal for prohibition.

At a meeting of Bishops of the Anglican Communion, held in Lagos, March, 1906, it was unanimously resolved:—

"That this Conference of Bishops of the Anglican Communion (viz., the Bishop of Sierra Leone, the Bishop of Western Equatorial Africa, Bishop Oluwole, Bishop Johnson, and Bishop Hamlyn, Bishop of the Gold Coast) is strongly of opinion that the importation into our West African Colonies of cheap and noxious spirits, amounting to millions of gallons per annum, and the uncontrolled sale of such spirits in the hinterland of those Colonies are doing untold injury to the men, women, and children of this country. And this Conference appeals to all Christian men and women, whether of our Communion or not, to labour strenuously for the entire suppression of this wasteful and immoral traffic."

This resolution was subsequently unanimously adopted at a meeting of the Diocesan Synod, at which there were present 70 clergy and laity from all parts of the diocese.

Thus it will be seen that the people of Southern Nigeria, as represented by their chiefs, and supported by missionaries of all denominations (Protestant), are practically united in praying for absolute prohibition of these spirits; and could the question of direct taxation be dismissed from their minds the evidence in support of such a measure would be overwhelming.

Of the evidence and utterances of English statesmen and writers it is perhaps needless to speak. The opinion of the civilised world has been summed up in the words of "The Times":—

"We put aside all specious defence of the liquor traffic with native races. The opinion of the civilised world has decided it is indefensible. The trade is a scandal to Europe."

(The attitude of the editors of the Lagos newspapers should be noted, viz.: "The Lagos Weekly Record," and "The Standard," and "Nigerian Chronicle.")

That prohibition would involve serious financial difficulties we readily admit. But we respectfully submit that they are difficulties which should be met at this time ere they become greater. Hitherto this Colony and Protectorate have been administered upon the assumption that the liquor traffic would not only continue but increase. That is to say, it has been assumed that the opening up of the country would lead to an increased demand for spirits. We maintain that such a policy is not only unsound, but unworthy. To quote words of Bishop Johnson in "The Times," December, 1908: "Revenue considerations must have great weight with the Government in determining its attitude towards a trade that yields it a very considerable share of it; but, nevertheless, it will not be allowed that any Government has a right to raise a revenue at the expense of the moral character, welfare, and lives of its own subjects or protected peoples."

It may be argued that recent events show that the people are in a position to protect themselves with regard to this importation, but this is not the case. Left to themselves at this juncture the people of the Yoruba country might possibly for a time enforce a policy of prohibition, but influences are at work which render such a policy impossible on the part of the chiefs, unsupported by the British Government. The evidence of the Prince of Lagos, to mention one case only, makes this manifest.

If it be asked what measures could be adopted to

* Not attached. Secretary.

render prohibition possible, I venture to submit the following suggestions:—

(1.) That the railway extension and harbour works be subsidised by the Imperial Government. Such works are of strategical importance and, as such, should not be executed at the cost of a people just emerging from barbarism. It cannot be right to exact from a people who are mainly farmers and petty traders, the entire cost of the administration and, in addition to this, the cost of undertakings of such magnitude. It may be, and undoubtedly is, to the interests of the people of Southern Nigeria that these works should be executed, and, therefore, they should be prepared to bear their own proper share in the expenditure involved, but it cannot be right to lay upon a subject people, for whom we have constituted ourselves trustees, the entire cost of works primarily undertaken in the interests of Great Britain for strategical purposes.

(2.) It seems to be eminently desirable that the present system of expenditure in connection with the administration be made a subject of enquiry.

(3.) That in the event of direct taxation being introduced in any form, some measure of direct representation be granted at the same time.

Under existing conditions no opportunity is given to the people to give expression to their views on important questions. They resort therefore to the mass meeting, where only too often they are misled by irresponsible persons. Some such system as that recently outlined by Lord Selborne in South Africa appears to be eminently adapted to meet the needs of the people of West Africa (*see* enclosed cuttings).

(4.) Before any system of taxation be introduced I would suggest that an enquiry be instituted into the financial position of the people. I am assured by some of the clergy that a very large number of people in Lagos are on the verge of bankruptcy; that houses are mortgaged to an appalling extent. This is largely due, it is declared, to the principles upon which business is conducted, viz., the principle of loan, &c.

Such an enquiry I am told would be welcomed by those concerned.

Yours faithfully,

HERBERT TUGWELL,
Bishop in Western Equatorial Africa.

April 25, 1909.

APPENDIX D.

(*Minutes of Evidence, page* 127.)

	1906. Proof Gallons.	1907. Proof Gallons.	1908. Proof Gallons.	Consumption of Spirits per Head of Population.		
				1906.	1907.	1908.
Southern Nigeria	2,697,999	3,272,436	2,767,629	·43	·52	·44

APPENDIX E.

(*Minutes of Evidence, page* 128.)

CUSTOMS REVENUE COLLECTED ON ALCOHOLIC BEVERAGES.

Article.	1900.			1901.			1902.			1903.			1904.			1905.			1906.	1907.	1908.
	Lagos.	Southern Nigeria (old).	Total.	Lagos.	Southern Nigeria (old).	Total.	Lagos.	Southern Nigeria (old).	Total.	Lagos.	Southern Nigeria (old).	Total.	Lagos.	Southern Nigeria (old).	Total.	Lagos.	Southern Nigeria (old).	Total.	Southern Nigeria.	Southern Nigeria.	Southern Nigeria.
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Wines	610	1,327	1,937	692	964	1,656	1,006	1,032	2,038	1,281	1,064	2,345	803	1,399	2,202	796	1,320	2,116	2,432	2,735	3,681
Beer	350	473	823	2,170	466	2,636	489	576	1,065	459	505	964	3,307	585	3,892	544	665	1,209	1,150	1,407	1,580
Spirits	134,809	216,928	351,737	142,973	224,154	367,127	187,198	257,272	444,470	160,377	260,187	420,564	157,760	322,116	479,876	161,306	347,737	509,043	600,784	806,942	691,186
	—	—	354,497	—	—	371,419	—	—	447,573	—	—	423,873	—	—	485,970	—	—	512,368	604,366	811,084	696,447

APPENDIX F.

(*Minutes of Evidence, page* 128.)

Years.	Imports of Spirits (Proof Gallons).					Declared Value.	Duty Collected.	Other Imports.		Total Revenue Collected.	Percentage of Spirit Imports to Total Inward Trade.	Percentage of Total Revenue Collected through medium of Spirit Duties.
	Brandy.	Gin.	Rum.	Whisky.	Other Spirits.			Declared Value.	Duty Collected.			
						£	£	£	£	£		
1906 ...	3,056	2,094,566	467,797	28,217	104,361	301,739	600,784	2,846,530	284,801	1,088,717	10·6	55·18
1907 ...	2,261	2,456,565	668,503	39,922	105,182	385,504	806,942	4,053,403	375,839	1,459,554	10·0	55·28
1908 ...	2,216	1,924,311	672,214	43,962	124,926	332,577	691,186	3,962,253	325,470	1,388,243	8·2	49·8

	Cotton Goods.		Government Imports (excluding Specie).	Total Exports.
	Declared Value.	Duty.	Value.	Declared Value.
	£	£	£	£
1906 ...	760,815	75,654	309,567	3,151,418
1907 ...	1,078,224	107,404	298,616	4,202,704
1908 ...	983,410	98,148	784,264	3,409,288

APPENDIX G.

(*Minutes of Evidence, page* 130.)

REPORT of the Meeting held at Badagry Court Yard on the 9th day of March, 1909, *re* Liquor Traffic.

Present:—Chief Abassi of Badagry; Representatives of the Aboriginal Chiefs of Badagry; Spirit Traders of Badagry and Districts; the Chiefs and Representatives of the Chiefs of the Districts; the Missionary Agent, Mr. T. T. Leigh; the Representatives of the Merchants, Mr. C. Grosbendtner for Messrs. Witt and Büsch, and Mr. H. Wedde, for G. L. Gaiser, Esq.; and the Medical Officer, Dr. W. A. Cole.

The District Commissioner, Mr. C. Hornby-Porter, presided.

A letter from the Colonial Secretary was read and interpreted by the Deputy Registrar, stating that the Right Honourable the Secretary of State for the Colonies has appointed a Commission of Enquiry into the facts connected with liquor traffic in this Colony, as to its demoralising effects on the consumers and harm which it is doing them. And that the Committee will sit at Lagos in the month of May next.

The letter states, further, that the District Commissioner of this place should hold a meeting comprising the chiefs, missionaries, and merchants of this place and districts, to be able to gather witnesses who will appear before the Committee appointed in Lagos who will sit in the month of May next. More also, that the witnesses will not be put to any expenses whatever, but shall receive free passage tickets to Lagos and back, and some rewards for their time.

The District Commissioner addressed the whole assembly and said: "In accordance to the letter that has just been read to you, I want to impress it into your minds that the Colonial Secretary requires only evidence of *facts* and not of opinion; therefore, anyone who wishes to speak must state only facts connected with the liquor traffic, the harm which it is doing, its demoralising effects, and sickness accrued thereby."

He said: "The chiefs and representatives of the chiefs of the districts are very much touched in this matter, I shall be glad to hear them at first."

Bale of Ajido said: "Gin and rum do no harm in my country, we drink them on all occasions, and when one is drunk by too much drinking, he will go home and lie down till he is sober again."

Bale of Rewe said: "Spirit does no harm to my people, only at present the price is too high."

The Representative of the Bale of Pokia said: "Spirit is the oldest thing in my country, our ancestors indulged in it and have never complained of any harm accrued thereby. Personally, I do not see any harm in drinking spirits. We use it in medicines, we present it for dowry, and no burial is complete without it. At present the price is too high. If the white men refuse this trade of spirits, we shall be obliged to stop too."

The Bale of Ighesa said: "The control of the spirit trade is not with us, we can only control our local products, such as yams, corn, palm kernels, &c. What I have to say is this, our fathers drank spirit in their days and were not harm by it, therefore we must follow."

The District Commissioner then put question to him as follows:—"I only want to hear from you if spirit is doing harm to your people now"? He answered and said: "It does no harm to them."

The Representative of the Chief of Ado spoke as follows:—"At Ado, spirit does harm to nobody; when punchs of alcohol were imported there, we have to dilute it before drinking; and since the traders stop the importation and bring only gin, we drink it without dilution. I have not seen anybody complaining of sickness from the effect."

The Bale of Oke Odan said: "I am a Mohamedan and never drink spirit; the inhabitants of my country indulge in both spirit and palm wine and never complained of sickness or any harm from their effects."

The District Commissioner put question to him that: "you may not know perhaps that most of the sicknesses which the people get are from the effect of spirits?" He answered and said "I do know that spirit does not make anyone sick among the people of my country; myself, being a Mohamedan, often caution my heathen relatives to abstain from drinking spirit, but they told me always that it is not hurtful to drink it. Of course, when drunk they used to stagger in their walk, but when sober they are all right again."

The Bale of Bode said: "The former speakers were all telling lies, because they are nearly all drunkards, and are not willing to part with spirit. To say the fact, spirit is doing a havoc in our land; when one persisteth in drinking it, he will surely become wretched."

The District Commissioner asked him to name the harm that spirit is doing with the names of those that became wretched by drinking it. He gave an instance of his own brother who was well off sometime ago at Lagos and possessed a storey house, but when indulged in drinking habits he became ruined and impotent.

The District Commissioner asked him to name another person likewise ruined by spirit. He refused and said: "I know of my own brother only."

The Representative of the Bale of Ilobi said: "Spirit does no harm in my country; those who drink assert that there is no after effect."

Mr. James Moiet, Representative of Badagry Aboriginal Chiefs, said: "Our ancestors indulged in spirit in their days when spirits were being imported from Bahia, Jamaica, and other parts of America, and landed at our beach here. None of our fathers died from the effect, at least we were not told the history. I do not see any reason why we should not follow their steps. We do not suffer any harm from drinking spirits; no sickness is coming from its use."

The District Commissioner asked him that: "your fathers were used to American spirits, but now-a-days spirits are imported from Hamburg and Rotterdam; your fathers never used this kind, and you, the sons, may get harm by it." Mr. James Moiet replied: "We are used to it and it does no harm to us."

Ogunbola, Spirit Trader of Badagry, said: "When one drinks too much pure water, he is apt to get inconvenienced, likewise is spirit. Locally, spirit does no harm, on the contrary, it is useful. It is indispensable in medicine for menses, heart sickness, and sluggish matter in the mouth. We cannot do without spirit."

The Representative of the Bale of Shashi said: "Spirit is a bad thing; when one drinks it he will forget himself and begin to act foolishly. More, also, it brings sickness to the consumers." When the District Commissioner asked him to name the sickness, he said, "rheumatism."

All this time, the District Commissioner was asking the Missionary Agent, Mr. T. T. Leigh, to put the question to the people speaking, perhaps it may help to bring out evidences in his favour.

At last the District Commissioner called on Chief Abassi, of Badagry, to say the facts he knows about spirit, and harm which it is doing.

Chief Abassi said: "I cannot say that spirit is a good thing; if one persisteth in drinking it he will, in short, become wretched and lose all things belonging to him. We, as traders, cannot say that spirit trade be stopped; the control is with the Government, as one of the former speakers has said. If the merchants stop the importation we will not question them."

The District Commissioner asked the merchants' representatives if they have anything to say about the matter. They declined, and said, we only come to hear what the chiefs and their people have to say.

The District Commissioner said: "I adjourn this meeting till the 23rd instant, to enable the chiefs and representatives of the chiefs of these districts to reconsider the matter carefully, perhaps they may be able to see or find out the ill-effects of spirit, and harm which it is doing them and their people."

The chiefs, the representatives of the chiefs, and the spirit traders answered the District Commissioner collectively, that they have considered the matter well, and failed to see the harm that spirit is doing in their land. If the meeting be adjourned till any time, they will ever be saying the same thing.

The District Commissioner thanked all that were present for coming to this meeting. He wished the chiefs and representatives of the chiefs of the districts happy return to their different countries, and the meeting dissolved.

C. GROSBENDTNER.

APPENDIX H.

(*Minutes of Evidence, page* 151.)

MEMORANDUM BY REV. FATHER COQUARD.

HEAD 5.—DRINKING HABITS OF THE PEOPLE AND THE CLASSES AFFECTED, ETC., ETC.

Le peuple païen et la classe moyenne boivent du gin; les plus riches boivent du gin, du whisky, du Old Tom gin, de la bierre, des vins *douteux*, de la limonade, et du brandy.

Le gin est consommé surtout dans les fêtes de nuit quand on fait fétiche:—Fêtes d'Oro, d'Eluku, etc.

Beaucoup plus consommé encore dans les funérailles lesquelles ont surtout lieu durant la nuit, quelquefois pendant deux mois de suite selon la fortune du défunt et la situation qu'il occupait dans le pays.

Dans ces funérailles on ne boit pas que du gin, on boit aussi du vin de palme (palm wine)—du pitou "guinea-corn beer" et l'on tue beaucoup de moutons, de chèvres, des bœufs, etc., que doivent payer les héritiers du défunt.

Ce sont ces bacchanales qui ruinent les familles. Femmes et enfants du défunt sont mis en gage pour avoir de l'argent pour payer les festins et *les services des féticheurs.*

Ainsi sont disparues les plus grandes et les plus puissantes familles d'Abeokuta, de Shodeke, d'Ogudipe, du Bashown, Ogudei Magadji, d'Onilado, de Yaguna Igbehin, etc., etc. Ce sont ces funérailles, et non le commerce du gin qui ruinent le pays, qui sont un obstacle à l'établissement des familles à la civilisation, tout aussi bien qu'au christianisme. Le mal est là et non dans le gin. Dans les familles on boit ordinairement peu. Et si quelquefois les jeunes gens se rassemblent ils boivent indifféremment ce qu'ils trouvent—whisky ou gin ou vin de palme.

Pendant la saison sèche les noirs boivent plus de vin de palme, de pitou, que pendant la saison pluvieuse. Pendant la saison des pluies ils boivent d'avantage de gin ou de whisky.

Leurs boissons fermentées prises modérément pendant la saison sèche peuvent avoir pour eux un bon effet. Elles sont rafraichissantes. Pendant la saison des pluies l'effet est moins bon.

L'excès de ces boissons même chez les noirs peut produire des désordres—le pitou et le shekete des diarrhées, de la dysenterie, et des maux d'estomac à cause de leur fermentation—le vin de palme pris avec excès produit des maux de reins et donne facilement le diabète.

Des Européens qui useraient continuellement de ces boissons fermentées seraient vite atteints de diarrhées et de dysenterie très rebelles et très difficiles à guérir. Ces boissons sont absolument impropres à la race blanche.

Le pitou (oti baba) (guinea-corn beer), est fait avec du guinea corn qu'on fait bouillir après l'avoir fait germer et qu'on laisse ensuite fermenter. Il dure deux jours; vers la fin du deuxième jour il est corrompu.

Le "Shekete" se fait de la même façon avec le maïs.

"L'Emou" (palm wine) se fait avec le jus du palmier, avec la sève qu'on extrait par incisions après avoir fait tomber l'arbre. On y ajoute plus ou moins d'eau pour activer la fermentation.

"L'Ogourd" s'extrait de la même façon d'un autre genre de palmiers—le palmier "bambous." Ces deux dernières boissons se ressemblent sous tous les rapports, et peuvent se conserver deux jours de plus que les précédentes. L'Européen les digèrent difficilement. Le suc qu'elles contiennent tourne facilement au vinaigre et déterminent chez lui des renvois et des aigreurs d'estomac très gênants.

Cependant les musulmans ou Mahometans ne boivent que celles-ci, prétendant que leur religion leur défend le pitou et le shekete comme étant des boissons fermentées. Le vin de palme fermente bien aussi; mais il est encore meilleur et il faut bien boire quelque chose. Ils disent aussi qu'ils ne boivent pas de gin. En public, non, mais chez eux ils font comme tout le monde, au moins beaucoup d'entre eux. Autrefois je les croyais sincères sur ce point; aujourd'hui je crois un peu moins à leur sincérité là-dessus. En tous cas ce sont eux qui à Abeokuta vendent le plus de gin.

HEAD 7.—RESULTS, MORAL, SOCIAL, AND PHYSICAL, ETC.

On a dit et écrit que les trois quarts des Européens dans la Colonie mouraient victimes de l'alcool et que le peuple noir en était lui même à son tour contaminé, dégénéré, et corrompu.

Pour ce qui concerne les Européens ce n'est pas seulement une exagération mais c'est une calomnie.

Il y a 15 ou 20 ans la mortalité chez les Européens dans la Colonie était, proportion gardée, assurément plus considérable que maintenant; mais cela était dû à l'inexpérience, à l'imprudence de s'exposer au soleil sans casque ou pas suffisamment vêtu, au manque de moyens de se soigner et aussi au manque du confortable bien souvent; mais non à l'abus des spirits (spiritueux).

Les travaux d'assainissement commencés par Mr. le gouverneur MacGregor et continués par Mr. le gouverneur S. Exc. Egerton ont considérablement amélioré l'état sanitaire du pays.

A Lagos, et dans les villes de l'intérieur, il y a maintenant des dispensaires, et des hôpitaux très-confortables, d'excellents docteurs intelligents, très-dévoués, et dignes de tous les éloges—chose capitale dans une Colonie pour la vie des Européens.

Depuis 15 ans dans la Colonie le nombre des Européens a considérablement augmenté. Le nombre des décès, proportion gardée, a assurément été en diminuant tandis que l'importation des alcools, affirme-t-on, a été en augmentant; il faut donc chercher la cause de ces morts ailleurs que dans l'alcoolisme.

Qu'il y en est qui boivent quelquefois un coup de trop, c'est possible; mais ce n'est pas parceque quelqu'un ou quelques-uns ne sauraient pas se tenir qu'il faudrait priver tout le monde.

Pendant la saison humide, et dans les habitations humides, sur le soir un peu de bon alcool est hygiénique pour l'Européen. Et le priver de son " whisky and soda " ou de tout autre rafraîchissement en ce pays si chaud, lors même qu'il est bien portant serait cruel, l'en priver quand il est malade serait criminel; et une loi d'exception accorder aux Européens prohiber aux indigènes serait mal acceptée. Liberté, et liberté pour tous, sera assurément le vœu de la majorité.

On a dépeint en Angleterre le peuple du Yoruba comme étant un peuple corrompu, dégénéré, et ruiné par les alcools—au physique comme au moral. Ces rapports qui ont fait juger ainsi en Angleterre le peuple Egba sont tout à fait fantastiques et exagérés —c'est plus—c'est une calomnie.

Un peuple dégenéré, corrompu, ruiné par l'alcool est celui qui porte en lui les stigmates de l'alcoolisme qui sont:—

L'abrutissement, la diminution des facultés mentales, l'idiotie, l'immoralité, la folie alcoolique, le delirium tremens, les convulsions épileptiformes, la criminalité, le suicide, la décroissance de la race, la ruine du pays, etc.

Les enfants des alcooliques en naissant, portent ordinairement les marques de l'inconduite de leurs pères. Ils sont maigres, chétifs, idiots, épileptiques, hystériques, sujets aux troubles du systéme nerveux. Voici en abrégé leur héritage en entrant dans la vie.

Quand ils sont devenus grands, ils sont misanthropes, excessivement mélancoliques, portés vers le suicide et à tous les désordres, etc. Un peuple ou une race qui porte en elle ces stigmates n'est pas loin de sa ruine—de son extinction complète.

Mais le peuple Egba porte-t-il en lui ces stigmates de l'alcoolisme? Non, heureusement; et mille fois non.

En général, le peuple Egba est un peuple intelligent, actif, industrieux, vigoureux, et fort vivant longtemps malgré son peu d'hygiène, buvant des eaux bourbeuses, remplie de microbes, des larves de la malaria, et du guinea worm. Sa nourriture n'est pas des plus saine. Ses habitations insuffisament aérées. Il commet beaucoup d'imprudence s'exposant au soleil, à la pluie, dormant à la belle étoile; souvent passant ses nuits en fêtes sans sommeil.

Cependant ce peuple est très prolifique et il a de beaux enfants, gros, vigoureux, et forts que c'est un vrai plaisir à voir. Certes, ces petits bambins ne montrent pas les signes de l'alcoolisme. Que seraient-ils donc pas si leurs pères eussent été moins épuisés par les plaisirs pour satisfaire leurs nombreuses épouses?

Si parfois la mortalité est forte sur ces petits, cela est dû à des épidémies enfantiles, au manque de soins et de savoir de leurs mères et aussi, le plus souvent, au manque de moyens.

Au point de vue physique et moral le peuple Egba n'est pas corrompu par les alcools; l'est-il au point de vue social?

Le commerce des alcools a-t-il amené chez lui une augmentation de cas de folie, de crimes, de suicide, une décroissance de la race, la ruine des familles ou du pays?

On ne pourra pas citer deux cas de folie furieuse ou de folie alcoolique depuis 10 ans. Il y a des cas de folie; mais les alcools n'y sont pour rien; ces fous ou folles n'en usent pas.

Le suicide n'est pas commun chez les noirs de cette contrée. J'ai cependant vu plusieurs tentatives, mais elles étaient dûes au désespoir, à des revers de fortune, à la passion érotique. Plusieurs fois aussi ces tentatives étaient feintes.

Pour ce qui concerne la criminalité, les cas sont certainement moindre qu'il y a 15 ans. La statisque de la cour pourra du reste en donner la preuve sur ce point. Surtout si l'on défalque les crimes commis par les étrangers au pays, et ceux qui sont dûs à la passion, au vol, et à la vengeance, on en trouvera peu dont l'alcoolisme aura été la cause.

La race Egba n'est pas en décroissance. Malgré leur coutume qui oblige la femme à garder la continence durant 4 ans une fois qu'elle a conçu, ils ont beaucoup d'enfants et de beaux petits enfants nègres; je l'ai dit ailleurs.

Qu'un noir, chef de famille ou non, boive ou ne boive pas, sa femme et ses enfants s'en aperçoivent guère. Les noirs ne donnent pas d'argent à leurs femmes. Chacun a sa bourse et chacun pour soi dans la maison. S'il ruine quelqu'un à boire, il ne ruine que lui-même.

Ces cas sont peu nombreux. Dans toute la ville et le territoire des Egbas, on ne trouvera assurément pas 300 francs buveurs, parmi lesquels 4 ou 5, que je connais, portent les premiers symptômes de l'alcoolisme à un degré plus ou moins avancé; les troubles nerveux, la diminution des facultés mentales avec une bonne dose d'abrutissement. Je ne les nommerai pas mais l'on peut me croire—les présenter ici comme témoins, encore moins. Ce percentage est d'ailleurs si infinie qu'il est inutile de s'arrêter. Pour s'assurer et se convaincre si le commerce des spiritueux a ruiné le pays, il n'y a qu'à jeter les yeux sur la ville en se reportant de 15 années en arrière. Il y a 15 ans il n'y avait pas à Abeokuta 15 maisons couvertes avec du zinc, aujourd'hui les quatre-cinquièmes des maisons sont couvertes de tôle ou plaques de zinc. A part les maisons des missionnaires, il n'y avait aucune habitation avec étage, les chemins étaient abominables. Pour aller d'Ake à Aro à la saison des pluies un cheval risquait de se casser les pattes. Le peuple était criblé de dettes; on avait cependant alors des esclaves qui travaillaient pour rien. Il fallait alors mettre des enfants en gage pour payer ses dettes dont la plupart avaient été contractées pour des funérailles, comme j'en ai parlé ailleurs.

Maintenant le peuple est plus aisé, il a moins recours à ce vil usage de mettre en gage ses propres enfants—c'est déjà un progrès. Il a de belles maisons, se nourrit plus confortablement, est richement vêtu aux jours de fêtes. Enfin, il jouit d'un

bien être, inconnu pour lui alors—et cette prospérité paraît et promet d'aller toujours en augmentant.

Les plus riches "natives" sont ceux qui ont fait le commerce du gin. Il y en a qui ont deux et trois jusqu'à 3 et 4 maisons à étages. Il y a 15 ans ils n'avaient pas un sou.

Il y en a parmi ceux-là, je le sais, qui demandent la prohibition de la vente du gin, et font de la propagande dans ce but de prohibition. Oh! ce n'est pas dans un but humanitaire, comme ils essaient de le faire croire—mais c'est que leurs stores sont pleins de caisses de gin; et dans deux ans d'ici, quand il n'y aurait plus de gin dans le pays, ils feraient des affaires d'or. Ceux-ci dans un but intéressé et pratique ont de suite embrassé l'idée du Bishop Tugwell. Il a peut-être cru que c'était sincère, le bon Evêque!

Le peuple veut-il le traffic des alcools, le gin? Pour le gin on lui a dit—les C.M.S.—de dire non, lui faisant entendre que s'il refuse le gin on lui enverra du whisky, du bon whisky, au même prix que le gin. Le gin est actuellement d'un prix trop élevé, on baissera les prix—s'il refuse d'en acheter. C'est pourquoi il dit qu'il n'en veut pas; mais au fond il en veut. Ses actes le montre assez. Ces jours passés près de 5 à 6 cents caisses de gin ont été vendues à Ibarra par les Européens: Maison Gaiser, Lagos Stores.

Ce peuple peut il se passer de gin?—de gin ou de tout autre boisson semblable?

Ce peuple a toujours bu, il boira toujours du vin de palme et du pitou; mais ces boissons ne lui suffisent plus, les palmiers sont leur fortune; et à la saison des pluies ils préfèrent le gin, quand ils n'auront plus de gin ils abatteront leurs palmiers pour avoir du vin de palme, cuiront leur maïs au lieu d'en faire de la farine. Les palmiers ne pousseront pas aussi vite qu'ils auront été abattus. Ce sera la ruine d'une des principales ressources du pays. Le manque de maïs amènera la disette.

Le gin fait-il du mal au peuple Egba? A quelques-uns, à quelques individus, on ne peut le nier. Je l'ai dit plus haut, mais au peuple en général, non. A la saison froide et pluvieuse, le gin ou les alcools de bonne qualité pris modérament ne peuvent que lui être hygiénique.

Les femmes à Abeokuta, boivent-elles du gin? Les païennes dans leurs féticheries la nuit, oui. S'enivrent-elles? Rarement, bien qu'elles boivent parfois un bon coup. Les jeunes gens boivent quelquefois un bon coup dans leurs réunions d'amusement mais pas à tomber, cependant.

Au C.M.S. je connais quelques cas parmi les jeunes gens. Aucune femme de mes chrétiennes ici à Abeokuta ne boit d'alcool. J'ai trois jeunes gens qui boivent un peu. L'un est actuellement à Lagos; l'autre à Ibadan; l'autre n'est pas d'Abeokuta. La plupart—la moitié de nos jeunes gens sont employés à Lagos soit à la douane, dans les postes, télégraphe, ou chemins de fer. Il y en a jusqu'à Ifon et à Wari, ne trouvant pas d'emploi ici. Jusqu'ici le traffic du gin ne nous a fait aucun tort au point de vu du christianisme.

On a dit que les noirs apprennent à leurs enfants qui sont encore à la mamelle à boire du gin. C'est faux.

Les noirs ont l'habitude de faire goûter aux enfants qui sont avec eux un peu de ce qu'ils boivent. C'est une marque d'affection; mais ils ne font goûter du gin ou autre alcool qu'aux enfants qui sont déjà grands, et encore très peu.

Voilà, Messieurs, les renseignements que, d'après une expérience de 19 ans dans cette ville, je puis vous donner en toute sincérité et dans le plus grand désintéressement, sur l'usage et les effets des spiritueux et des boissons indigènes dans cette contrée du Yoruba.

Avec l'assurance et l'honneur d'être, Messieurs,

Votre respectueux et dévoué serviteur,

J. M. COQUARD.

APPENDIX J.

(*Minutes of Evidence, page* 162.)

I.

Quantity and value of trade spirits (gin, rum, and spirits unenumerated) imported into Egba territory for the years 1905-8 (inclusive):—

Years.	Gallonage.	Value.	Remarks.
		£	
1905	252,326	79,644	43·197 % of Total value of Imports
1906	215.788	76,891	40·4988 % " " "
1907	288,728	103,737	42·0425 % " " "
1908	291,902	98,870	39·1143 % " " "

II

Quantity and value of spirits, general, imported into Egba territory for the years 1905-8 (inclusive):—

Years.	Gallonage.	Value.	Remarks.
		£	
1905	252,637	79.761	43·26 % of Total value of Imports
1906	215,978	77,034	40·5739 % " " "
1907	289,005	103,912	42·1134 % " " "
1908	292,373	99,159	39·2286 % " " "

III.

Value of cotton goods imported into Egba territory for the years 1905-8 (inclusive):—

Years.	Value.	Remarks.
	£	
1905	45,384	24·6152 %
1906	43,035	22·6666 %
1907	64,133	25·991 %
1908	66,105	26·1521 %

IV.

Value of total goods imported into Egba territory for the years 1905-8 (inclusive):—

Years	Value.
	£
1905	184,374
1906	189,861
1907	246,743
1908	252,772

V.

Comparative table of revenue on trade spirits and on *other goods*:—

Years.	Trade Spirits.	Other Goods.	Total Revenue.
	£	£	£
1905 ...	9,466	1,319	10,785
1906 ...	8,091	1,297	9,389
1907 ...	11,283	1,631	12.914
1908 ...	14,598	1,282	15 880

VI.

Exports.

Years.	Palm Kernels.	Palm Oil.	Cocoa.	Maize.	Total Exports.
	£	£	£ s. d.	£	£
1905	173,671	18,207	—	—	286,460
1906	187,766	57,469	2,315 8 9	6,202	316,949
1907	191,311	51,012	4,885 10 5	4,063	303,805
1908	149,400	58,547	11,712 4 6	9,417	282,639*

* Shortage due to fall in price of palm oil and kernels.

APPENDIX K.

(*Minutes of Evidence, page* 219.)

ENQUIRY AS TO THREE CHIEFS SAID TO HAVE DIED OF DRINK AT OSHOGBO.

Meeting at Ede, June 14th, 1909.

PRESENT:

W. CHEVALLIER SYER, Esq., Resident, Ibadan,
J. M. BINNY, Esq., District Commissioner, Oshogbo,
JOHN CURRIE, (Dr.), Medical Officer II., Ibadan,

TIMI of EDE,

Chiefs and followers.

Oylekan states: I am the Timi of Ede, I know the two chiefs referred to by the Liquor Committee, one was Iyonuola, the Babasonya of Ede (Kingmaker), the other, Asabiyi, the Jagun of Ede (Judge). Iyonuola died about 13 months ago, and Asabiyi 7 months ago—I knew both very well.

Iyonuola was about 50 years of age when he died, he had been in the habit of taking drink for 10 years. He fell into a ditch one evening at sunset; he had been drinking, his son Olagoke was with him. He had been drinking in his house, then went out to dance and fell into a ditch just outside his house, he was picked up, having lost several teeth, and the whole of one side of his body was injured and bleeding, he died next day. I did not see him after he was injured or before he was buried.

Asabiyi was about 55 years of age; he also drank spirits; I knew him very well; he had been drinking rum and gin for 15 years; about five months before his death he began to drink to excess. I used to reprimand him, but about every five days he used to take too much, and I used to send him to his house. One evening, in his own compound, he trod on a stump of a tree which penetrated into his foot, he went into his house and was attended by his children; convulsions set in next day and he was unconscious, he had several convulsions and the following day he died.

Cross-examined by District Commissioner, Oshogbo: Did you not inform me a month ago that those two chiefs were subject to fits?—Everybody has fits in their body, and sometimes they come out.

Would these men have died of fits without the drink?—I have never seen them having a fit.

Who saw them having fits?—Their children.

Did you see them?—No.

Did you see either of them from the time of their accidents to the time of their deaths?—No, all my information is hearsay.

Did you not tell me that the gin was taken to cure the fits?—No; but gin is sometimes used for making medicine.

Are there any native doctors in this town?—No, and none attended this chief.

Not cross-examined by Dr. Currie.

Not cross-examined by Rev. A. R. Smith.

Olagoke states: I am the son of the Babasonya, my father died about 13 months ago, I was present when he died; about sunset one evening he fell into a ditch 7 feet deep, with stones at the bottom, in front of his house; he had been drinking gin, I saw him drinking, he was not steady on his legs, he fell on his face in the ditch; I and another picked him out, his face was cut about and his body covered with blood, we carried him into the house, he could not speak, we did nothing for him, he was unconscious for two days, taking neither food or drink, and died the third day.

Examined by Dr. Currie: Had he been subject to fits?—No.

Was he a healthy strong man?—Yes.

Are you sure he was drunk the evening he fell into the ditch?—Yes.

He could walk before he fell in?—Yes.

He was not so drunk but that he was able to walk and talk?—No.

How long after he had got drunk that he started to leave the house?—He began to drink in the morning.

How long were you with him that day?—From morning till evening.

Did your father speak to you that day at all?—No.

He was not drunk in the evening?—No.

Did your father ever speak to you at all?—Yes.

Who helped you to pick your father out of the ditch?—Omosa, he is not here.

Why did you do nothing for your father after he was wounded and bleeding?—He would not allow us.

Could he move hand or foot?—No.

How did he prevent you from washing his wounds?—We are responsible for not washing him—we did not want to.

Did he make any noise with his mouth?—No.

Did he pass water during those two days?—No.

Were you with him from the time of his accident until his death, two days?—Yes.

Has he ever had any accident before of this nature?—No.

Had he ever been drunk before?—No, this was the first time.

Did he drink a little gin before?—Yes, but he had not been drunk before.

Was it not the fall into the ditch that killed him?—Yes.

Not cross-examined by Mr. Smith.

Adebumi states: I am the first wife of the Babasonya; he died 11 months ago, he was coming out of his house one evening and fell into a ditch; I was sent for, I did not see him fall into the ditch. I was in the house and saw him drinking in the morning out of a demijohn, it was rum, it was early in the morning. I went to market at 7 in the morning, at agidi time; he drank a whole demijohn of rum before I went to market, he got up to leave the house as I was going to market. I returned from market in the afternoon, it was on my husband's way home that he fell into the ditch, I got there as he was being carried into the house, his face was covered with blood, and blood all over his clothes; he was put on the floor, we did nothing for him, he would not speak, he died the third day. I am a woman and could do nothing. I never saw him drunk before. I have been his wife for about 20 years.

Examined by Dr. Currie: Was he in the habit of taking drink?—Yes.

Did he take it to excess?—This was the first time that I knew of.

Were you present the last two days before he died?—He died the morning after his accident, I was with him all that night.

Did he speak?—No.

Did he move his arms or legs?—No.

Not examined by Mr. Smith.

Ojedele states: I am the eldest son of the late Jagun, and am now Jagun of Ede myself; my father died seven months ago, he was about 55 years of age, he was a strong man, in good health, and had nothing the matter with him; he used to ride up to the time of his death. One dark night he went out of his house, "to stool," and trod on a thorny lime stick, which was one of a bundle lying in the compound, no one was with him, and he returned into the house by himself; the next day I went to salute him and found him sitting down in his house, he showed me his foot, and the sole of his right foot was swollen, he had put palm oil on to the wound, the next day he sent me to the Timi of Ede to act and do his duties for him, on my return he told me that his foot was paining him very much, and the following day he died.

Examined by Dr. Currie: The Timi stated that he had convulsions, when did they commence?—On the evening before his death, on my return from the Timi.

How many convulsions did he have?—About 10 before daybreak.

Did he speak or ask for anything between convulsions?—He told us when they were coming on.

Did he die in the morning?—Towards sunset, and he had more convulsions during the day.

Was he in the habit of taking drink?—Yes, but not to excess. A man who judges should not take drink to excess.

Do you recollect any occasion on which your father was drunk?—No.

Was he drunk the night he went into the compound and met with his accident?—I did not see him, it was a dark night, and everybody was in bed, he had taken some drink in the afternoon.

Who attended your father for his foot?—I, alone, with some native medicine.

Not cross-examined by Mr. Smith.

Adjourned for evidence at Oshogbo.

W. CHEVALLIER SYER,
Resident.

14th June, 1909.

Oshogbo, 15th June, 1909.

Omikunle states: I was the second wife of the Babasonya, he died 11 months ago; one morning, between early morning and Agidi times (8 a.m.), I was with him, he was drinking rum, I saw him get up and walk outside the house, I stayed inside the house, I saw him walk across the compound and watched him because he was drunk, he was with his son Olagoke, one following the other; my husband was not walking straight, but he walked about 200 yards without falling, he got outside the compound, and, I was told, fell into a ditch, I met some people carrying him home, he had bruises over his clothes and blood over his clothes, he was very badly hurt, and I washed the blood from his face. He was brought back at middle day, and went out in the early morning, I don't know where he went between these hours or what he did. It was almost middle-day when he went out, and he was brought back in about half-an-hour. He was brought back and taken into his house and died about 8 p.m. We did nothing for him beyond washing his face, the bruises were too much, and nothing could be done.

Examined by Dr. Currie: Did he speak to anyone after he was brought in?—No.

Could he move his arms and legs?—No.

Did you offer him any medicine to drink?—Yes, but he could not take it.

Was he alive?—Yes, but could not speak.

Were you present from the time he was brought in until the time he died?—Yes.

When did he die?—After dinner in the evening.

Examined by Mr. Smith: Was he in the habit of taking his agidi in the morning?—Yes, but on the day in question he had some rum.

Did he often drink rum?—Yes, but not much.

Did he drink in the morning, as a rule?—No.

How much did he take at a time?—He bought a case of gin at a time, he gave presents to his people, and drank.

How long did it last?—About five days.

Did he have many strangers to salute him?—Yes, many.

How many bottles did they consume in one day when there were visitors?—Sometimes six, sometimes four, according to the number of strangers, this happened about every three or four days.

How much did he drink that day?—Nearly a small demijohn.

Did he have visitors?—No.

Yet he walked out of the compound without assistance?—Yes.

Has he ever done this before?—No.

Was it a feast day?—No.

Examined by Dr. Currie: Could a man walk 200 yards having drunk half a demijohn of gin?—No, I do not think he could have got across the compound if he had drunk 7 pints.

Aiyegboyon states: I was the second wife of the late Jagun, he died about seven months ago; one evening, when it was dark, he left his house and went out into the yard, I was sleeping, and heard that he had had an accident; I got up and went to salute him, he spoke to us, I saw a small hole in the sole of one of his feet, there was some palm oil on his foot. I saw him next day, he was much better, he said nothing about his foot, then we all went about our business and did not see him again that day. He died the third day. He was a strong healthy man, and used to ride about, he was an active man, I have never seen him sick before. He drank spirits but not much; I have been married to him for four years: when he wanted to drink I gave him some and measured it out, I only gave two small wineglasses at a time. He would drink sometimes a little bottle in the day and sometimes share it with friends, sometimes it lasted more than a day. He did not drink more than a case of 12 bottles in one month. I saw him the day of his accident, he was in the house in the afternoon, and had his dinner, and had no drink that afternoon or evening. I did not see him take drink at all that day. He died from the effects of his accident.

Cross-examined by Dr. Currie: Did you see your husband during his illness?—No, we were not allowed to.

Cross-examined by Mr. Smith: Did the Timi speak to your husband about drinking?—Yes, he gave advice to his councillors that they should not drink much, but not to him specially.

Bamgboye states: I am head bale of Ifon, and have been holding the appointment for 30 years, I know all the chiefs in Ifon, the present Otun Balogun "Ekeye" has held his position since the Ilorin war (1896) and is still alive, I know of no other "Ekeye," Otun Balogun, no chiefs have died this year in Ifon.

Oyelade states: I am second chief of Ifon; I know the Ekeye Balogun, he is alive; I know all the chiefs in Ifon, none have died this year. No chief has died for four years; idol worship prevents us drinking every kind of drink; we are not allowed to drink gin on account of the idol worship.

Rev. Mr. Smith states: I was informed by the Timi of Ede about the two Ede chiefs, Iyonuola, the Babasonya of Ede, and Asabiy, the Jagun of Ede, having been gin drinkers, and my evidence is naturally hearsay as regards these two men; and as regards the chief of Ifon, my informant is the Aragberi of Aragbere. The chief, who is reported to have died from excessive drinking is called the Ekeji, Balogun of Ifon, and is reported to have died about January, 1909.

I got my information about the Ede chiefs from the late clerk to the Timi, James Aboderin.

Adjourned to obtain evidence from James Aboderin and the Aragberi of Aragberi.

W. CHEVALLIER SYER,
Resident.

15th June, 1909.

Oshogbo, 16th June, 1909.

James Aboderin states: I am clerk to the Akirun of Ikirun, but have only been there six weeks; before that I was for 10 months at Ede. I knew the late Jagun of Ede well, he attended the Timi's Council meetings, but I never saw the Babasonya of Ede at all; he was sick when I took over the clerk to Council duties on 27th January, 1909, and Babasonya died the month after I arrived, about the 3rd of August. On the 29th July I went to Ife, having been sent by the District Commissioner, Oshogbo, and on my return to Ede on the 3rd of August, I heard that Babasonya was dead. I got to Ede middle day on the 27th July and left Ife the morning of the 29th; I was only a day and a half in Ede before Babasonya died.

After he was dead, one day the Timi told me that the Babasonya had attended Council a few days before his death and fell down when going home, he had convulsions and died. The Rev. Mr. Smith visited Ede on the 20th April, 1909, and asked to see the Timi; I took him there, and he asked the Timi question as to liquor consumption.

Examined by Resident: Did you know Babasonya personally?—No. I did not know of such a man until the Timi told me one called the Babasonya was dead.

James Aboderin continues: The late Jagun attended the Council meetings whilst I was clerk to the Timi for several months. He walked to the meetings and back again, which were daily. He was a big strong, stout, healthy man; I only saw him at the meetings. I never went to the compound except once, and that was with the Timi, and was after the Jagun's accident to his foot; two days later he died; he walked out of his private room to see us; he was limping and said his foot pained him; we stayed about a quarter of an hour and he told us how the accident had happened; we had no drink with him; it was about evening time; from his appearance I should say that he was not a drunkard. I do not know if he ever took any spirits at all; he was always perfectly sober when I saw him at meetings. I have never heard that he took any spirits.

Cross-examined by Resident: I never told Rev. Mr. Smith anything about these two Ede chiefs, I only interpreted the Timi's remarks at the interview to Mr. Smith.

Adjourned to obtain evidence of Aragberi of Aragberi.

W. CHEVALLIER SYER,
Resident.

16th June, 1909.

Ede, June 16th, 1909.

The Aragberi of Agberi states: The town of Ifon is far from my town of Aragberi. How can I know what goes on there?

I do not know the Ekeji Balogun of Ifon; I do not know of any chief dying of excessive drinking.

About four months ago Rev. Mr. Smith came to my town and spoke to me about building a church—he did not talk about gin, nor did he mention anything about any chief dying of drink.

Examined by Resident: Are you quite sure the Rev. Mr. Smith did not talk to you about people drinking gin and the quantity consumed?—He did not mention gin at all, he only spoke of building a church.

You are sure that you never heard of a Chief Ekeji of Ifon?—I don't know such a person.

Investigation closed.

W. CHEVALLIER SYER,
Resident.

The Residency,
Ibadan, June 23rd, 1909.

REPORT on Medical Aspect of the Alleged Deaths of Three Chiefs from Excessive Drinking of Spirits at Ede.

SIR, Ibadan, June 21st, 1909.

I HAVE the honour to submit the following report on the medical aspect of the three alleged deaths from spirit drinking, to enquire into which I accompanied you to Ede on June 14th and to Oshogbo on June 15th.

2. I was present with you at the enquiry and I had the honour of assisting you in examining the witnesses called to give evidence.

3. The first case was that of the Babasonya of Ede. He is reported to have died at the end of July or beginning of August, 1908.

The principal witnesses examined were his son and his chief wife.

These both agree in saying that the day before his death he fell into a deep hole somewhere in the neighbourhood of his house;

That he was picked up and brought home unconscious;

That he bore marks of serious injury to the head and face;

That he never recovered consciousness; and that he died early on the following day.

I have no hesitation in ascribing his death to convulsions of the brain the result of his accident.

There is evidence to show that he was in the habit of taking spirits, and also that on the morning of his accident he had been drinking more than was his custom. It is possible that he was intoxicated, although able to walk, at the time of his accident; but the evidence is not absolutely clear on this point; but both the witnesses referred to above are very positive that on no other occasion had they ever seen him the worse for liquor.

His death, therefore, cannot be described as a death from drink; his death was unquestionably due to accident.

4. The second case was that of the Jagun of Ede, who is reported to have died in December of last year.

The witnesses examined were his son, the present Jagun, and two of his wives.

The evidence was as follows:—

That one evening after dark he went out into his compound to relieve nature;

That he trod on a bundle of lime sticks and that a thorn pierced the sole of his right foot;

That two or three days later he was seized with "convulsions" and that he died within 24 hours of their onset.

The nature of these convulsions was the subject of careful enquiry on my part, and I was able to elicit the facts that they were not accompanied by unconsciousness, that he was conscious in the intervals and was able to say when they were coming on, and that they were accompanied by pain.

I have no doubt that these were the convulsions of tetanus, and that tetanus was the cause of death.

The evidence shows that he was a moderate drinker, and that he was never known to be intoxicated. There is no evidence to show that he had taken any spirits or other intoxicating drink on the afternoon or evening of his death, and it is quite certain that drink played no part whatever in causing his death.

5. The third case was that of a chief of Ifon near Oshogbo.

The man in question could not be identified, and the other chiefs of the place strenuously denied that any man of position in the place had died for some years.

I have, &c.,
JOHN CURRIE, M.D.

The Resident.

APPENDIX L.

(*Minutes of Evidence, page* 381.)

LIST of NUMBER of PERSONS COMMITTED to PRISON for DRUNKENNESS or being under the INFLUENCE of DRINK.

Prison.	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	Total.	Remarks, &c.
Opobo ...	—	—	—	—	—	—	—	—	—	—	1	1	One month imprisonment.
Bonny ...	—	—	—	—	—	—	—	1	—	—	1	2	One month imprisonment (each).
Agbor ...	—	—	—	—	—	—	—	—	—	2	—	2	Not stated.
Abakaliki...	—	—	—	—	—	—	—	—	—	—	1	1	Four days' imprisonment.
Badagry ...	—	1	4	—	2	1	6	1	2	2	—	19	(3) for 3 days each; (4) for 7 days each; (8) for 2 weeks each; (4) for 1 month each.
Degema ...	1	1	—	—	—	—	—	—	—	—	—	2	168 hours' imprisonment each.
Kwale ...	—	—	—	—	—	—	—	—	—	—	1	1	One month.
Owerri ...	—	—	—	—	—	—	—	2	2	2	6	12	(4) for 168 hours each; (5) for 2 weeks each; (1) for 3 weeks; (1) for 6 weeks; (1) for 12 weeks.
Uyo ...	—	—	—	—	—	—	—	—	—	1	1	2	(1) for 6 months and (1) for 1 month.
Asaba ...	—	—	—	—	—	—	—	—	4	—	2	6	(1) imprisonment for 2 months, fines paid in all other cases.
Obubra ...	—	—	—	—	—	—	—	1	—	—	1	2	(1) for 4 months; (1) for 18 months' imprisonment, assault.
Sapele ...	—	—	—	—	—	—	—	1	—	1	—	2	Not stated.
Onitsha ...	—	—	—	—	7	12	5	8	6	1	—	39	Not stated.
Warri ...	—	—	—	—	—	—	—	1	—	3	5	9	(6) for weeks; (1) for 4 months; (3) for 3 months; (1) for 1 month and (2) for 2 weeks each, 1 and 3 days.
Aboh ...	—	—	—	—	—	—	—	—	1	—	—	1	Three months.
Epe ...	—	—	2	—	—	2	1	—	1	1	2	9	Not stated.
Calabar ...	—	—	—	3	11	8	5	11	7	1	1	47	Sentence varies from 3 days to 6 months' imprisonment.
Idah ...	—	—	—	—	—	—	—	2	—	—	2	4	(2) for 2 weeks each; (2) for 1 week each.
Benin City	1	9	6	2	2	2	—	2	—	—	—	24	Sentence varies from 3 days to 6 months' imprisonment.
Forcados ...	—	—	—	—	—	—	—	—	—	—	2	2	(1) for 6 months; (1) for 1 month.
Lagos ...	—	—	—	23	8	16	9	5	12	7	7	87	Not stated.
Grand Total	2	11	12	28	30	41	26	35	35	21	33	274	

APPENDIX M.

(*Minutes of Evidence, page* 392.)

From the Senior District Commissioner, Onitsha, to Colonial Secretary, dated 8th June, 1909.

HONOURABLE COLONIAL SECRETARY, Lagos,

IN reply to your telegram of the 4th instant, I sent telegram 329, a copy of which I attach in confirmation.

2. I sent for all the responsible people in the place and took the attached evidence on oath. Opene was not very clear about who was inflicting the fine, but had the idea that, as my name was mixed up with it, I was inflicting fines. No other person, out of about 50 I listened to, had any doubt but that the fine was matter of the Club.

3. There was a vacancy on the Native Council, caused by death. The chiefs of Onitsha all recommended Opene to succeed, but one Chuhura challenged this appointment; I therefore said, we will count the people who want you and those who want Opene. This was done on the 13th May, Opene winning by 3 to 1 in numbers.

4. There was no authority given to collect the voters; but it is an ordinary native custom to "beat drum" or "ring bell" when a concourse of people is required. It will be still a very long time before the native accepts the nomenclature of English coinage in expressing his own ideas of currency.

E. A. SIMPSON GRAY,
Senior District Commissioner.

P.S.—Perhaps it would be relevant if the Church Missionary Society authorities were asked why the matter was not reported to me, instead of being engineered for evidence before the Commission.

Telegram, dated 4th June, 1909, received from Senior District Commissioner, Onitsha.

329. Your telegram *re* Onyeabo's evidence received. There is no foundation at all for the mis-statement. I gave no orders for any attendance at all. The waterside town wished a representative. There were two factions. I said I would count their numbers at Native Court. This I did, and a great majority appeared for one Opene. I will prosecute enquiries as to whether either faction took any action that could possibly be construed into lending colour to this reported evidence. No one was authorised to summon anybody in my name. This is the first intimation of the rumour that has reached me. I will report anything that comes to my knowledge by mail.

Opene, of Onitsha, sworn, states: I remember one night hearing a bell rung in our town, and a man calling out that the next day every man must go and see the District Commissioner. The crier was Okpali. I heard him say that if anyone failed to go he would be fined a case of gin, but I cannot say that Okpali said the District Commissioner would fine them. I reported the matter to Obi Okisi, because I thought it a strange message to come from the District Commissioner. Obi Okisi (the Head Chief of Onitsha) agreed to go and see the District Commissioner the next day about it. We went, but heard that he was ill in bed. The next day after the election was held we did not think of telling him again.

Okpali, sworn, states: We heard the District Commissioner wanted everyone to go to the Court one day. The night before I took a bell and cried to

the people that they must all come to Court. I represented the "Onitsha Young Men's Club"—we had had a meeting about it, and I did what was decided. I most certainly never used the name of the District Commissioner in connection with the fine. I had no authority from the District Commissioner to go round the town and order the people in, but when he expresses a wish to see people, we try to help him in our own way. I said, as far as I remember, "District Commissioner wants all man for Court to-morrow, suppose man no go, then the Club go fine him."

Questions by District Commissioner.

1. Yes, I said they would be fined 5 bottles of gin —that does not mean, necessarily, gin—it might be tobacco, or cloth, or beads.

2. When District Commissioner fines us £5 it does not mean we must give five pieces of gold, we might give him 100 shillings.

Sergeant Okobi sworn: One night, about six weeks ago, I was going round the town guards in Onitsha and met Okpali ringing a bell and saying all man must go to District Commissioner the next day. He said if anyone did not go he would be fined a case of gin. He certainly did not say the District Commissioner would fine anyone. The District Commissioner's name was only mentioned as wanting to see everybody the next day.

Obi Okosi, Head Chief of Onitsha, sworn: The Club mentioned consists of all the young men of Onitsha, whose duties are to supply personal service for the chiefs or the Government, such as road work, carrier work, &c. The object is to prevent shirking work. They all agree to belong. Suppose the District Commissioner orders 20 carriers and only 18 turn up, there is trouble. The two who do not turn up pay into the Club funds a fine, the accumulated funds are devoted to finding amusements for all the members. Every town has a club of this sort, and it works excellently in practice. When Opene came to me, I intended to report to the District Commissioner, because Opene seemed to think there was an idea that he, the District Commissioner, was going to fine people who did not turn up, and I knew that was not true.

These statements were taken before me the 5th day of June, 1909.

E. A. SIMPSON GRAY,
Senior District Commissioner.

APPENDIX N.

(*Minutes of Evidence, page* 394.)

POPULATION, BIRTHS, AND DEATHS IN LAGOS FROM 1899 TO 1908.

Year.	Population.	Births.			Deaths.		
		Males.	Females.	Total.	Males.	Females.	Total.
1899	32,508	984	945	1,989	—	—	2,156
1900	32,508	968	972	1,940	1,015	971	1,986
1901	39,387	945 **65*	1,004 **41*	1,949	886 **65*	843 **41*	1,729
1902	40,074	912 **68*	967 **50*	1,879	856 **68*	846 **50*	1,702
1903	40,761	978 **51*	955 **58*	1,933	947 **51*	836 **58*	1,783
1904	41,448	1,152 **42*	1,098 **48*	2,250	994 **42*	901 **48*	1,895
1905	42,135	1,128 **72*	1,104 **66*	2,232	1,077 **72*	957 **66*	2,034
1906	42,822	1,078 **54*	1,055 **53*	2,133	924 **54*	877 **53*	1,801
1907	43,509	1,082 **60*	1,074 **56*	2,156	933 **60*	897 **56*	1,830
1908	44,196	1,200	1,081	2,281	—	—	1,978

N.B.—Still-births are not included in above, but are indicated separately by an asterisk and figures in italics.

BIRTH AND DEATH RATES FROM 1899 TO 1908.

Year.	Births.			Deaths.			Deaths under 1 year per 1,000 Total Deaths.	Deaths under 1 year per 1,000 Births.
	Males.	Females.	Total.	Males.	Females.	Total.		
1899	30·2	29·0	59·2	—	—	66·3	400	417·9
1900	29·7	29·9	59·6	31·2	29·8	60·0	423	434·0
1901†	23·9	25·4	49·3	22·4	21·3	43·7	428	382·9
1902	22·7	24·1	46·8	21·3	21·1	42·4	409	373·0
1903	23·9	23·4	47·3	23·2	20·5	43·7	406	376·1
1904	27·7	26·4	54·1	23·9	21·7	45·6	435	369·6
1905	26·7	26·2	52·9	25·5	22·7	48·2	437	401·2
1906	25·1	24·6	49·7	21·5	20·4	41·9	399	340·6
1907	24·8	24·6	49·4	21·4	20·6	42·0	405	351·7
1908	27.1	24·4	51·5	—	—	44.7	444	390·2

† Modern and more accurate system of registration brought in from 1901.

LAGOS.—DEATHS AT AGE PERIODS REGISTERED IN THE YEARS 1899 TO 1908.

Year.	LAGOS DISTRICT.									
	Total Deaths.	Ages at Death from—								
		Years 0–1.	Years 1–5.	Years 5–20.	Years 20–25.	Years 25–35.	Years 35–45.	Years 45–55.	Years 55–65.	Years 65–75.	Over 75 Years.
1899	2,156	864	260	254	72	150	120	105	75	105	151
1900	1,986	842	190	177	78	141	103	97	84	90	184
1901	1,835	787	166	135	51	164	101	96	96	94	145
1902	1,820	745	186	154	48	154	99	76	84	91	183
1903	1,892	769	192	140	70	182	107	97	67	96	172
1904	1,985	864	269	166	54	161	88	71	78	87	147
1905	2,172	951	251	158	66	166	109	81	72	85	233
1906	1,908	763	178	158	90	127	93	80	83	125	211
1907	1,946	799	198	150	52	153	110	87	85	110	202
1908	1,978	880	245	137	75	128	85	70	78	111	169

Year.	Deaths from—			
	Years 0–5.	Years 5–25.	Years 0-25.	25 Years and over.
1899	1,124	326	1,450	706
1900	1,032	255	1,287	699
1901	953	186	1,139	696
1902	931	202	1,133	687
1903	961	210	1,171	721
1904	1,133	220	1,353	632
1905	1,202	224	1,426	746
1906	941	248	1,189	719
1907	997	202	1,199	747
1908	1,125	212	1,337	641

N.B.—Included in the above are still-births which have been registered as Births and Deaths.—R. L.

From these statistics it will be seen that the birth-rate is very high and so is the death-rate.

Under 1 year the death-rate is enormous, owing, no doubt, to the lack of proper medical attendance on the patient, the ignorance, inexperience, and neglect of the mother, and partly owing to the fact that the children are exposed to the elements, and are carried about on the backs of the mothers while the latter buy and sell and trade in the markets.

There are more deaths under 1 year than over 25, and from three to four times as many under 1 year as from 5 to 25, and there are three to four times as many from 25 upwards as there are from 5 to 25.

Death-rate goes on decreasing after 1 till 65 is reached, then rises.

More die over 65 than in the 20 years from 5 to 25.

From 65 upwards there are more women who die than men, showing there are fewer men living at this age-period.

R. LAURIE.

2nd June, 1909.

APPENDIX O.

(*Minutes of Evidence, page* 400.)

RESULTS OF THE ANALYSES AND REPORT ON SAMPLES OF TRADE SPIRITS obtained from the British West African Colonies by direction of the Right Honourable J. Chamberlain, Secretary of State for the Colonies, and sent to Dr. T. E. Thorpe, Principal of the Government Laboratory.

Lab. No.	Colony.	No. and description of Samples.	Strength.		Secondary Constituents. (Milligrams per 100 c.c. of absolute Alcohol.						Remarks.
			Over or under Proof.	Percentage of absolute alcohol.	Volatile Acid (as Acetic Acid).	Esters (as Acetic Ester).	Aldehydes (as Acetic Aldehyde).	Furfural.	Higher Alcohols.	Total.	
		No.									
M 153	Sierra Leone	Common Absinthe	26·3 U.P.	42·1	8·4	20·8	1·7	Trace	131·2	162·1	Green colour. Aniseed flavour.
154	„	Anisette	56·9 „	24·6	14·7	12·7	1·7	3·5	194·2	226·8	Sweetened. Aniseed flavour.
155	„	Trade Gin ...	51·1 „	27·9	7·8	383·5	21·0	24·5	315·0	751·8	
156	„	Gin	18·7 „	46·4	15·4	184·7	5·2	14·0	157·5	376·8	
157	„	Trade Rum ...	43·4 „	32·4	31·5	52·5	8·7	Nil	122·5	215·2	Light brown colour.
158	„	„ ...	13·9 „	49·1	147·0	325·0	29·7	10·5	182·0	694·2	
159	„	„ ...	19·6 „	45·9	47·2	71·7	21·0	1·7	159·2	300·8	Dark brown colour.
160	„	Gin	28·7 „	40·7	57·7	98·0	12·2	1·7	157·5	327·1	
161	Gambia ...	1 Rum	14·4 „	48·8	94·5	196·0	61·2	5·2	206·5	563·4	Brown colour.
162	„ ...	2 „	58·8 O.P.	90·6	14·0	31·5	Trace	Trace	61·2	106·7	
163	„ ...	3 „	12·1 „	64·0	98·0	122·5	14·0	„	218·7	453·2	Light brown colour.
164	„ ...	4 „	6·2 „	60·6	89·2	211·7	7·0	7·0	147·7	463·6	Dark brown colour. Sweetened.
165	„ ...	1 Gin	30·1 U.P.	39·9	12·2	119·0	21·0	Nil	175·0	327·2	
166	„ ...	2 „	23·9 „	43·4	10·5	105·0	1·7	1·7	105·0	223·9	
167	„ ...	3 „	29·8 „	40·0	8·7	136·5	8·7	7·0	140·0	300·9	
168	„ ...	4 „	25·1 „	42·7	7·0	56·0	3·5	Trace	157·5	224·0	
169	„ ...	5 „	35·2 „	37·0	5·2	116·2	Trace	Nil	106·7	228·1	
170	„ ...	1 Absinthe	8·1 „	52·4	49·0	82·2	10·5	„	155·7	297·4	Greenish colour. Aniseed flavour.
171	Lagos ...	1 Green-cases Gin ...	27·7 „	41·2	7·0	89·2	3·5	3·5	210·0	313·2	
172	„ ...	2 „ ...	25·1 „	42·7	8·7	126·0	21·0	7·0	245·0	407·7	
173	„ ...	3 „ ...	28·8 „	40·6	7·0	120·7	1·7	Trace	248·4	377·9	
174	„ ...	4 „ ...	21·2 „	44·9	8·7	101·5	17·5	1·7	196·0	325·4	
175	„ ...	5 „ ...	30·8 „	39·5	1·7	75·2	26·2	1·7	157·5	262·3	
176	„ ...	6 „ ...	6·8 „	53·2	7·0	71·7	26·2	3·5	210·0	318·4	
177	„ ...	7 Demi-johns Rum	2·8 „	55·5	3·5	141·7	38·5	Trace	140·0	323·7	
178	„ ...	8 „	1·8 „	56·0	3·5	134·7	36·7	„	157·5	332·4	
179	„ ...	9 „	16·2 „	47·8	3·5	143·5	45·5	Nil	180·2	372·7	
180	„ ...	10 „	16·6 „	47·6	7·0	141·6	49·0	1·7	140·0	339·3	
181	„ ...	11 „	25·1 „	42·7	5·2	126·0	59·5	Nil	241·5	432·3	
182	„ ...	12 „	15·9 „	48·0	7·0	124·2	71·7	„	252·0	454·9	
183	„ ...	13 Red-cases Gin ...	21·1 „	45·0	5·2	92·7	1·7	5·2	105·9	209·8	
184	„ ...	14 „ ...	18·7 „	46·4	12·2	89·2	14·0	Nil	196·0	311·4	
185	„ ...	15 Puncheons Alcohol	64·6 O.P.	93·9	12·2	141·6	42·0	1·7	84·0	281·5	
186	„ ...	16 „	64·0 „	93·6	15·7	108·5	24·5	3·5	84·0	236·2	
187	„ ...	17 „	45·2 „	82·8	12·2	155·7	35·0	Trace	169·7	372·6	
188	„ ...	18 „	66·0 „	94·7	12·2	215·7	84·0	Nil	210·0	521·9	
189	„ ...	19 Hogsheads Alcohol	66·2 „	94·8	14·0	127·7	19·2	„	60·2	221·1	
190	„ ...	20 Cases „	66·4 „	94·9	3·5	176·7	15·7	„	43·7	239·6	
191	„ ...	21 „ „	57·6 „	89·9	7·0	61·2	10·5	„	66·5	145·2	
192	„ ...	22 Jars „	67·7 „	95·6	5·2	108·5	29·7	„	82·2	225·6	
193	„ ...	23 Pipes—Rum ...	7·0 U.P.	53·1	22·7	89·2	10·5	1·7	92·7	216·8	
194	„ ...	24 „ ...	18·1 „	46·7	99·7	201·2	22·7	3·5	213·5	540·6	
195	„ ...	25 Paratay Rum ...	14·2 „	48·9	122·5	250·2	14·0	3·5	210·0	600·2	
196	„ ...	26 Demi-johns aniseed	22·9 „	44·0	10·5	59·5	Trace	Nil	140·0	210·0	Sweetened. Aniseed flavour.
292	Gold Coast, Accra.	1 White Gin ...	17·8 „	46·9	7·0	66·5	15·7	„	190·7	279·9	
293	„	2 „ ...	18·0 „	46·8	7·0	63·0	12·2	„	190·7	272·9	
294	„	3 Rum	3·3 „	55·2	183·7	319·7	14·0	10·5	197·7	725·6	
295	„	4 „	3·3 „	55·2	183·7	321·5	10·5	8·7	197·7	722·1	
296	„	5 „	3·3 „	55·2	77·0	210·0	29·7	14·0	252·0	582·7	
297	„	6 „	3·2 „	55·2	70·0	210·0	28·0	14·0	252·0	574·0	
298	„	7 „	4·2 „	54·7	154·0	348·2	26·2	10·5	182·0	720·9	
299	„	8 „	5·0 „	54·2	134·7	301·5	21·0	8·7	182·0	647·9	
300	„	9 Elephant Gin ...	18·6 „	46·5	24·5	113·7	3·1	3·5	150·5	295·3	
301	„	10 Prize Medal ...	18·1 „	46·7	15·7	113·7	3·1	12·2	150·5	295·2	
302	„	11 „ ...	18·4 „	46·6	40·2	91·0	3·1	12·2	192·5	339·0	
303	„	12 „ ...	18·4 „	46·6	35·0	150·5	3·1	12·2	213·5	414·3	
304	„	13 Elephant Gin ...	18·7 „	46·4	24·5	113·7	2·1	1·7	170·5	312·5	
305	„	14 Rum	2·9 „	55·4	119·0	269·5	1·7	10·5	161·0	561·7	
306	Kwitta ...	1 American Rum ...	6·3 „	53·5	178·5	348·2	2·9	12·2	224·0	765·8	Straw colour.
307	„ ...	2 Cuba „ ...	2·5 „	55·6	52·5	85·7	1·5	1·7	106·7	248·1	Light brown colour.
308	„ ...	4 Australian „ ...	66·8 O.P.	95·2	5·2	35·0	Trace	Nil	145·2	185·4	Plain spirit.
309	„ ...	5 Elephant Gin ...	19·3 U.P.	46·0	7·0	73·5	2·9	„	238·0	321·4	
310	„ ...	6 Prize Medal Gin...	17·6 „	47·0	10·5	112·0	0·5	14·0	211·7	348·7	
311	„ ...	7 „ ...	18·4 „	46·6	7·0	87·5	0·2	12·2	192·5	299·4	

From a consideration of all the tests applied, we are of opinion that the samples marked "alcohol," from Lagos (Laboratory Nos. 185 to 192), as well as those marked "rum," from Gambia (Laboratory No. 162), and "Australian rum," from Kwitta (Laboratory No. 308), consist of strong spirit (spirits of wine), produced by steam distillation. The last sample is the purest and best rectified, and corresponds closely with English "patent still" spirit, the others having more the character of the commoner class of spirit imported from Hamburg and other Continental ports, and mainly used in this country for making methylated spirits and for other industrial purposes rather than in preparing potable liquors.

The samples marked "rum" and "gin" from Sierra Leone, Gambia, Lagos, and the Gold Coast (Laboratory Nos. 157, 159, 160, 163, 168, 169, 173 to 175, 177 to 182, 184, 292, 307 and 309) consist of "patent still" spirits diluted, mixed with traces of artificial flavouring, and in some cases coloured with caramel.

These samples of "rum" and "gin" are factitious, being almost devoid of the special characters of genuine rum and gin. With regard to most of them it may be said that they would scarcely be found in the commonest class of public-houses in this country.

The "gin" and "rum" from Sierra Leone (Laboratory Nos. 155, 156 and 158) and from the Gold Coast (Laboratory Nos. 294, 296 to 298, 301 to 303, 305 and 306, 310 and 311) consist mainly of "pot still" spirits. A few of them are imperfectly rectified, and commercially would be regarded as somewhat crude in character, but all correspond, on the whole, to genuine gin and rum—the samples from the Gold Coast, more especially, being of a fair commercial quality.

The remaining samples of "rum" and "gin" are mixtures of "pot" and "patent" spirit—mostly with a large preponderance of the latter—and are of an inferior commercial quality.

The samples of absinthe, anisette and aniseed from Sierra Leone, Gambia and Lagos (Laboratory Nos. 153, 154, 170 and 196) are diluted "patent" spirit strongly flavoured with aniseed. The spirit is clean and well rectified.

While the great bulk of these samples, considered from a commercial and potable point of view, are of a distinctly inferior class, and have either been imperfectly rectified or have, in some instances, been prepared from crude or residual saccharine materials, naturally yielding a rather harsh spirit, we have not found in any of the samples anything except small quantities of flavouring and colouring matters, in addition to more or less of those bye-products always present to some extent in commercial spirits.

The presence of these bye-products is important as indicative of the general character and mode of manufacture of the spirit, but their total quantity is small, and it is an open question as to what extent the presence of a more than usual proportion of these bye-products may injuriously affect consumers when the spirit is used in strictly limited quantities, or add to the toxic effects when drunk in excess.

Government Laboratory,
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